



Presbytery of Utah

Committee on Ministry Manual

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Mission Statement

The Presbytery of Utah will provide leadership and resources resulting in healthy and growing congregations.

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GLOSSARY

AA/EEO	Affirmative Action for Equal Employment Opportunity
APNC	Associate Pastor Nominating Committee
CIF	Church Information Form (Currently Ministry Information Form)
CLP	Commissioned Lay Pastor
CoCLP	Sub-Committee on Commissioned Lay Pastors
COM	Committee on Ministry
ECC	Executive Congregational Consultant
MWS	Minister of the Word and Sacrament
MIF	Ministry Information Form (Formerly Church Information Form)
PC(USA)	Presbyterian Church in the United States of America
PIF	Personal Information Form
PNC	Pastor Nominating Committee
RCT	Response Coordination Team
RE	Ruling Elder
TOME	Task Force on Ministerial Examination
UDTS	University of Dubuque Theological Seminary

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PART ONE – PURPOSE AND ORGANIZATION OF THE COMMITTEE ON MINISTRY

I. Purpose

The Committee on Ministry (COM) must have a clear understanding of its role in the life of the presbytery. The COM serves as the pastor, counselor, coach and mediator. As such, the COM focus is on the relationships within presbytery's congregations and between congregations and the presbytery. The committee's role is similar to the role of a parish pastor who advises, counsels, and even mediates between contending parties.

II. Responsibilities

It will be the responsibility of the Committee on Ministry to perform those duties assigned to it by the Book of Order, G-3.0307, and the Manual of Administrative Operations of the Presbytery. The remainder of this manual represents enlargement and interpretation of these responsibilities.

III. Officers

The Committee on Ministry shall have a Moderator who will appoint a Vice Moderator each year.

IV. Liaisons

Each member of the Committee on Ministry will serve as Liaison for a church or churches and for a pastor or pastors, as assigned by the Moderator. A sample letter from the Liaison to introduce himself/herself to the church is provided in APPENDIX EIGHT. It will be the duty of the Liaisons to conduct the annual review, to visit the church frequently, at least yearly, to advise churches and session on various matters/procedures, and to serve as liaison between the Committee on Ministry and the churches and pastors of Presbytery. No member of the Committee on Ministry shall serve as Liaison to the church he/she serves, or has ever served, as pastor, or is or has been a member of that church within the last ten years.

V. Meetings, Quorum

The Committee on Ministry will meet regularly according to a schedule established annually and at other times as the Moderator shall determine. Fifty percent plus one of the members of the Committee on Ministry will constitute a quorum. The Committee on Ministry will meet during meetings of Presbytery, as necessary.

VI. Presbytery Officers and Staff

The Executive Presbyter and the Stated Clerk shall attend all meetings of the Committee on Ministry.

VII. Sub-Committees

The Moderator will appoint sub-committees with special assignments: e.g., Clergy in non-Parish Settings, Compensation and Benefits (Terms of Call), Commissioned Lay Pastors, and any other which may from time to time seem appropriate. (See PART NINE)

VIII. Minutes, Records

Per the Book of Order, the Presbytery office shall keep all records and will convey minutes of each meeting to all members of the Committee on Ministry prior, by one week if possible, to the next meeting day.

IX. Confidentiality

Because of the highly sensitive and personal information with which the Committee on Ministry sometimes works, all of its transactions and discussions shall be held in confidence by Committee on Ministry members and staff. Information which should be reported to the Presbytery, to Council, to

Sessions, to Pastor Nominating Committees, or to members of the Presbytery, shall be reported only by people authorized by the moderator.

X. Conflict of Interest

In order to maintain the integrity of the Committee on Ministry, members shall excuse themselves when there is a conflict of interest.

PART TWO – POLICIES AND GUIDELINES

I. Policy for Affirmative Action for Equal Employment Opportunity

A. Basic Principles and Commitment

The Presbyterian Church (U.S.A.) is firmly committed at the General Assembly, Synod and Presbytery levels to the principle of inclusiveness. The governing bodies of our church believe that the spirit of Jesus Christ and the Gospel calls us and enables us to be inclusive of all who will respond to Christ's call (see Book of Order, G-30103)

A key expression of this is a specific commitment to affirmative action for equal employment opportunity (AA/EEO) relative to the call of pastors (see Book of Order, G-2.0803). It is the policy of the Presbytery of Utah to provide equal employment opportunity for all persons, to prohibit discrimination in employment because of race, ethnic origin, sex, age, marital status or disabilities. These principles apply to all pastors who can meet the requirements and perform the duties set forth in the position description.

Affirmative action involves positive action, sincere effort, deliberately including for consideration, and inviting the interest of persons who normally would not come to us.

B. Procedure for Implementation in Calling of Pastors

The Committee on Ministry (COM) has the responsibility to ensure that the commitment of the Presbyterian Church (USA) to INCLUSIVENESS in the calling of a pastor or associate pastor is implemented (G-30103). The Committee on Ministry will actively seek to implement these requirements within the Presbytery.

1. A COM representative consults with the session, congregation and the Pastor Nominating Committee (PNC) about their responsibility for AA/EEO.
2. The PNC in completing the Mission Information Form (MIF) (APPENDIX EIGHT) shall complete Page 8, on Equal Employment Opportunity, certifying their commitment to AA/EEO.
3. A COM representative in the course of working with the PNC shall, when necessary, challenge the members to stay with their commitment to inclusiveness and shall, when appropriate, help them face questions and feelings which arise.
4. Before the PNC presents a name to the congregation, the COM representative shall be prepared to certify to the COM, and the COM shall be prepared to certify to Presbytery, that the requirements of AA/EEO have been met.

II. Policies for Pastoral Compensation

A. Compensation

Compensation shall include cash salary and related payments and allowances; participation in the benefits plan of the Presbyterian Church (U.S.A.) which provides for retirement, disability, health, survivor and death benefits coverage, paid holidays, leaves, vacation, mileage allowance, and continuing education. (All clergy working at least twenty [20] hours per week should receive the benefits contained in this statement).

It is recommended that each church consider, in addition to the above, other compensation such as dental premiums, employer contributions to SECA and vouchered expense allowance.

The minimum compensation for full-time ordained pastors, serving churches or programs in the Presbytery, shall be reviewed annually by COM and approved by the Presbytery at its Fall meeting.

Congregations shall provide at least the minimum compensation approved by the Presbytery for their pastors.

Salary changes should be based on an annual performance review.

Congregations shall provide, at least, the Presbytery-recommended, "cost-of-living" increase for each of their pastors each year. A written explanation for not providing at least a cost-of-living increase shall be made to the COM along with a request for a waiver.

(See Terms of Call and the associated cover letter in APPENDIX EIGHT.)

Salary increases related to good performance should be considered with each performance review. Such merit increases should not be confused with cost-of-living increases.

B. Work Time

Full time is defined as approximately 48 hours per week. The pastor's job description should realistically reflect the time allotted for the work. If congregations have any questions on how to allocate time for their needs, the COM will be happy to provide assistance.

C. Automobile Allowance and Reimbursement

A mileage allowance shall be provided as a reimbursement to the pastor for the use of an automobile to conduct the business of the church based on the IRS rate.

D. Continuing Education

Congregations shall provide study leave time of two (2) weeks minimum annually for all full-time and part-time pastoral positions. This can accrue to a maximum six (6) weeks. This allowance and time are not payable at the dissolution of a pastoral relationship. Each pastor shall consult with the Session about plans for study and shall have Session approval for the time chosen.

E. Vacation

All full-time and part-time pastors shall be granted at least one (1) full month (30 days) vacation per year. (For example, a pastor working 2.5 days per week will get one month of 2.5 day-weeks off.) A vacation with full pay is provided for rest, refreshment, health and work effectiveness.

During the first year of employment, vacation time will be prorated according to the length of employment.

Pastors are encouraged to take their full vacation each year. Thus, it is recommended that pastors not be allowed to carry over vacation time from one year to another. Vacation leave earned for the current year may be taken at the dissolution of a pastoral relationship.

F. Recommended Parental Leave

The Committee on Ministry recommends but does not require the following guidelines:

In addition to other benefits, a pastor may be entitled to parental leave in the period immediately preceding and following the arrival (birth, adoption, or guardianship) of a child. The parent should apply for the leave, at least one (1) month, if possible, in advance of the expected arrival of the child, specifying the amount of leave time desired.

It is recommended that parental leave may include full salary and benefits for a period of up to forty-five (45) days. Additional time away due to complications or medical considerations of either parent or child may be granted without pay. The Session of a particular church granting such leave is responsible for the provision of temporary pastoral services during that period in consultation with the moderator of the Session and moderator of COM.

Upon completion of parental leave, the employee will be entitled to return to their position. The position will not be filled during the leave except on a temporary basis.

If both parents are on the same employing payroll, only one (1) parental leave will be granted. It may be shared by the two parents with express permission of the Session.

In the case of a clergy-couple shared position, it will not be assumed that one of the parents will automatically take on the responsibilities of the partner. If, by mutual agreement between the pastors and the session, this does take place, the parent granted leave is still entitled to his/her negotiated compensation for the agreed upon time.

G. Moving Expenses

The calling church shall pay full, reasonable moving expenses for a new pastor(s), interim pastor, stated supply, or associate pastor(s) to the calling church.

H. Leaves of Absence with Pay

Leaves of Absence with pay shall be granted by the Session for the following circumstances:

1. For jury duty
2. For personal or family emergencies, at least three (3) days annually.
3. In case of a death in the immediate family the employee shall receive full pay for absence at least from the day of death up to and including the day after burial. This leave with pay shall not normally exceed one (1) week.

I. Recommended Leaves of Absence without Pay

The Committee on Ministry recommends the following guidelines:

Leaves of absence without pay may be granted by the Session for the following circumstances:

1. For portions of parental leave beyond that described in "Parental Leave" Section II.F.
2. These leaves of absence shall be granted for a maximum of six (6) months subject to renewal at the Session's discretion.

J. Recommended Sick Leave

The Committee on Ministry recommends the following guidelines:

Pastors should receive ten (10) working days of sick leave each calendar year cumulative up to 120 days to be used only in case of illness. Sick leave entitlement during the first year of employment will be prorated according to the length of employment. The ten (10) days of additional sick leave will be credited on January 1 of each successive year of employment. Medical doctor certification may be required for sick leave in excess of the entitled time.

Unused sick leave may not be taken at the end or dissolution of a pastoral relationship.

K. Recommended Paid Holidays

Paid holidays should include:

New Year's Day, Martin Luther King, Jr.'s Birthday, President's Day, Memorial Day, Independence Day, Labor Day, Veteran's Day, Thanksgiving Day, and Christmas Day.

When a holiday falls on a working day, another day may be taken as compensatory time.

L. Manse

When a church provides housing for the pastor(s) to live in, it is important to emphasize that the church maintain the house and property it owns. It is recommended that the Session adopt a plan for annual review, maintenance, and improvement of the house and property and thus maintain a positive landlord and tenant relationship.

Manse value calculated for pension/medical purposes shall be the percentage of salary as mandated by the Board of Pensions or fair rental value, whichever is higher, plus utilities.

M. Sabbatical Leave:

A sabbatical leave for a congregation and the Minister of Word and Sacrament is a planned time of intensive enhancement for the ministry and mission of the church. A sabbatical leave is an extension of the Biblical concept of a Sabbath day and a Sabbath year for renewal. It is both an act of faith that God will sustain us through a period of reflection and changed activity and an occasion for recovery and renewal of vital energies.

According to the Alban Institute, a “sabbatical offers opportunity to get off the treadmill and provides an opportunity for renewal of vision and hope. It’s more than just a chance to recharge your batteries for another year. It can be a life and soul-changing time, a time when perspective and the Holy Spirit can come together.”

The Presbytery of Utah strongly encourages congregations to adopt policies allowing for sabbaticals for Ministers of Word and Sacrament and others involved in full-time ministry. The following guidelines will help you plan a successful sabbatical for your Minister of Word and Sacrament. (A Sample Sabbatical Leave Policy for the Minister of Word and Sacrament is provided in APPENDIX FOUR.)

1. The sabbatical leave should be made available for clergy and others serving congregations in some kind of ministerial role as well as those serving on the Presbytery staff.

2. A sabbatical is ordinarily taken in the seventh year of ministry in one particular place. Years do not accumulate between calls [e.g., four years at Westminster and three years at Trinity].
3. Planning for the sabbatical should begin a year before in order to allow the congregation time to budget for additional expenses.
4. Sabbaticals should normally be for a three-month period of time. The Presbytery encourages one month total rest and relaxation/meditation, one month of learning for the sake of learning, and one month of learning and study that will directly benefit the congregation. Vacation time should not be included with sabbatical time. Accumulated study leave is considered expended as part of the sabbatical leave.
5. The congregation shall continue to pay full salary and benefits to the staff person on sabbatical leave. Car allowance may be negotiated. Accrued study leave dollars up to three years can be used for educational cost of the sabbatical leave. The congregation will usually need to contract, in consultation with COM, another clergy or lay person to cover the duties of the staff person on sabbatical leave. This can range from full-time to only supply preaching and pastoral care. The congregation is under no obligation to fund the sabbatical in any other way.
6. In the case of multiple clergy staff, the congregation or church agency may limit the number of sabbatical leaves per staff to one a year.
7. Approval for the sabbatical leave shall be by the Session in the year prior to the leave. Upon approval by the Session, the request shall be forwarded to the Committee on Ministry for their review and approval. The Session shall then inform the congregation.
8. It is the responsibility of the person requesting sabbatical leave to present, in writing, to the church session for their approval, a program, or plan, of activity for the sabbatical leave at least six (6) months prior to the proposed beginning of the sabbatical leave. Following approval, this program or plan shall be submitted to the COM. This program of activity and meditation should include a detailed description of the plan, the goals to be achieved, and the expected end-product(s), together with a personal statement as to why this sabbatical leave would be valuable for both the person and the church. Included in this plan will be the church's plan for pastoral services during the period of the sabbatical leave.
9. At the completion of the sabbatical leave, the MWS shall present to the next regular meeting of the church Session, a written report of the activities and findings. This report also will be sent to the Committee on Ministry immediately following up the Session meeting when it is presented. The MWS shall make a commitment to remain in his or her current position for at least a year following the sabbatical leave.

Upon "re-entry", it is strongly suggested that the MWS share with the entire congregation the details of the leave as well as reflections on its value and benefit. This process provides a great opportunity to reflect upon the benefits that resulted from the sabbatical leave. The ideal result would be for the congregation to see this period of time not just as a MWS's sabbatical leave, but also as the congregation's sabbatical leave.

N. Definitions

Exempt Employee: Under the Federal Labor Standards Act, an exempt employee is one who is exempt from the requirement to receive overtime pay. Exempt positions usually require persons who are professionally trained and self-directed, and whose responsibilities include management, supervision, etc. This category includes Ministers of the Word and Sacrament.

Self-Employed: A pastor is considered self-employed for purposes of Social Security.

III. **Guidelines for Remuneration for Pulpit Supply**

- A. One worship service: as set by Presbytery at the Fall meeting of Presbytery.
- B. Two worship services on the same day not requiring double preparation: as set by Presbytery at its Fall meeting.
- C. Mileage to and from the worship service should be reimbursed at the rate per mile set by the Internal Revenue Service.
- D. If meals and overnight accommodations are involved, the cost should be assumed by the congregation.

IV. **Policy on Other Validated Ministries**

The COM carries, for the Presbytery, the responsibility of oversight and support of all ministers of the Word and Sacrament. COM is given responsibility for work with those ministers of the Word and Sacrament who have moved to positions, which lack the built-in accountability to the Presbytery that exists for pastors and church agency staff.

By definition in our Constitution, continuing membership is appropriate for those who see themselves and can be seen by Presbytery as being in ministry and who are willing and able to establish with Presbytery a relationship of positive support and accountability.

The primary goal of the Validated Ministry Criteria is to keep integrated into the mission of the Presbytery our ministers of the Word and Sacrament who are working in varied sectors of society. The pastors represent a valuable resource who can extend the ministry and help church members and pastors to be more effective in preaching and living the gospel in our social context.

“Each presbytery determines the ministers of the Word and Sacrament who are its members and validates the ministries in which they are to be engaged.” Book of Order, G-3.0306

“It shall be guided in this determination by written criteria developed by the presbytery for validating ministries within its bounds” (G-2.0503a).” Book of Order, G-3.0306

“These criteria shall be based upon the description of validated ministry in the Book of Order (G-20503a.) These five (5) criteria all shall be fulfilled to qualify for validated ministry.

A validated ministry shall:

- A. “Demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture; The Book of Confessions, and the Book of Order of this Church;” Book of Order, G-2.0503a (1)

A Presbytery mission statement is needed to determine if a particular ministry is in “conformity with the mission of God’s people.” This statement shall be as comprehensive as possible, flexible, dynamic, periodically assessed and modified as new concerns emerge or new human resources become available. It should include:

1. Ministry within its congregations;
2. mission projects and other forms of ministry that the presbytery believes it should address, for example, schools, day-care projects, chaplaincies and pastoral care, pastoral counseling and pastoral education services and health care facilities and services;
3. ministries in other service of this church that are related by organization, accountability, or structure to governing bodies, agencies, mission and ministry units or seminaries, and to interdenominational organizations such as councils of churches, CROP, and the Heifer Project;
4. ministries beyond the jurisdiction of this church such as nondenominational or other service, for instance organizations dealing with housing programs, the farm crisis, drug and alcohol addiction or marriage and family problems.

B. “Serve and aid others and enable the ministries of others;” Book of Order, G 2.0503a (2)

This criterion implies that the primary thrust of the work being validated is toward serving people and enabling them to serve other people. Conversely, it implies that its primary thrust is not toward profit-making activities. This does not suggest that a person in a profit-making position cannot perform ministry, many lay persons do. Nor does it imply that the pastor cannot be employed in a profit-making enterprise. The primary functions of one’s work, however, should relate to the service of people rather than the production of goods or of profit. In this way the special gifts and training of the minister of the Word and Sacrament provide a theological perspective.

It is essential that a distinction be made between validated ministry and the secular work that a tentmaking pastor might do to earn income to supplement salary from ministry. In the case of many tentmakers, a part-time ministry is validated, but secular work (such as being a farmer or teacher) is not.

The following may be helpful in applying this principle: If a minister of the Word and Sacrament were simply working as a truck driver, that pastor would not be serving in a valid ministry. If, however, the pastor was employed by the trucking company as a chaplain and counselor to drivers and other employees, either part time or full time, would not that be a valid ministry? Some pastors may drive a truck “full time” and also do pastoral counseling while on the road. To whom is that pastor accountable for this counseling? Is it part of his or her assigned responsibilities? Deciding such difficult cases is presbytery’s responsibility and each case should be faced directly, decisively and in a pastoral manner.

C. “Give evidence of theologically informed fidelity to God’s Word; Book of Order, G 2.0503a (3)

This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in the Book of Order, G-2.0607.

Presbytery needs to determine where theologically informed skills are needed to carry out its mission. This implies that work to which a continuing member is called makes active and effective use of the biblical and theological training that is required for ordination. Normally this means that such work should provide opportunities to articulate the Christian faith. If a proposed calling does not provide such opportunity, questions should be raised as to whether it can be a validated ministry.

As an illustration, consider teaching math in a high school or in a university. The pastor doing this may argue that the way one teaches math can “articulate” the Christian faith and therefore this position should be approved as a valid call. Presbytery might respond that “articulate” as used in these guidelines implies clear and effective communication of the Word. The math professor’s claim, therefore, would appear to be invalid. If, however, the professor also teaches a Bible class for a significant amount of time or in some other form communicates the Christian faith then his ministry might be validated, but not the math teaching.

Committees on Ministry and Committees on Preparation for Ministry need to evaluate the relationship between the M. Div. degree and the meaning of “theological fidelity.” This should be done on the basis of the requirements of the ministry to be performed, and not on the basis of the individual under consideration. Being theologically informed and faithful to the theology need not be equated with possessing the M. Div. degree.

- D. “Be carried on in accountability for its character and conduct to the Presbytery in addition to any organizations, agencies, and institutions served; and” Book of Order,G-2.0503a(4)

Accountability here implies that a member of presbytery is answerable to the presbytery for agreed-upon end results or activities. Character and conduct of one’s ministry requires that it must be clear from the outset what is expected in that ministry.

It is clearly inadequate for a presbytery to exercise its accountability relationship solely by collecting and reviewing annual report forms. At the very least, accountability to presbytery should involve a face-to-face review of the ministry of every continuing member not less than once every three years.

Presbytery should provide support which enables the person to carry out the ministry with maximum effectiveness. (For pastors in congregations this support is provided in part through triennial visits to sessions and regular visits with pastors by the COM.) Such pastors should be given periodic opportunity to interpret their ministries to the presbytery so as to enlarge the presbytery’s horizons.

The presbytery should also decide whether it will validate ministries for which there is no compensation. While neither the amount of time spent in the particular ministry nor the amount of compensation should be prime considerations in applying the criteria for validation, it must be noted that lack of compensation and large time demands can be a means of misusing people and abusing the system of validation.

- E. “Include responsible participation in the deliberations and work of the Presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201).” Book of Order, G-2.0503a (5)

This criterion further defines criterion “D” - “accountability to presbytery.” It suggests that some minimum standards should be established by presbytery for attendance at presbytery meetings. One who is never present at meetings can hardly be described as an “active” member. Attending a committee meeting or working on a task force of the presbytery is sometimes seen as an adequate substitute for attending a stated meeting of the presbytery itself. The working hours of some specialized pastors do not permit them to attend presbytery meetings. Some may lose money when they are not at work. These factors must be considered when requirements for presbytery attendance are worked out.

“Worship and service” in a congregation also needs to be considered. Does this mean a congregation of this presbytery? Would work and worship in a church of another denomination qualify? Most presbyteries assume that a Presbyterian pastor’s participation should be in a Presbyterian (U.S.A.) congregation. Will you state a minimum requirement for participation in a congregation’s worship? Most Presbyterian pastors will resist making such rules, and most will also resist being asked to observe them. Still, fair judgments about a pastor’s accountability and participation in the life of the church and the presbytery require establishing some standards by which to make these decisions. Our Form of Government properly leaves such matters to the presbytery itself.

In working with these principles, it is the intent of the COM:

1. To encourage new and creative forms of Christian ministry appropriate to persons with theological training and faith commitment.
2. To establish clear means by which such persons can integrate their ministry with Presbytery and be accountable to Presbytery on a year-by-year basis for the ministry they undertake.
3. To approach each continuing member and their proposal for ministry with openness to dialogue and with the intent to take seriously the person, their ministry and Presbytery's role with them in mission.

Options upon termination of validated ministry

If one or more of the criteria cannot be met, the continuing member should ask to be designated either a member-at-large or an inactive member of presbytery. If presbytery is unwilling to grant this, then the continuing member should seek release from the exercise of ordained office (G-2.0507) until he or she receives a call to ministry that fulfills all five criteria.

Restoration to the exercise of the office is possible without re-ordination by (1) application to and approval of the presbytery that granted release, (2) reaffirmation of ordination vows, and (3) resumption of a ministry that qualifies for continuing active membership in presbytery. These steps provide for ease in movement and are in no way judgmental. They are permissive in that re-ordination is not necessary. People should be encouraged to use them.

Failure to engage in validated ministry

A minister of the Word and Sacrament (MWS) who is no longer engaged in a validated ministry nor fulfills the criteria for membership at large (G-2.0503b) and is not honorably retired (G 20503c) shall be moved to inactive status. Annually working with the stated clerk, the COM shall review the status of all MWS working in validated ministry. If the COM determines that the MWS no longer meets the criteria for a validated ministry or a member at large and is not honorably retired the COM shall ask the Presbytery to confirm the COM's findings. If confirmed by the Presbytery, the MWS shall be moved to the inactive roll and will lose voice and vote in the Presbytery except for matters concerning their relationship to the Presbytery.

Criteria for Validated Ministries in the Presbytery of Utah

The Committee on Ministry of the Presbytery of Utah, in compliance with the Book of Order, G-2.0503a, has developed the following criteria for validated ministries. Several different statements already in use in other presbyteries were used as models for this policy.

Pastor members of the Presbytery of Utah may be engaged in validated ministries within congregations (G-1.0101), within governing bodies of the church, ecumenical agencies, specialized ministries under control of the church, and interdenominational agencies; or engaged in validated ministries beyond the jurisdiction of the Church (G-2.0503a), provided the ministry meets the following criteria:

- F. The ministry shall be approved by presbytery before the member enters into such service.
- G. The ministry shall be in line with the mission of the presbytery.
- H. The ministry shall adhere to the essentials of the Reformed faith and polity as expressed in the Book of Order and The Book of Confessions and in conformity with the mission of God's people in the world as set forth in Scripture. (G-2.0105)
- I. The ministry shall exercise pastoral care to those for whom they are responsible. The ministry shall serve Christ and humanity, strengthen the church and equip it for service to the human community. (G-2.0501, Eph. 4:12)
- J. Those involved in validated ministries outside of a congregation shall participate in the worship of a local congregation (preferably a Presbyterian Church, U.S.A., unless valid reasons exist otherwise). They shall also participate in presbytery and should be available for service both within the presbytery and greater church. (G-2.0503a (5))
- K. Those engaged in validated ministry shall be accountable to the presbytery. (G-2.0503a (4))
- L. The ministry shall be accountable for its character and conduct to the presbytery and appropriate organizations or agencies. (G-2.0503a (4))

- M. The purpose of the ministry shall include the regular practice of the ministry of Word and Sacrament and prayer, though not necessarily at a given time or place. In some way, it shall intentionally share the good news. It is not enough to identify oneself as functional in one's profession in a Christ-like manner.

V. Special Categories of Membership and COM Responsibility

A. Members-at-Large (G-2.0503b)

A member-at-large is a Minister of Word and Sacrament who has previously been engaged in a validated ministry, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a. A Minister of Word and Sacrament may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry due to family responsibilities or other individual circumstances recognized by the presbytery.

1. A member-at-large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of a congregation.
2. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

The stated clerk along with the COM shall review the status of all members-at-large annually.

B. Inactive Members

If the Presbytery has confirmed that a minister of the Word and Sacrament (MWS) is no longer engaged in a validated ministry, does not fulfill the criteria for membership at large (G 20503b), or has moved outside the bounds of the Presbytery; and is not honorably retired (G 20503c) they shall be moved to inactive status.

1. Inactive Members shall not have voice or vote in meetings of the presbytery, except when the matter under consideration pertains to his or her relationship to the presbytery.
2. Annually working with the stated clerk, the COM shall review the status of all Inactive Members and report to the presbytery
3. After three years of inactive status the COM may recommend that the presbytery vote to delete that person's name from the roll of membership and, upon request of a session, dismiss that person to a congregation.

C. Honorably Retired Members

Upon request of a member of presbytery, the presbytery may designate the member honorably retired because of age or physical or mental disability.

1. An Honorably Retired Member of the Presbytery of Utah residing within the Presbytery is entitled to take part in the meetings of the Presbytery and to speak, vote, and hold office.

Responsibility to members living outside the boundaries of the presbytery

It is the responsibility of the COM to communicate with all MWS members of the Presbytery of Utah. However inactive and honorably retired members may live outside the boundaries of the Presbytery, so it may not be possible or practical to visit with all members living outside of the boundaries of the presbytery. However, it is important to keep in touch with these pastors with regular mailings and telephone calls. They shall be contacted at least annually to discern status

Members-At-Large who are living outside the Presbytery of Utah should transfer membership to the Presbytery where they currently reside.

VI. Guidelines for Tentmaking as a Form of Ministry

The Church Vocations Unit of General Assembly has been advocating "tentmaking" as a means of a validated ministry.

- A. A "tentmaker" is:
 1. A currently ordained person, qualified for membership in Presbytery as a minister of the Word and Sacrament.
 2. One whose primary income is derived from some source other than their ministry within the church.
 3. One who has received a call to ministry that
 - a. Complies with Book of Order criteria G-11.0403.
 - b. Is fully defined in a position description approved by the Presbytery.
 - c. Provides for an annual performance review with a session, board or agency.
 - d. Involves at least 12 hours a week on average.
- B. Because each person's situation is unique (in terms of employment, income and gifts for ministry) it is permissible for a call to be approved without the calling congregation or organization fulfilling the requirements of AA/EEO or the minimum salary requirements of Presbytery.
- C. The income one receives as a "tentmaker" may be as little as \$1.00 per year or a pro-rating of the minimum salary set by Presbytery for pastors, based on hours worked, but not to exceed their primary source of income. (Reimbursement for expenses such as travel, professional costs, materials, etc., are not salary.)
- D. The calling congregation or organization may not change the terms of the call (including the position description and/or salary) without the concurrence of Presbytery.

VI. Policies Concerning Conflict in Churches

- A. The Book of Order states, "Each Presbytery shall elect a Committee on Ministry...to settle difficulties on behalf of presbytery when possible and expedient." (G-11.0501) The Book of Order further states of the COM:

"It shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches. Its purpose shall be to mediate differences and reconcile persons, to the end that the

difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest." (G-11.0502i)

"It shall exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church, proceeding with the following steps:

1. "It may take the initiative to bring the information which has come to it to the attention of the session of the church involved, counseling with the session as to the appropriate actions to be taken in correcting the reported difficulties.
2. "It may offer its help as a mediator in case the session either finds itself unable to settle the problems peaceably or takes no steps toward settlement.
3. "It may act to correct the difficulties if requested to do so by the parties concerned, or if this authority is granted by the Presbytery for the specific case. When so doing, the committee shall always hold hearings which afford procedural safeguards as in cases of process, following the procedures outlined in the Rules of Discipline." (G-11.0502j)

And, "The committee shall be open to communication at all times with the ministers, elders who are members of sessions, sessions of the Presbytery, and Certified Christian Educators within the bounds of the presbytery." (G-11.0503)

- B. The COM shall inform churches of the proper methods and channels of communicating problems or conflicts to the COM as part of the triennial visitation, and at other times as needed.

See also APPENDIX SEVEN: CONFLICT.

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PART THREE – COMMUNICATIONS WITH CHURCHES

I. Congregational Visits

Through its liaisons, the Committee on Ministry will consult monthly with each Presbytery congregation, through its pastor, clerk of session, staff, etc., and will visit each church yearly.

II. Purposes

The purpose of the COM consultations and visits are to build caring and supportive relations between the Presbytery and the assigned congregations and the teaching elder(s), commissioned lay pastors, and certified Christian educators who serve them. These consultations and visits are to inquire about spiritual health and well-being; to extend any counsel or support which the Committee on Ministry has the power to give; and, to encourage a free, open and helpful relationship with the Presbytery.

III. Composition

Each member of the COM will be assigned as primary liaison to specific congregations within the Presbytery Moved from Part 4 Feb 2017

IV. Procedures

Monthly the liaison will consult with the Congregation. Added Feb 2017

Annually the liaison will:

1. Attend one Session meeting
2. Personally meet with each teaching elder, commissioned lay pastor, and certified Christian educator, and
3. Attend one Service. (Note: If the liaison is a Teaching Elder, a Ruling Elder with COM experience can do this visit) List Moved from Part 4 Feb 2017

V. Reports

Liaisons shall make monthly oral reports to the whole Committee on Ministry regarding consultations and/or visits. Revised May 2006

The liaison annually shall submit written reports to the COM stating:

1. The number and type of visits made during the year
2. Celebrations and challenges of the congregation
3. Insights and Successes
4. Possible problem areas and
5. Comments and recommendations. List Moved from Part 4 Feb 2017

This report will be shared with those to whom it relates and filed for the institutional memory of the Presbytery. Moved from Part 4 Feb 2017

Part Four was combined with Part Three on Feb 2017

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PART FIVE: DISSOLUTION TO INSTALLATION (G-11.0502)

The following sections outline those STEPS and PROCEDURES which must be followed from the time the dissolution of a pastoral relationship is proposed through the time the next pastor is installed. An outline table of the steps involved for the church and the presbytery is provided in APPENDIX ONE. A checklist for the steps in the procedure is given in APPENDIX TWO.

I. Dissolutions

- A. As soon as a dissolution is contemplated, the Pastor or the SESSION involved should seek the counsel of a Liaison from the Committee on Ministry. The Liaison will meet with the pastor and the session to explain the process of dissolution of the existing pastor's call to the congregation and the process for calling a new pastor. This section, on dissolutions, shall also be read at this meeting.
- B. In consultation with the Liaison, session will call a MEETING OF THE CONGREGATION for the purpose of recommending dissolution. "Public notice of the meeting shall be given on two successive Sundays. The meeting may be convened following the notice given on the second Sunday." (Book of Order, G-7.0303b). If the moderator of session is not willing to serve as moderator of the meeting of the congregation, and when both the pastor or the moderator of the session and the session concur, a member of the session may be invited to preside.
- C. At an appropriate time, the following STATEMENT OF ETHICS will be read from the pulpit to the congregation:

"When a pastor leaves a charge, there are bonds of affection between the pastor and members of the particular church which continue to be cherished; relations of friendship continue; but, the pastoral relationship does not. In order to spare pastor and church members from embarrassment, and to encourage the new pastoral relationship that will be established, the Presbytery directs that the church be reminded of these requirements:

When any pastor resigns from a pastorate or retires from service or becomes a Pastor Emeritus, the pastor should cease to perform such functions as funerals, baptisms, and weddings, unless invited to officiate in such capacity by the newly installed pastor or by the moderator of the vacant church." (GA Minutes, 1948, page 208)

In short, church members should not request a former pastor to perform pastoral duties. If requested, the pastor should tactfully decline, unless the request is made by the moderator of the session or, in the case of inability to contact the moderator, by clerk of session. (See APPENDIX FIVE.)

- D. If the request for dissolution is MUTUALLY CONSENTED TO by the pastor and the particular church, and there are not attendant complications, the Committee on Ministry may grant dissolution and report its actions to the Presbytery at its next regular meeting.
- E. EFFECTIVE DATE OF DISSOLUTION must be clearly determined and agreed upon by all parties, including the Committee on Ministry and the Presbytery.

F. If the pastor DOES NOT APPROVE THE DISSOLUTION, "the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved." (Book of Order, G-14.0603) If the congregation DOES NOT APPROVE THE DISSOLUTION, "the presbytery shall hear from the church, through the congregation's elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the pastoral relationship dissolved." (Book of Order, G-14.0602)

G. Any SEPARATION AGREEMENTS between a pastor and a particular church must be approved by the Committee on Ministry before dissolution is processed. The Committee on Ministry considers a 3-month separation agreement, paying Presbytery-approved effective salary and full pension benefits to the departing pastor, to be standard. This standard in no way binds the Committee on Ministry, Session, or Pastor in negotiating a separation agreement.

Revised May 2006

H. The Committee on Ministry will recommend dissolutions as part of its report to the Presbytery (except in cases under "D" above). At the time of the Committee on Ministry report, REPRESENTATIVES FROM THE PARTICULAR CHURCHES involved may be asked to speak to the actions recommended.

I. Upon the dissolution of the relationship between the pastor and the church, vacancy dues to the Board Of Pensions are required until the position is filled or twelve months, whichever is less.

J. EXIT INTERVIEWS

A good search for a new pastor begins with a healthy good-bye to the departing one. The Exit Interview is an opportunity for a session, the Committee on Ministry, and a soon-to-be-formed Pastor Nominating Committee to hear (at least indirectly) from the resigning or retiring pastor about situations, circumstances, or policies that have been helpful or frustrating, that have been roadblocks or green lights. It is not a time for evaluation of the pastoral position and the church itself. These interviews help all parties begin to disengage and begin the process of moving forward into the future. Revised May 2006

1. An exit interview shall be held by the Committee on Ministry Team and the exiting pastor and spouse, if agreeable, before the departure date of that pastor. Revised May 2006

2. An exit interview shall be held by the Committee on Ministry Team with the church session after the pastor has departed. Added May 2006

Guidelines for the Pastoral/COM Exit Interview

Pastor:

Date:

Interviewer(s):

1. The interview should be about an hour long.
2. Persons at the interview should include the outgoing pastor, spouse, if agreeable, and the COM team, one of whom normally shall be Committee on Ministry Liaison for the particular church.
Revised May 2006
3. One person from the Committee on Ministry shall conduct the interview. The other Committee on Ministry representative should keep careful notes. The interviewer should push for specificity.
4. Interview questions should be sent to all participants prior to the interview. Time should be made available at the end of the interview for everyone to ask questions and to share additional insights.
5. The interview shall be written up as soon as possible and first be sent to the outgoing pastor for written comments. It is then sent, with the pastor's written comments, if any, to the interview team. Following the team's review it is sent to the COM. The session of the church and the Moderator of the Pastor Nominating Committee will be sent a copy after the completion of a mission study. Revised May 2006
6. The following general questions are suggested. Particular questions should be phrased for the individual pastor and church situations.

Revised Jan. 2011

Pastor:

Date:

Interviewer(s)

- a. What are some of the highlights (accomplishments) of your ministry with _____ Church?
- b. Any disappointments in your ministry?
- c. How would you describe the congregation's spiritual state at the present time?
- d. What are some of the challenges/opportunities you see before them?
- e. Are there unresolved conflicts, particular problematic people or issues, or organizational difficulties which will need to be addressed.
- f. What advice or counsel would you want to leave with your successor?
- g. What recommendations would you give the Committee on Ministry as we work with this congregation?

For Pastors Remaining in the Community:

- h. What are your plans for transition?
- i. How do you plan to comply with the presbytery policy on pastors who remain in the community in which they served?
- j. How would you like to be involved in the presbytery in your retirement?

Guidelines for the COM/Session Exit Interview

It is best to conduct the exit interview with the session after the pastoral relationship has been dissolved. The interview helps the congregation begin to disengage from the pastor. The Moderator of session appointed by presbytery should be present for this interview.

1. Discuss positive growth in the life of the congregation during the pastor's time with the congregation.
2. Discuss any difficulties there might have been in the relationship between the pastor and congregation.
3. Discuss ways the session might build a strong relationship with the next pastor.
4. Discuss appropriate and inappropriate contact with the congregation after the pastor has left. This is important. It is especially important if the pastor is staying in town or is moving to a nearby location. The Book of Order says AFormer pastors and associate pastors may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session (G-14.0606, Officiate by Invitation Only).
5. The session shall lead the congregation to disengage in pastoral relationships with the former pastor, associate or other staff person.

Revised May 2006

6. Give a brief overview of the call process.
7. Begin discussion about maintaining regular worship and congregational life during the transition and search for new pastoral leadership.
8. Discuss the benefits of the session appointing a transition team consisting of session members and significant members of the congregation.

The Transition Team

A Transition Team is a group of persons who may be appointed by the session to coordinate activities during the time of transition. Most teams consist of session representatives and significant people from the congregation. It reports to and recommends to the session. The value is that the session can continue to administer the life of the congregation while others are assuming duties for managing the transition. Usual responsibilities of a Transition Team might include:

Revised May 2006

1. Coordinating the overall transition effort.
2. Serving as the main communication link with the Committee on Ministry and the presbytery.
3. Updating the congregation and church staff regarding transition matters.
4. Working with the treasurer to assure that Vacancy Dues to the Board of Pensions are paid.
5. Working with the treasurer to conduct a financial status review. This is appropriate especially when considering whether to secure the services of an Interim Pastor. Revised May 2006
6. Planning and coordinating special functions celebrating the leaving pastor's ministry.
7. Recommending and coordinating special gifts to the leaving pastor.
8. Assisting in planning for the "closure" worship service.
9. Providing worship and pastoral care during the transition period.
10. Recommending responsibilities of the Interim Pastor if one is secured.
11. Interviewing prospective Interim Pastors and recommending their choice to the session.
12. Working with the Interim Pastor during the interim period.
13. Some Transition Teams form into sub-committees and distribute their responsibilities.

Finding Temporary Leadership

The session is responsible for providing regular worship and other services for the congregation during a search process (actually, the session is responsible for this at all times). Most presbyteries maintain a list of pastors and Lay Pastors willing to conduct worship services and provide pastoral care on a temporary basis. The Liaison should provide a copy of the list at the first session meeting. The Executive Congregational Consultant (E.C.C.) might also know of available persons. The session is the employing entity for temporary relationships and since this is true, pastors who have served in a temporary relationship are eligible to serve as an installed pastor in that church only under special circumstances.

-----from PC(USA) COM Handbook

II. Moderator of Session for a Church Seeking a Pastor

In the Presbyterian system, special concern is provided by the Presbytery for churches without pastors. Since a session cannot function without a moderator, the Presbytery appoints a pastor from its own members or an elder member of the Committee on Ministry as moderator of the session and congregation of a church without a pastor. The appointment of a moderator is made by the Committee on Ministry. Revised May 2006

The Book of Order, G-9.0202a, describes this role as follows:

"The moderator possesses the authority necessary for preserving order and for conducting efficiently the business of the governing body. He or she shall convene and adjourn the governing body in accordance with its own action."

The Committee on Ministry shall provide to the session, church treasurer, and the appointed moderator, the following information regarding duties, relationships and compensation.

- A. The DUTIES of the moderator of the session are those usually belonging to that office and include:
 1. The moderator shall be present and preside at regular and called meetings of session and congregation, by arrangement, seeing that the requirements of the Book of Order for such meetings are fulfilled.
 2. The moderator should confer with the clerk of session prior to each meeting regarding a docket of business. He or she shall be available by phone for assistance to the session members before meetings.
 3. The moderator shall give leadership to the session to ensure the maintenance of the work and worship of the church, including regular services of worship, education, organization, stewardship, and whatever is usual and needful in the life of the church.
 4. The moderator must ensure that the sacraments are not neglected.
 5. The moderator should work with the session to ensure that pastoral care is provided to the members of the congregation.
 6. The moderator should see that decisions of the session are assigned so that they will be carried out.
 7. The moderator shall moderate the meetings of the congregation of the church, seeing that constitutional notice and procedures are followed and that the actions of the congregation are reported to the Committee on Ministry as needed.
 8. The moderator, if a Minister of the Word and Sacraments, may perform marriages and funerals, when desired and if possible. He or she may agree to perform some limited pastoral care.

B. RELATIONS with the Pastor Nominating Committee

1. The moderator of the session has NO RELATIONSHIP with the Pastor Nominating Committee itself. The moderator does preside over and counsel the session in preparing recommendations for the selection of the Pastor Nominating Committee, and presides over the meeting of the congregation when the committee is elected and when the committee makes its report.
2. The moderator shall not consult with nor seek to influence the Pastor Nominating Committee regarding any candidate or prospective candidate. Revised May 2006
3. The moderator shall refer all questions of policy for the Pastor Nominating Committee to the Committee on Ministry.

C. RELATIONS with the Committee on Ministry

1. The moderator of a church whose pulpit is vacant should have a relationship of cooperation and understanding with the Committee on Ministry. The moderator's position, however, has to do with the session of the church. He or she represents the presbytery's interest in the ongoing life of the church.
2. The Committee on Ministry may invite the moderator of a church without a pastor to meet with the Committee on Ministry to discuss matters concerning the church.

D. COMPENSATION

The moderator of a church whose pulpit is vacant shall be paid \$50.00 per meeting, a mileage amount at the mileage rate established by the IRS, plus overnight housing and meals, if required. This normally is paid by the local congregation. Revised May 2006

III. The Process for a Church in Transition

When a church enters a transition time there is a process that most follow whether they recognize it or not.

First there is the PERIOD OF TERMINATION. This is when the pastor announces that he/she is leaving. The congregation goes through a period of good-byes and termination events.

Second is the time of DIRECTION FINDING. During this time, usually an interim pastor is invited. The congregation starts anticipating the future of the church.

The next part of the process is SELF-STUDY. This is the time that a mission study is completed. This is an exciting time of dreaming and discovery for a congregation.

When the mission study is completed, then the period of search and selection of a new pastor takes place. When the field of candidates has been narrowed to a few, the next step is a period of NEGOTIATION AND DECISION.

The TRANSITION TIME of a church ends with the period of INSTALLATION and start-up with the new pastor.

A suggested checklist for changing pastors is provided in APPENDIX TWO.

IV. Mission Study (G-11.0103a and b)

A Mission Study is conducted by a task group appointed by the session, or the session itself, to re-examine the underlying assumptions which define the work and witness of a particular church. The Mission Study looks at a particular church currently, historically, theologically and demographically. It also reports a particular church's beliefs about mission, worship and program; it is a guide to that particular church's future direction. As such, it is an invaluable guide in knowing the kind of pastor the particular church wants and needs to move forward in service to God's Kingdom. Revised May 2006

After a pastor has left a church he/she has been serving, the Committee on Ministry Liaison will confer with the session on the Mission Study. All churches calling pastors or associate pastors shall undertake a Mission Study, unless the Mission Study being done for an associate pastor is less than three years old. The session/task group is responsible for the process used in developing the Mission Study and for its final content. Kick-off for development of the Mission Study will involve training of the session/task group by the E. C. C., or other COM representative. Revised May 2006

- A. The Session will be given the appropriate forms and procedures by its Committee on Ministry Liaison. Recommendation for smaller congregations: Small Church Mission Study Guide by Henry A. Blunk; General Press, Philadelphia, PA.; Recommendation for larger congregations: Discerning Your Congregation's Future, Roy Oswald and Robert Friedrich, Alban Institute, Bethesda, MD.
- B. Committee on Ministry will provide the session with a guide for understanding the Mission Study [Available only from Blunk]. If, for some reason, the session wishes to use another method for completing the Mission Study, the session shall have that process approved by the Committee on Ministry prior to undertaking the study and that process must be consistent with the intent of a Mission Study.
- C. The session shall enlist persons from the congregation, or may use the entire congregation, in defining the current mission of the particular church.
- D. The pastor who is leaving office shall not in any way participate in the process of preparing the Mission Study. A pastor whose church is calling an associate pastor may work with the session in developing that Mission Study. An associate pastor who is serving a church whose pastor has left shall not lead the Mission Study, but may be CONSULTED as a resource for session.
- E. In preparation of the Mission Study, the Task Force will consider the following questions:
 1. What does your church have to offer that the world can't live without?
 2. What sets your church apart from other Presbyterian churches? What sets it apart from churches of other denominations in your neighborhood?

3. What demographic information about your community will shape the next five years of ministry?
 4. Why do people join your church? Why don't they join? (If you don't know, what's your best guess?)
 5. Who is your target audience? Who is your ideal new member?
 6. What issues of faith are engaging the congregation? What is exciting people in the life of the church?
Revised May 2006
 7. What do you see as the role of the pastor? Describe your previous called pastor B what was his/her strengths and weaknesses? How did he/she divide his/her time among such things as worship, teaching, pastoral care, administration, and church growth?
 8. Who are you as a church? What are the demographics of age, sex, race, education, etc.? How would you describe the culture of the church?
 9. What is the current relationship among staff, session and congregation? Would you like those relationships to change with the new pastor? If so, how?
 10. What do you see as areas of growth and challenge in the next few years?
 11. What programs/areas of your church life are calling cards for your church? Which programs/areas need to be ended?
 12. What has been your most energetic dispute? Added May 2006
- F. After the session has approved its Mission Study document, the Committee on Ministry Liaison will present the Mission Study to the Committee on Ministry for approval.
- G. A particular church shall not proceed with any other step in the calling process until the Committee on Ministry has formally approved the Mission Study.

V. The Pastor Nominating Committee

The Committee on Ministry Liaison or representative shall be a member, ex-officio without vote, of the Pastor Nominating Committee (PNC).

- A. When the Mission Study has been approved, a session shall call a MEETING OF THE CONGREGATION for the purpose of electing a PNC.
 1. The Committee on Ministry Liaison, or representative, should be present at this meeting.
 2. The session shall recommend the size of the PNC and prepare nominations for the PNC, but the members of the congregation are free to make nominations from the floor.
 3. The PNC shall be representative of the particular church with regard to age, sex, and organizations of the church. Revised May 2006

4. A budget for the PNC shall be adopted by the session.
- B. The PNC will hold an ORGANIZATIONAL MEETING for the purposes of consulting with the Committee on Ministry Liaison, electing a Moderator, and receiving the Church Information Form (CIF) (See APPENDIX EIGHT, FORMS). At this meeting or a following meeting, the PNC will receive training conducted by the E. C. C.
Revised May 2006
- C. The PNC will MEET WITH THE SESSION for the purpose of discussing the Mission Study.
- D. After the PNC writes the CIF, the PNC and the session shall meet together to discuss this Form. Their consultation shall include consideration of at least the following questions:
 1. Does the Church Information Form represent the particular church as seen by the session and the PNC?
 2. Does the Church Information Form make an accurate presentation of the particular church to prospective candidates?
 3. Does the Church Information Form accurately describe the kind of pastor or associate pastor for which the particular church is looking?
 4. Does the Church Information Form reflect the findings of the Mission Study?
- E. When the Committee on Ministry has received, approved (see approval form in APPENDIX EIGHT) and submitted the Church Information Form to the Church Leadership Connection, the PNC will begin to RECEIVE PIFs and INTERVIEW potential candidates. Revised May 2006
- F. The PNC shall be bound by the equal employment opportunity provisions of G-11.0502g in considering of candidates. Revised May 2006
- G. The PNC will take care to make certain that all candidates being interviewed are treated with GREAT CONSIDERATION. In particular, it is expected that the PNC will provide meals and housing accommodations and will pay travel expenses when consulting with a potential candidate.
- H. If the potential candidate has not been ordained, PNC shall consult with the COMMITTEE ON PREPARATION FOR MINISTRY about any person in which they are interested who has not been ordained and is under the care of the Presbytery of Utah or another presbytery, so that all necessary steps leading toward ordination are fully understood. It is the policy of the Presbytery of Utah that candidates under care of another presbytery shall have their references checked by the same process as for ordained ministers. The presbytery of care shall be requested to examine, ordain and transfer the candidate.
- I. If the position to be filled is for an associate pastor or a co-pastor, the INCUMBENT PASTOR OR CO-PASTOR shall be consulted with regard to the suitability of any potential candidate.
- J. ASSOCIATE PASTORS are eligible to immediately succeed the pastor in a church which they have served together in the Presbytery of Utah after a three-fourths vote of the members of the

presbytery present and voting (G-2.054c). The normal pastoral search and selection process should be followed in this case. The Committee on Ministry is not designated to act for the Presbytery in approving this call. (Revised October 24, 2015)

- K. When the PNC has narrowed its choice to the two or three POTENTIAL CANDIDATES it is most seriously considering, it shall notify the Committee on Ministry Liaison of these choices. The E.C.C., or a member of the Presbytery staff designated by the E.C.C. and the Committee on Ministry Moderator, shall immediately conduct a clearance check on each of the candidates and obtain a signed Statement on Professional Ethics and Acknowledgment of Receipt of the Sexual Misconduct Policy (see APPENDIX SIX) of the Presbytery of Utah. Failure to sign these statements will disqualify the potential candidate from further consideration as a candidate.
- Revised May 2006

VI. Actions of the Committee on Ministry

The Book of Order, G-11.0402, provides that "the Presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church. . ."

To implement this provision of the Book of Order, following clearance from the staff, the following examination process shall be followed for all pastors seeking membership in this presbytery.

- A. The Committee on Ministry has been designated by the Presbytery of Utah as the "appropriate committee" for examining ordained pastors who are being considered for the pastoral staff of a particular church or by other institutions within the bounds of the Presbytery of Utah.
- B. The Moderator of the Committee on Ministry shall appoint a Task Force on Ministerial Examination (TOME) to conduct this examination on its behalf. The TOME shall consist of at least two members of the Committee on Ministry. Each examination of a pastor candidate shall be conducted by at least one of the members of this Task Force, together with the Liaison assigned to the concerned church or institution. Possible questions to ask the candidates include:
1. What do you understand the church to be?
 2. Explain your theology of the cross.
 3. Discuss your understanding of scriptures, the sacraments, and pastoral care.

Other questions may come out of the statement of faith. Also, explanations of responses to particular circumstances may be asked. Added May 2006

- C. The examination will be given to pastor candidate finalists seeking a pastoral position or other validated Call in the presbytery. Finalists are defined as the final two or three pastor candidates who are being considered by a nominating committee.
- D. Time of the examination of the candidate finalist by the TOME shall be during the several days when a finalist is preaching in a neutral pulpit in proximity to this presbytery or at the time of

the visit of the candidate to the community in question. The concerned Pastor Nominating Committee or institution nominating committee shall be responsible for providing time for the examination and for any transportation expense incurred by the candidate. The Committee on Ministry shall be responsible for any other expense incurred during the interview process.

- E. In preparation for the examination and prior to its beginning, the pastor candidate will submit a one-page written statement of his/her theological beliefs as part of his/her PIF, to each member of the TOME, and will have reviewed the Presbytery of Utah's Sexual Misconduct Policy and signed, dated, and returned the Acknowledgment of Receipt of the Sexual Misconduct Policy and the Statement on Professional Ethics (APPENDIX SIX) to the Stated Clerk.
- F. The purpose of this examination is to determine the suitability of this individual to be a member of this presbytery. The remaining parts of the examination shall consist of the discussion of a series of questions which the pastor candidate will receive in advance of the examination. Questions may deal with the Christian faith, theology, the Sacraments, and government of the church, as well as with leadership style, pastoral priorities and presbytery participation. The content of the examination may include a discussion about the history of the mission and ministry of the church or institution in question.
- G. Results of the examination by the TOME will be reported verbally to the Committee on Ministry and filed in writing (under the cover of the COM Acknowledgment of Interview of Pastor Candidate form in APPENDIX EIGHT) with the Moderator of the Committee on Ministry. This report, normally, will include no more than a single page of commentary. In the event the report of the TOME is negative, the Moderator of the Committee on Ministry may appoint an ad hoc committee to reassess the examination, re-interviewing the pastor candidate if necessary, and propose any corrective action. The concerned pastor or institution nominating committee will be informed of the review and any corrective process. The Call will not be recommended to presbytery until there is majority affirmative action by the Committee on Ministry.
- H. The Moderator of the Committee on Ministry shall report to the Presbytery of Utah only the comment that the examination was conducted and that the Committee on Ministry recommends the pastor candidate for membership in the Presbytery of Utah.

Examination of Pastors Seeking Membership in the Presbytery of Utah

Consider the following situations. As you reflect on your understanding of your Christian faith, the Reformed Tradition, the Sacraments and the ordering of your ministry through the Book of Order, indicate how you would respond to these situations and why:

1. A young woman comes to you to have her baby baptized in her home with just immediate family members present. In your conversation, you discover that neither of the parents is a member of a church, the husband being an avowed atheist. You know that the woman's family are "pillars" of your church.
2. The women of the church are "up in arms" about the people that the session has allowed to use the church facilities. What upsets them so much is the report that some of those groups are using the kitchen. Since the women had bought all the equipment in the kitchen, at their

council meeting they set guidelines on who can use the church facilities since they own all that belongs to the kitchen. The battle lines are drawn. Some are threatening to leave the church.

3. In your first meeting with the session in your new church, you are told that since presbytery is the "preachers' union" and really doesn't care about the churches, you are to have limited, if any, participation in that governing body. You learn that this attitude has persisted for many years, since the time that presbytery established minimum salary standards and has been so "dictatorial".
4. After several regular session meetings, you feel the frustration of the group building. The meetings sometimes last for three hours. Elders seen obligated to discuss every issue fully before going on. In a casual conversation with one man, you learn that some members will soon demand that you make the meetings shorter or they will resign. You hear from others that if you in any way limit their voice in the working of session, they will resign.
5. You are reaching the age in your ministry and your years away from seminary that you sense the need for intellectual stimulation. You are aware of changes that have occurred in culture, the need for theological studies, and your own intellectual capabilities, to avoid becoming "stale". The Personnel Committee has approved your plans for continuing education, but some members of the session object to your taking "time off" and not tending to your duties.
6. You have a busy day planned - a crucial staff meeting and vital time for sermon preparation. All this changes as a suicidal man barges into your study, followed by a frantic message from the custodian that a water pipe has just burst.

VII. Contracting with a Pastor

The contract between the church and the Pastor should be carefully prepared.

Definition: Contracting: An attempt to clarify mutual expectations between two or more parties in advance of a particular performance period or function.

Some "UN's" to avoid, and why:

1. UNofficial It is important to negotiate a contract with a person or party that has the authority to seal the agreement. Contracts that have to be "ratified" by someone else often have to be redone.
2. UNwritten Verbal agreements are vulnerable to memory lapses by all parties. It is surprising how difficult it is for two people to "remember" the same thing about even the major parts of an agreement. Common memory is further jeopardized when disagreements arise regarding what was expected and promised. A written contract is essential for resolving such disagreements.
3. UNclear Even carefully written contracts that seem clear in a context of mutual agreements can become fuzzy in the context of mutual disagreement in a new situation. A good test for clarity is to ask someone who is not a party to a contract to read it and raise questions of clarity.

4. UNfulfilled The assumption of any contract is that both [all] parties will fulfill their obligations. Failure of one party to do this usually results in unfulfillment by one or more of the other parties.

General Comments:

1. The existence of any one of the four “UN’s” is sufficient to damage a contract.
2. The major ingredient in a contract is “clarity of terms” [mutual expectations] regardless of how narrow or broad such terms are.
3. If any important terms are “broken”, the existing contract is “broken”; then parties must decide whether or not to negotiate a new contract.
4. Entrance [initiation] and exit [termination] are important items in any contract.

VIII. Issuing a Call and Installation

- A. When a PNC has selected its candidate, and that candidate has been approved by the Committee on Ministry, it will report to session and recommend that a MEETING OF THE CONGREGATION be called for the purpose of extending a call to the candidate. The Committee on Ministry Liaison, or Committee on Ministry member designated by the Liaison, shall be present for the meeting of the congregation. Normally this meeting will follow a worship service in which the candidate has preached to the entire congregation.
- B. The PNC will present the candidate to the congregation together with the PASTORAL CALL (APPENDIX EIGHT). The terms of call shall meet MINIMUM REQUIREMENTS as set by Presbytery at its last Fall meeting.

The elements of compensation (terms of call) which must be covered are:

Salary

Housing Allowance or Manse

Car expenses

Full Pension *

One month vacation

Two weeks study leave

Note: Salary/housing/utilities shall be adjusted annually based on Bureau of Labor Statistics addressing the cost of living increases for Utah.

Total Annual Effective Salary when calculating pension dues includes:

1. Cash salary; plus
 2. Housing Allowance or Manse Value; plus
 3. Utilities, included on pension form with "Manse/Housing"; plus
 4. Deferred income, included on pension form under "Deferred Income; plus
 5. Social Security Allowance paid by church, included on pension form with "Cash Salary" also taxed as regular income.
- C. The vote of the congregation shall be RECORDED AS TALLIED. The candidate will be informed of the tallied result. If there is a large minority vote in the negative, the candidate and

the PNC should consult the Committee on Ministry Liaison to determine the wisdom of accepting the call.

- D. If a potential candidate is NOT AN ORDAINED MINISTER, all further process toward a call shall cease until the candidate's presbytery has approved the candidate for ordination.
- E. If a CALL IS ACCEPTED, the congregation shall:
 - 1. Request Presbytery to concur;
 - 2. Set an effective date of the call;
 - 3. Consult with Presbytery to set a date for installation (See APPENDIX THREE for INSTALLATION MANUAL);
 - 4. Cause all necessary forms to be conveyed to the Stated Clerk of Presbytery;
 - 5. Dissolve the Pastor Nominating Committee, effective the date of Presbytery concurrence; and,
 - 6. Notify the Church Leadership Connection that the search has ended.
- F. The Presbytery shall appoint the Administrative Commission to Install the pastor as recommended by the Committee on Ministry.
- G. INSTALLATION should occur at a time other than that of regular Sabbath worship so that pastors of Presbytery may attend. Exceptions must be approved by the Committee on Ministry. The Committee on Ministry Liaison shall provide the person to be installed with the COM Manual for Ordination/Installation. (See APPENDIX THREE for MANUAL)
- H. A suggested service for installation/ordination, with a sample cover for the service, is given in APPENDIX EIGHT. Added May 2006
- I. An offering shall be taken at each installation and sent to the Presbytery for the use of assistance to candidates under the care of this Presbytery.

IX. Integration of New Pastor into the Presbytery of Utah

- A. The new pastor will be introduced on the floor of Presbytery during the first meeting the member attends. This introduction is usually done by the commissioner from the particular church.
- B. The new pastor will receive a letter of welcome from the assigned Committee on Ministry Liaison. Revised May 2006
- C. The new pastor will receive an invitation to attend a small group for pastor support if one is meeting in the area.
- D. A packet of informational materials shall be hand-delivered from the Presbytery Office. This will include:
 - 1. A letter of welcome from the Moderator of Presbytery.
 - 2. A letter of welcome from the E.C.C.
 - 3. A current Book of Order.
 - 4. The Presbytery Directory.
 - 5. The Bylaws of the Presbytery of Utah.

6. Manual of Administrative Operations of the Presbytery.
 7. A map of the Presbytery.
- E. The Committee on Ministry will request the church to provide the pastor with the following materials, if available:
1. Church Bylaws.
 2. List of all church officers and staff with addresses and home and office phone numbers.
 3. Church mailing list if different from the roll.
 4. List of shut-ins with addresses and phone numbers.
 5. The most recent financial statement of the church.
 6. A local map.
 7. Information on the local ministerial association.
 8. General information on the community of the sort available from the Chamber of Commerce.
 9. Mission Statement of church.
 10. Orientation to church files.
- F. The COM will encourage the PNC to stay together 6-8 months after the pastor is installed to act as an internal support group for the pastor and his/her family. The PNC should suggest to the congregation that they act as hospitality hosts. Added May 2006

PART SIX - MANUAL FOR INTERIM MINISTRY

Each presbytery and Committee on Ministry set certain requirements for inviting an interim pastor. The following are the requirements of the Committee on Ministry of the Presbytery of Utah. Although this section is primarily for the interim pastor's information, it is also important for the session to know what is expected of the interim pastor by the Committee on Ministry.

I. What is an Interim Pastor?

An Interim Pastor can be something your particular church has never heard of or experienced. According to the Book of Order, G-14.0513b:

“An interim pastor is a minister invited by the session. . . to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period . . . , while the church is seeking a pastor.”

The interim pastor is the pastor between installed pastors. Even though the installed pastor has left, life goes on in the particular church and pastoral duties need to go on. Yet, an interim pastor is more than just a “fill-in-the-gaps” person. The interim pastor is a specialist in transitions.

When an installed pastor leaves, the particular church goes into a process of transition. This transition can be [but not necessarily will be] a period of decline in worship participation, church school participation, enthusiasm, and financial giving. Often the attitude is “when the new pastor arrives, everything will be great again.” A congregational apathy can set in during the transition period.

An interim pastor is a specialist in transitions. He/she can lead a particular church through the transition time so that when the new pastor arrives, the transitional tasks have been completed and the new pastor can slip into the stream of activity rather than “re-activate” an apathetic church.

Not all congregations become apathetic. Lay leadership can keep a particular church on the move. An interim pastor can help a congregation through grief work, preparation for change in the ministry and mission, conflict resolution, preparing the particular church to accept a new installed pastor, and other necessary transitional tasks.

There are different forms of temporary pastoral ministries that may be an option for a congregation without a pastor.

- A. A TEMPORARY SUPPLY PASTOR “...may be a minister, a candidate, a commissioned lay pastor, or an elder secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral duties.” The session shall seek the counsel of presbytery through its committee on ministry before securing a temporary supply.
- B. A STATED SUPPLY is a minister appointed by the Presbytery after consultation with session and Committee on Ministry, when the church is not seeking a pastor. Appointment shall not exceed a period more than 12 months at a time and may be for part-time or for full-time service. (G-14.0513a)

This is a position where there is a necessity to have a long, extended transition period. There is no Pastor Nominating Committee to be formed in the near future.

- C. An INTERIM SUPPLY PASTOR, the focus of this Part, is invited by the session in consultation with the Committee on Ministry. Term of service is not to exceed 12 months at a time.

An Interim Pastor may be moderator of session, and is normally invited to perform full-time service.

The interim pastor can be either on a part-time or full-time basis.

- D. A part-time interim is a pastor invited by the session to be the interim pastor on a part-time basis, usually [but not necessarily] half-time. A part-time interim is often called upon to provide the “pastoral” duties, i.e., lead worship, preach, visit the shut-in and hospital patients, moderate session, and do some administration.
- E. A full-time interim pastor is invited to work full-time [as defined by the Presbytery]. The interim pastor provides the “pastoral” duties, as well as leading a particular church through the transitional tasks.

Often the question is asked, “Should we hire a full-time or a part-time interim if we had a full-time pastor?” A session needs to seriously reflect on whether there is strong lay leadership to help pick up the slack that would occur if a part-term interim is invited. If there is strong lay leadership, then consider a part-time interim. However, if the installed pastor left because of a conflict, or after a long-term ministry or a rocky ministry, a full-time interim pastor should be hired. In most churches’ experiences, if they had a full-time installed pastor, inviting a full-time interim pastor works best.

II. What is the Difference Between a Trained Interim and an Untrained Interim?

Often pastors near the end of their ministry will choose to be an interim pastor until retirement just for a change and challenge. Others may choose to be an interim pastor because of geographical limitations, finding commuting from an established residence a good option for them. There are many reasons why an interim pastor is an interim, and it is fair in an interview to ask why a person has chosen this specialized ministry.

A trained interim is a person who has chosen to be interim and has sought out conferences and workshops that will better equip him/her. These workshops teach interim pastors about the transitional tasks for a church between permanent pastors and how to lead the church through these tasks. There is also training in conflict management, congregational analysis, grief ministry, and other needed skills.

A session [or committee] reading Personal Information Forms of interim pastors should look for specific references of training as an interim. The denomination provides ongoing training each year through Interim Pastor Seminars held at Presbyterian Conference Grounds - Montreat in North Carolina and Ghost Ranch in New Mexico.

The Interim Pastor Network also provides two-week training sessions in various locations for those who are interim pastors. The Mid-Atlantic Training Consultants periodically sponsors Interim Pastor Training.

If you should wish to invite an “untrained” interim, the Committee on Ministry will expect that pastor to attend at least one interim workshop no matter how many years experience he/she may have in ministry. The seminars, in addition to specific training, provide a place to meet and share with others in interim ministry.

III. When is an Interim Pastor Needed?

In general, an interim pastor is recommended whenever a pastor leaves. The session shall employ an interim pastor when:

1. There is significant conflict within the particular church; or
2. There has been an involuntary termination of the previous pastoral relationship; or
3. There has been a death, illness, or sudden loss of a pastor; or
4. Following a long pastorate of at least twelve years.

IV. How to Find an Interim Pastor

Working with its Committee on Ministry Liaison, the session should first prepare a job description and proposed salary package. Then the Liaison should be asked to contact the Executive Presbyter (EP) for Personal Information Forms of suitable interim pastors. Insofar as able, the EP will maintain a file of available interim pastors. A checklist outlining the process to obtain an interim pastor is given in APPENDIX TWO.

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The session should narrow its choices to two or three candidates and contact the references listed on the Personal Information Forms. Before the session brings a candidate for interim pastor to be interviewed, the candidate must sign the Statement on Professional Ethics and the Acknowledgment of Receipt of the Sexual Misconduct Policy (APPENDIX SIX) of the Presbytery of Utah. Failure to sign these statements will disqualify the potential candidate from further consideration as a candidate.

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Then, if still appropriate, arrangements should be made for interviews and to request sermon tapes. If the candidate for interim agrees, the session could go to hear him/her preach. If a neutral pulpit is needed for the session to hear the candidate preach, the Committee on Ministry Liaison can make such arrangements.

Face-to-face interviews are important, even if it means paying for several persons= transportation.

Even though the relationship is temporary, it is important to find the right person for your particular church.

It is important for the session to work quickly, but carefully.

V. How to Invite an Interim Pastor Once You Have Found the Right Person

An interim pastor is not called by the congregation. An interim pastor is invited by the session, AFTER approval by the Committee on Ministry, to serve as interim pastor for a specific period of time. Therefore, a meeting of the congregation is not necessary. However, it is wise to include members of the congregation in the search and interview process.

VI. What to Expect From an Interim Pastor

We all have expectations of each other. We all have expectations of the installed pastor. Those expectations can often be accurate because we learn from each other and from the installed pastor regarding what to expect. However, if your particular church has never had an interim pastor or it has been a long time since the last interim pastor, you may not know what to expect.

First of all, expect the interim pastor to provide all pastoral and worship services as stated in the Book of Order. Expect the interim pastor to be a part of the congregation as an installed pastor would.

Be prepared for the interim pastor to make changes. These changes may be drastic or they may be very subtle, but change will occur. Expect the interim pastor to confront and deal with conflict and problems in the congregation.

Many times after an installed pastor leaves [especially a long-term pastor], there is need to clean. Clean out files, closets, and cupboards. Interim pastors are very good cleaners.

An interim pastor may lead a congregation through the five developmental tasks of a church in transition [see Addendum at end of this Part] and may assist the examination and evaluation of the congregation to be the means of a mission study. The presbytery requires that mission studies be done between pastors.

There are several things that an interim pastor is expected to do. The greatest expectation any congregation can legitimately place on an interim pastor is to expect the interim pastor to encourage a congregation to dream and have a vision of Christ=s ministry that they can attain.

There are a few items that a congregation should not expect of an interim pastor. The first is not to expect that the interim pastor is able to solve all the problems, especially without aid and cooperation from the congregation. The interim pastor is not there to solve problems alone. It needs to be a cooperative solution or agreement. Do not expect the interim pastor to remember everyone=s name or to know the history of the church in a short period of time. It is helpful that you keep repeating your name until the interim pastor has learned it. Hearing the church=s history over and over is important to an interim.

There are a few “should not expects” of which the session needs to be aware: the session and congregation should not expect the interim pastor to operate independently from the Committee on Ministry or the session. The interim pastor should not be expected to support one group in a power struggle over another. Instead, the interim pastor should be expected to help these groups to work together. The interim pastor may not advise the Pastor Nominating Committee or promote any particular candidate for the pulpit. The interim pastor may NOT stay on as the installed pastor. It is not possible to do so under the provisions of the Book of Order.

VII. Contracting with an Interim Pastor

The contract between the church and the Interim Pastor should be carefully prepared.

Definition: Contracting: An attempt to clarify mutual expectations between two or more parties in advance of a particular performance period or function.

Some “UN’s” to avoid, and why:

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1. **UNofficial** It is important to negotiate a contract with a person or party that has the authority to seal the agreement. Contracts that have to be “ratified” by someone else often have to be redone.
2. **UNwritten** Verbal agreements are vulnerable to memory lapses by all parties. It is surprising how difficult it is for two people to “remember” the same thing about even the major parts of an agreement. Common memory is further jeopardized when disagreements arise regarding what was expected and promised. A written contract is essential for resolving such disagreements.
3. **UNClear** Even carefully written contracts that seem clear in a context of mutual agreements can become fuzzy in the context of mutual disagreement in a new situation. A good test for clarity is to ask someone who is not a party to a contract to read it and raise questions of clarity.
4. **UNfulfilled** The assumption of any contract is that both [all] parties will fulfill their obligations. Failure of one party to do this usually results in unfulfillment by one or more of the other parties.

General Comments:

1. The existence of any one of the four “UN’s” is sufficient to damage a contract.
2. The major ingredient in a contract is “clarity of terms” [mutual expectations] regardless of how narrow or broad such terms are.
3. If any important terms are “broken”, the existing contract is “broken”; then parties must decide whether or not to negotiate a new contract.
4. Entrance [initiation] and exit [termination] are important items in any contract.

VIII. Working Guidelines for Compensation for Interim Pastors

A. Assumptions

1. It is important for congregational stewardship to continue [or begin] expansion during an interim period.
2. Significant decrease in “ministry expense” during the interim is counter-productive to good congregational stewardship.
3. It is appropriate for the presbytery and session to share information about a particular church’s compensation with potential interim pastors.

4. It is appropriate for interim pastors to negotiate their own compensation package with the session, but the compensation may not be lower than the presbytery minimum for full-time positions. ["Package" must be approved by the Committee on Ministry]
5. It is appropriate for the interim pastor to receive increases in compensation during the interim period.
6. Interim pastors must inform the Committee on Ministry of proposed changes in their compensation packages during a given interim ministry; the Committee on Ministry must review and approve any change.

B. Guidelines

1. Minimum compensation for the interim pastor should be the compensation of the previous full-time pastor. [If interim ministry is part time, the financial package should be pro-rated appropriately. Adjustments for inflation should be considered.]
2. In determining the appropriate salary for the interim, the following figures should be considered:
 - a. Compensation provided by the congregation for the previous pastor.
 - b. Median salary and housing for congregations in the presbytery.
 - c. Interim pastor's previous salary.
3. Interim pastor compensation should be reviewed by the session following their usual procedures with each new budget year.
4. Compensation packages should be negotiated for no less than the presbytery minimums for full-time ministry.
5. The session agrees to continue salary, housing, and benefits for the interim pastor beyond the termination of employment as defined in Paragraph 10 of the following section.

IX. Terms of Interim Pastor Agreements

An interim pastor should never be invited without terms of agreement and/or a contract.

Background: The Committee on Ministry shall annually recommend to the presbytery a minimum salary for all installed pastorates, including interim pastorates, in this presbytery. The minimum salary shall be set by the presbytery annually at its fall meeting, and thereafter recommended to all churches to be effective on January 1 of the following year. The minimum salary would be met so long as any combination of cash salary and housing allowance, plus any additional cash benefits paid the pastor by the church [e.g., social security supplement] equals the established presbytery minimum. If there is a manse offered, rather than a cash allowance for housing, the housing allowance shall be no less than that established by the presbytery.

Note: Salary/Housing and Utilities shall be adjusted annually based on Bureau of Labor Statistics on the cost of living increases for Utah.

A. Information:

1. Deferred Income - Deferred Income is included as ADeferred Compensation@ and is part of the "Total Annual Effective Salary" when calculating pension dues.

2. Utilities - Utilities are included with “Manse/Housing” and are part of the “Total Annual Effective Salary” when calculating pension dues.
3. Social Security Allowance Paid by Church - Social Security paid or reimbursed as an allowance to the pastor by the church is included with “Cash Salary” and is part of the “Total Effective Salary” when calculating pension dues. [It is also taxed as regular income.]

B. The terms of the agreement must include:

1. Salary - If the interim pastor is to work full time, the salary should reflect that and be in accordance with presbytery standards.
 2. Housing - Don't be eager to offer the manse. Often after a pastor moves out of a manse, the session feels a need to paint and make improvements. Allow yourselves that opportunity. A housing allowance must be at least 30% of the salary.
 3. Mileage Reimbursement - The current IRS rate shall be allotted for mileage reimbursement.
 4. Pension - This is a requirement of the denomination. In the time from the departure of the installed pastor to the arrival of the interim pastor, the church must pay the current vacancy dues set by the denomination. When the interim pastor arrives, the church no longer pays the vacancy dues, but does pay full pension for the interim pastor.
 5. Vacation - Vacation is one month (30 days). Ordinarily this is to be taken in two-week increments and ordinarily not until six months of service have been completed.
 6. Continuing Education Leave - Two-week continuing education leave must be included.
 7. A 3% Medical Deductible
 8. Reasonable Moving Expenses
 9. This agreement may be terminated by the session upon thirty [30] days written notice. The interim pastor may terminate the agreement with thirty [30] days written notice and forfeiture of any payment beyond the thirty [30] day period.
 10. The session agrees to continue salary, housing, and benefits for the interim pastor beyond the termination of employment, for a period of ninety [90] days or until the interim pastor secures a new interim pastor position, whichever comes first, and provided that:
 - a. The contract is terminated by the church before the end of the specified contract period and the interim pastor has not secured a new interim pastor position. [NOTE: the ninety [90] days is to be computed from the actual date of termination, regardless of the original date of the contract.
- OR--
- b. The specified contract period comes to an end and the church does not seek to renew the contract [after giving appropriate thirty (30) day notice] and the interim pastor has not secured a new interim pastor position.

The church is not obligated to continue compensation for the ninety [90] day period if the interim pastor is not actively seeking a new interim pastor position, if the interim pastor has requested termination of the contract, or if the interim pastor chooses not to accept an extension of the contract.

If, in the ninety [90] day period, the interim pastor secures secular employment, it will be understood that the compensation paid by the church will be reduced by the amount earned in that secular employment.

The contract is made for one year and can be extended upon the approval of the interim pastor, the session, and the Committee on Ministry.

X. Sample Interim Pastor Agreement

See APPENDIX EIGHT, FORMS, for a sample copy of this agreement.

XI. Contract Changes

Flexibility is important throughout the time of the Interim Pastor=s contract. Goals, objectives, and assignments should all be open to adjustments and renegotiation if circumstances change. However, agreements, contracts, and covenants should not be changed unless there are significant unexpected developments and all parties agree on what changes are to be made.

XII. Relationships

A. With the Presbytery

The interim pastor shall transfer presbytery membership to the Presbytery of Utah. The Committee on Ministry representatives, as specified in its manual (PART FIVE, VI), will discuss the interim=s Christian faith, views on theology, the Sacraments, and the government of the church. [Book of Order, G-11.0402]

The Presbytery of Utah requests that each interim pastor will report regularly to the Committee on Ministry Liaison as to her/his progress.

B. With Previous Pastor

Any previous pastor or pastor emeritus shall observe the appropriate ministerial ethics in relationship to the interim pastor that would apply to any installed pastor. If any former pastor is still in the area, he/she must not take an interim or other position near the former parish. If a former pastor continues to interfere in the life of the particular church, the interim pastor shall notify the Committee on Ministry. (See also APPENDIX FIVE.)

C. With Administrative Commission

When an Administrative Commission is working with a congregation, the interim pastor should be in regular communication with its moderator. The interim pastor should explain the interim contract, the work, and the goal assignments. It is vital that the interim pastor and the Administrative Commission moderator keep each other informed concerning problems and solutions.

XIII. Former Interim Pastor in the Future

The Committee on Ministry provides that an interim pastor is not to return as an interim pastor for another time (as vs. extended time) at the same particular church without a special vote of exception by the Committee on Ministry being secured.

XIV. How an Interim Pastor Relationship is Terminated

“All good things come to an end” and so must an interim pastor’s stay at a church. There are a few things that should happen during this termination process.

When the congregation has called a pastor and knows when he/she is arriving, the session should give written notification to the interim pastor according to the contract.

The interim pastor and session should formulate a checklist of duties and things that need to be done before the interim leaves and the new pastor arrives.

A time should be set aside for appropriate good-byes and closure for the interim pastor and the congregation. This can be done as part of the interim's last worship service with a reception or dinner. This is a very important part of the interim period. It prepares the congregation for the next step.

All termination pay, vacation pay, and other business should be negotiated at the beginning of the interim period, not at the end. It is important that the Committee on Ministry is notified of the date of termination.

Realize, if the relationship is a good one, it will hurt when the interim pastor leaves. It also will be hard for the interim pastor to leave. Celebrate the time together.

XV. Transition to Installed Position (Added Oct. 24, 2015)

A teaching elder employed in a temporary pastoral relationship is eligible to serve as the next installed pastor, co-pastor, or associate pastor of a congregation in the Presbytery of Utah. Such relationships shall be established only by a three-fourths vote of the members of presbytery present and voting. (Book of Order. G-2.054)

The Committee on Ministry is not designated to act for the Presbytery in approving this call.

Procedure:

- Session contacts COM for approval to have the congregations elect a PNC.
- Session or PNC prepares a mission study. The COM approves the mission study.
- If the PNC determines that the teaching elder in the temporary pastoral relationship meets the requirements of the mission study, the Session calls a congregational meeting to approve the call and the terms of call.
- The PNC or Session notifies the COM who will present the matter to the Presbytery for a vote.

ADDENDUM

Taken from The Interim Pastor's Manual, by Alan Gripe

FIVE DEVELOPMENTAL TASKS OF THE CONGREGATION

The congregation has its own tasks to work on during the time the Pastor Nominating Committee is seeking a new pastor, but most congregations are either unaware of these tasks or unwilling to assume them. Unless all five of these tasks are addressed and satisfactorily completed during the interim period, the next installed pastor is sure to have some significant difficulty within two years. The successful interim is one who understands the five tasks and knows how to guide the congregation in the work on them. Loren Mead has described these tasks in his helpful monograph, *The Developmental Tasks of the Parish in Search of a Pastor*, published by the Alban Institute. Every interim pastor should read it.

The five tasks named by Mead are: coming to terms with history; discovering a new identity; shifts of power; rethinking denominational linkages; and commitment to new leadership and a new future. Understanding the nature of these tasks and how best to accomplish them are critical assignments for the session and the interim pastor. It is important to note that the first four tasks are not necessarily sequential. They may be addressed in a different order from that listed here and more than one of the tasks may be undertaken by a congregation or its boards and committees at any one time.

1. Coming to Terms with History

About the first task, coming to terms with history, Mead has written [page 3], "The vacant congregation that would be free for the future needs to work at understanding where it has been coming from and how it got to where it is. . . . Releasing the congregation from the inappropriate and crippling power of the past is a developmental task that comes to the fore during a vacancy. Pastors themselves are often caught up in these feelings and often do not have the psychological distance that lets them 'let go of people.'" The interim pastor, not having been previously associated with this congregation, is uniquely equipped to guide the congregation in its work on this task. An associate pastor or former pastor of this congregation probably cannot have the objectivity that this task requires.

2. Discovering a New Identity

Addressing the second task, discovering a new identity, Mead states [page 4], "It is surprising how often congregations discover that they have been dealing with a myth that puts them out of touch with what they have become and with their world. A congregation that comes through the vacancy process will emerge with a clearer sense of its own identity - who it is in relationship to its community and what it dreams of being and doing."

3. Shifts of Power

The third task, shifts of power, is described by Mead [page 5] in these words, "The time when pastors change is a time when some . . . potential leaders feel a call to take on more active roles. New centers of power in the congregation coalesce. . . . This is quite healthy, but often it causes uncertainty, if not discomfort, among the old lay leadership. . . . Actually, it can be a most positive moment for them, too, if they can be helped to reexamine their own commitments and ministries."

4. Rethinking Denominational Linkages

The fourth task, rethinking denominational linkages, may relate in some cases to the first task, dealing with the congregation's history. "A congregation's relationships with its denomination are often heavily flavored by the pastor's passions or prejudices," Mead writes [page 5]. "When one

pastor leaves, the congregation is open and responsive to denominational resources in a way that has much creativity.” Now the presbytery will likely have an opportunity, perhaps not available in the past, to “communicate the richness of its heritage and the usefulness of its resources from its international, national, or regional dimensions . . . Most congregations and denominations have a new chance for collaboration.” Unless both the interim pastor and the presbytery are aware, alert and responsive to this dynamic, however, the session and the congregation may lose a valuable opportunity for growth.

5. Commitment to New Leadership and to a New Future

Finally, the congregation has finished its developmental work only when it is genuinely ready to make a commitment to new leadership and to a new future. This fifth task has both a theological and a practical personal dimension. Now the congregation needs to understand the difference between “hiring” a pastor and “calling” a pastor. In this context, “hiring” a pastor suggests finding one who seems to be a good match to the tasks described in the Church Information Form and making a tight contract with that person to pay a “fair” wage, which sometimes is interpreted to mean paying the least dollar amount required to get the pastor to take the job. Unfortunately, some lay people - and some pastors, too - still look at contract negotiations in this light, even in the church. From the theological perspective, the act of calling a pastor means far more than contract negotiations. “Calling” suggests two other words, “commitment” and “covenant”, both of which involve the work of the Holy Spirit moving in and among the pastor to be called, the Pastor Nominating Committee, the congregation, the session, and the presbytery. Covenanting and the commitments that are involved are discussed in Chapter 6: Contracts. Until the congregation understands the theological dimensions of calling a pastor, this task has not been completed.

The personal dimension of this task, of course, relates to the congregation’s readiness to give up a pastoral relationship to its former pastor(s) and to the interim pastor also, and to commit itself to a new covenant with a particular new person, the one nominated by the Pastor Nominating Committee. The interim pastor is the best person to guide [and perhaps goad?] the congregation in the completion of this work.

But what about the commitment to a “new future”? How much can an interim pastor appropriately do to lead a session or a congregation in defining new tasks and new forms of mission? Should not the future be kept open so that the next installed pastor can shape the congregation’s understanding and expression of ministry and mission? Many pastors, both those who are installed and those who are interim, will argue on both sides of this question. Because the needs, opportunities, possibilities, and practices vary greatly from one community and one presbytery to another, a definitive answer ought not be given to this question. How much the interim pastor should do can best be worked out in the pre-entry and entry negotiations with the presbytery and the session. Perhaps the only clear task for the interim pastor in this matter is to prepare the congregation to expect changes, both during the interim time and after the new pastor is installed.

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I. Responsibility

A pastor is a member of Presbytery rather than of a particular church. Therefore, the Committee on Ministry has the responsibility to act for Presbytery as a "MINISTRY TO PASTORS", to the end that every member of Presbytery is adequately supported with pastoral care.

II. Procedure

The Committee on Ministry will carry out this responsibility in the following ways:

- A. By assigning a LIAISON from the Committee on Ministry for each member of Presbytery (PART ONE, Section IV). This liaison will be a pastor's personal contact with the committee.
Revised May 2006
- B. Through its REGULAR VISITS as outlined in PART THREE.
Revised May 2006
- C. By providing a list of professional COUNSELORS to whom pastors and spouses may be referred.
- D. By budgeting adequate FUNDS to cover professional counseling fees when financial need is evident.
- E. By searching for OTHER KINDS OF FUNDING through Presbytery, Synod or General Assembly units or the Board of Pensions when critical financial needs of pastors are evident.
- F. By encouraging each pastor to partner with other pastors as an ongoing collegial support system. (By this statement, we realize that the Committee on Ministry cannot name mentors for the various pastors, but can encourage each pastor to form the support system necessary to meet the rigors of ministry within the Utah environment.)

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An important part of the work of the Committee on Ministry relates to advice, counsel, and arbitration.

- A. “It shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches.” (G-11.0502i)
- B. “The committee shall be open to communication at all times with the ministers, elders who are members of sessions, sessions of the presbytery, Commissioned Lay Pastors, and Certified Christian Educators within the bounds of the Presbytery.” (G-11.0503)
Revised May 2006
- C. Any pastor or elder of session seeking advice and counsel from the Committee on Ministry may expect that “It shall exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church.” (G-11.0502j)
- D. The Committee on Ministry will take care to listen to different points of view in any difficulty or dispute which it is investigating.
- E. The Committee on Ministry may seek RESOLUTION in the following ways:
 - 1. By making recommendations to the pastor(s);
 - 2. By making recommendations to the session;
 - 3. By making recommendations to the congregation through the session;
 - 4. By recommending programs of conflict resolution to pastors, sessions, and congregations;
 - 5. By recommending professional counseling;
 - 6. By acting as an arbitrator between factions in a particular church;
 - 7. By requesting help in arbitration from presbytery or synod staff, or from other qualified personnel or agencies, and/or;
 - 8. By recommending to presbytery the appointment of an administrative commission.

See also APPENDIX SEVEN, CONFLICT.

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I. Pastoral Support

There may be a sub-committee of the Committee on Ministry called PASTORAL SUPPORT which will oversee any programs designed to aid pastors in their pastoral duties or in their personal lives.

II. Clergy in Non-Parish Settings

There may be a sub-committee called CLERGY IN NON-PARISH SETTINGS which will annually inquire into the work of pastors engaged in non-pastoral or non-church work and will report on their status.

III. Compensation and Benefits

There may be a sub-committee called COMPENSATION AND BENEFITS which will annually review the terms of call and recommend minimum standards which Presbytery may adopt. (See Terms of Call form, and related cover letter, in APPENDIX EIGHT)

Revised May 2006

IV. Pensions

There may be a sub-committee called PENSIONS which may be chaired by a person other than a member of the Committee on Ministry and which will maintain pension records for members of Presbytery and offer counsel to persons in the pensions program.

V. Commissioned Lay Pastors

There may be a sub-committee called COMMISSIONED LAY PASTORS which will interview candidates for this position, and such other tasks as defined in PART FIFTEEN of this Manual.

Added May 2006

VI. Other

The Committee on Ministry may, from time to time, form other sub-committees or task forces for the purpose of carrying on its work.

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I. Definition

A parish associate is a pastor who serves in some VALIDATED MINISTRY (See PART TWO, Section IV) other than the local parish, or is retired and/or a member at large, but who desires to maintain a relationship with a particular church.

II. Procedure

Procedure for establishing and maintaining such a relationship will conform to Book of Order, G-14.0515. The Committee on Ministry, acting on REQUEST FROM A SESSION, will recommend the establishment of such relationships and approval of their terms by Presbytery.

III. Review

Parish Associate relationships shall be reviewed annually by the Committee on Ministry.

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I. Purpose

Education has traditionally been stressed by Presbyterians. An educated ministry is a hallmark of our church. Education is a continuing process in the life of the pastor.

II. Terms of Call

A part of the terms of the call to pastors serving in each presbytery is the provision for two weeks of Study Leave each year. A session should encourage its pastor(s) to take Study Leave and shall report to the presbytery on the annual compensation report whether the Study Leave was taken and the name of the event.

III. Guidelines

Study Leave should be designed to enhance ministerial skills and/or the understanding of the Christian faith. Appropriate kinds of Study Leave are:

1. Educational events sponsored by accredited institutions of higher education. (College, seminary, etc.)
2. Educational events sponsored by one of the governing bodies of the denomination. (Synod school, Ghost Ranch, Montreat, etc.)
3. Educational events given by recognized and approved institutions for which Continuing Education Units (CEUs) are approved. (Hospitals, etc.)
4. Personal study, reading and renewal.

IV. Procedure

- A. Study Leave time and funding may be accrued up to six weeks, when it is mutually agreed upon by the pastor and the session. Study Leave may not be taken as terminal leave. Presbytery retreats, worships, etc., normally are not considered as Study Leave.
- B. Travel can be enlightening, educational and culturally satisfying. However, a travel event (even as a tour organizer) that is the equivalent of a vacation for a lay person is not an appropriate form of Study Leave.
- C. A request for approval of Study Leave should be made to the Committee on Ministry only if there is a question about its conformity with the guidelines, or if an exception to the guidelines is being requested. Revised May 2006

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I. Procedure

A pastor shall notify both the Committee on Ministry and the Board of Pensions of the intention to retire at least six months prior to the anticipated date of retirement.

II. Pastor Emeritus

The status of Pastor Emeritus may be granted in accordance with G-14.0605.

III. Recognition

At the Presbytery meeting closest to the date of retirement, the Committee on Ministry may call upon Presbytery to honor a retiring pastor in an appropriate manner.

IV. Statement of Ethics

When a pastor retires, the Committee on Ministry Liaison will make certain that the STATEMENT OF ETHICS governing former pastors is read and published in the particular church affected. (See PART FIVE, Section I, Paragraph C) (See also APPENDIX FIVE)

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Churches seeking to open or close a position of Associate Pastor must obtain the approval of the Committee on Ministry, which is empowered to act on behalf of the Presbytery of Utah.

I. Calling and Installing Ministers of the Word and Sacrament

Every church should have the pastoral services of a minister of the Word and Sacrament. The pastoral relations which may exist between a particular church and a minister of the Word and Sacrament are permanent, designated, or temporary relations. The permanent pastoral relations are those of pastor, co-pastor, and associate pastor.

An associate pastor shall be elected by the vote of the congregation and the relationship between them shall be established by the presbytery. The call extended to an associate pastor shall be approved by the presbytery and cannot be changed except by consent of the presbytery, at the request of the associate pastor, or at the request of the church by action of the congregation.

II. Mission Study (G-11.0103a and b)

All churches calling an associate pastor shall undertake a Mission Study, unless the Mission Study originally done for an associate pastor is less than three years old. The session is responsible for the process used in developing the Mission Study and for its final content. The entire session shall be involved in the development of the Mission Study.

A Mission Study is conducted by a session or its appropriate task force in order to re-examine the underlying assumptions which define the work and witness of a particular church. The Mission Study looks at a particular church currently, historically, theologically and demographically. It also reports a particular church's beliefs about mission, worship and program; it is a guide to that particular church's future direction. As such, it is an invaluable guide in knowing the kind of associate pastor the particular church wants and needs to move forward in service to God's Kingdom. See PART FIVE, Section 4 A, B, C, and D, for detail on the Mission Study. After the session has approved its Mission Study document, the Committee on Ministry Liaison will present the Mission Study to the Committee on Ministry for approval. A particular church shall not proceed with any other step in the calling process until the Committee on Ministry has formally approved the Mission Study.

III. The Associate Pastor Nominating Committee

When the Mission Study has been approved, a session shall call a meeting of the congregation for the purpose of electing an Associate Pastor Nominating Committee (APNC). The session shall recommend the size of the APNC and prepare nominations for the APNC, but the members of the congregation are free to make nominations from the floor. The APNC shall be representative of the particular church with regard to age, gender, and ethnicity, and major boards and organizations of the church. A budget for the APNC shall be adopted by the session. The APNC will hold an organizational meeting for the purposes of electing a Moderator and receiving the Church Information Form (CIF). The APNC will meet with the session for the purpose of discussing the Mission Study. After the APNC writes the CIF (See APPENDIX EIGHT, FORMS) the APNC and the session shall meet together to discuss the Form. See PART FIVE, Section 5, D for detail on the CIF. When the

Committee on Ministry has received, approved and submitted the CIF to the Church Leadership Connection, the APNC will begin to receive Personal Information Forms and may interview potential candidates. The APNC shall be bound by G-11.0502g in considering candidates. It is expected that the APNC will provide meals and housing accommodations and will pay travel expenses when consulting with a potential candidate. The incumbent pastor or co-pastors shall be consulted with regards to the suitability of any potential associate pastor candidate. The call to an associate pastor shall specify the particular functions to be fulfilled. An associate pastor shall be directed in his or her work by the pastor in consultation with the session. While the official relationship of an associate pastor to a church is not dependent upon that of a pastor, associate pastors are not eligible to immediately succeed the pastor in a church which they have served together (G-14.0501d); that is, may not be the next installed pastor.

When the APNC has narrowed its choice to the two or three potential candidates it is most seriously considering, it shall notify the Committee on Ministry Liaison of these choices. The Executive Presbyter, or a member of the Presbytery staff designated by the EP and the Committee on Ministry Moderator, shall immediately conduct a clearance check on each of the candidates and obtain a signed copy of the Statement on Professional Ethics and the Acknowledgment of Receipt of the Sexual Misconduct Policy (See APPENDIX SIX) of the Presbytery of Utah. Failure to sign these statements will disqualify the potential candidate from further consideration as a candidate.

IV. Actions of the Committee on Ministry

The Book of Order, G-11.0402, provides that "the Presbytery, through its appropriate committee, shall examine each pastor or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church. . ."

To implement this provision of the Book of Order, following clearance from the staff, the following examination process shall be followed for all pastors seeking membership in this presbytery.

- A. The Committee on Ministry has been designated by the Presbytery of Utah as the "appropriate committee" for examining ordained pastors who are being considered for the pastoral staff of a particular church or by other institutions within the bounds of the Presbytery of Utah.
- B. The Moderator of the Committee on Ministry shall appoint a Task Force on Ministerial Examination (TOME) to conduct this examination on its behalf. The TOME shall consist of at least two members of the Committee on Ministry. Each examination of a pastor candidate shall be conducted by at least one of the members of this Task Force, together with the Liaison assigned to the concerned church or institution. Possible questions to ask the candidates include:
 1. What do you understand the church to be?
 2. Explain your theology of the cross.
 3. Discuss your understanding of scriptures, the sacraments, and pastoral care.

Other questions may come out of the statement of faith. Also, explanations of responses to particular circumstances may be asked.

- C. The examination will be given to pastor candidate finalists seeking a pastoral position or other validated Call in the presbytery. Finalists are defined as the final two or three pastor candidates who are being considered by a nominating committee.
- D. Time of the examination of the candidate finalist by the TOME shall be during the several days when a finalist is preaching in a neutral pulpit in proximity to this presbytery or at the time of the visit of the candidate to the community in question. The concerned Associate Pastor Nominating Committee or institution nominating committee shall be responsible for providing time for the examination and for any transportation expense incurred by the candidate. The Committee on Ministry shall be responsible for any other expense incurred during the interview process.
- E. In preparation for the examination and prior to its beginning, the associate pastor candidate will submit a one-page typewritten statement of his/her theological beliefs to each member of the TOME, and will have reviewed the Presbytery of Utah's Sexual Misconduct Policy and signed, dated, and returned the Acknowledgment of Receipt of the Sexual Misconduct Policy and the Statement on Professional Ethics (APPENDIX SIX) to the Stated Clerk.
- F. The purpose of this examination is to determine the suitability of this individual to be a member of this presbytery. The remaining parts of the examination shall consist of the discussion of a series of questions which the associate pastor candidate will receive in advance of the examination. Questions may deal with the Christian faith, theology, the Sacraments, and government of the church, as well as with leadership style, pastoral priorities and presbytery participation. The content of the examination may include a discussion about the history of the mission and ministry of the church or institution in question.
- G. Results of the examination by the TOME will be reported verbally to the Committee on Ministry and filed in writing (under the cover of the COM Acknowledgment of Interview of Pastor Candidate form in APPENDIX EIGHT) with the Moderator of the Committee on Ministry. This report, normally, will include no more than a single page of commentary. In the event the report of the TOME is negative, the Moderator of the Committee on Ministry may appoint an ad hoc committee to reassess the examination, re-interviewing the pastor candidate if necessary, and propose any corrective action. The concerned pastor or institution nominating committee will be informed of the review and any corrective process. The Call will not be recommended to presbytery until there is majority affirmative action by the Committee on Ministry.
- H. The Moderator of the Committee on Ministry shall report to the Presbytery of Utah only the comment that the examination was conducted and that the Committee on Ministry recommends the pastor candidate for membership in the Presbytery of Utah.

Examination of Pastors Seeking Membership in the Presbytery of Utah

Consider the following situations. As you reflect on your understanding of your Christian faith, the Reformed Tradition, the Sacraments and the ordering of your ministry through the Book of Order, indicate how you would respond to these situations and why:

1. A young woman comes to you to have her baby baptized in her home with just immediate family members present. In your conversation, you discover that neither of the parents is a

member of a church, the husband being an avowed atheist. You know that the woman's family are "pillars" of your church.

2. The women of the church are "up in arms" about the people that the session has allowed to use the church facilities. What upsets them so much is the report that some of those groups are using the kitchen. Since the women had bought all the equipment in the kitchen, at their council meeting they set guidelines on who can use the church facilities since they own all that belongs to the kitchen. The battle lines are drawn. Some are threatening to leave the church.
3. In your first meeting with the session in your new church, you are told that since presbytery is the "preachers' union" and really doesn't care about the churches, you are to have limited, if any, participation in that governing body. You learn that this attitude has persisted for many years, since the time that presbytery established minimum salary standards and has been so "dictatorial".
4. After several regular session meetings, you feel the frustration of the group building. The meetings sometimes last for three hours. Elders seen obligated to discuss every issue fully before going on. In a casual conversation with one man, you learn that some members will soon demand that you make the meetings shorter or they will resign. You hear from others that if you in any way limit their voice in the working of session, they will resign.
5. You are reaching the age in your ministry and your years away from seminary that you sense the need for intellectual stimulation. You are aware of changes that have occurred in culture, the need for theological studies, and your own intellectual capabilities, to avoid becoming "stale". The Personnel Committee has approved your plans for continuing education, but some members of the session object to your taking "time off" and not tending to your duties.
6. You have a busy day planned - a crucial staff meeting and vital time for sermon preparation. All this changes as a suicidal man barges into your study, followed by a frantic message from the custodian that a water pipe has just burst.

V. Issuing a Call and Installation

- A. When an APNC has selected its candidate, and that candidate has been approved by the Committee on Ministry, it will report to session and recommend that a MEETING OF THE CONGREGATION be called for the purpose of extending a call to the candidate. The Committee on Ministry Liaison, or Committee on Ministry member designated by the Liaison, shall be present for the meeting of the congregation. Normally this meeting will follow a worship service in which the candidate has preached to the entire congregation.
- B. The APNC will present the candidate to the congregation together with the PASTORAL CALL (APPENDIX EIGHT). The terms of call shall meet MINIMUM REQUIREMENTS as set by Presbytery at its last Fall meeting.

The elements of compensation (terms of call) which must be covered are:

- Salary
- Housing Allowance or Manse
- Car expenses
- Full Pension*
- One month vacation
- Two weeks study leave

Note: Salary/housing/utilities shall be adjusted annually based on Bureau of Labor Statistics addressing the cost of living increases for Utah.

*Total Annual Effective Salary when calculating pension dues includes:

1. Cash salary; plus
2. Housing Allowance or Manse Value; plus
3. Utilities, included on pension form with "Manse/Housing"; plus
4. Deferred income, included on pension form under "Deferred Income; plus
5. Social Security Allowance paid by church, included on pension form with "Cash Salary" also taxed as regular income.

- C. The vote of the congregation shall be RECORDED AS TALLIED. The candidate will be informed of the tallied result. If there is a large minority vote in the negative, the candidate and the APNC should consult the Committee on Ministry Liaison to determine the wisdom of accepting the call.
- D. If a potential candidate is NOT AN ORDAINED Pastor, all further process toward a call shall cease until the candidate's presbytery has approved the candidate for ordination.
- E. If a CALL IS ACCEPTED, the congregation shall:
 1. Request Presbytery to concur;
 2. Set an effective date of the call;
 3. Consult with Presbytery to set a date for installation (See APPENDIX THREE for INSTALLATION MANUAL);
 4. Cause all necessary forms to be conveyed to the Stated Clerk of Presbytery;
 5. Dissolve the Associate Pastor Nominating Committee, effective the date of Presbytery concurrence; and,
 6. Notify the Church Leadership Connection that the search has ended.
- F. The Presbytery shall appoint the Administrative Commission to Install the associate pastor as recommended by the Committee on Ministry.
- G. INSTALLATION should occur at a time other than that of regular Sabbath worship so that pastors of Presbytery may attend. Exceptions must be approved by the Committee on Ministry. The Committee on Ministry Liaison shall provide the person to be installed with the COM Manual for Ordination/Installation. (See APPENDIX THREE for MANUAL)
- H. A suggested service for installation/ordination, with a sample cover for the service, is given in APPENDIX EIGHT.
- I. An offering shall be taken at each installation and sent to the Presbytery for the use of assistance to candidates under the care of this Presbytery.

VI. Integration of New Associate Pastor into the Presbytery of Utah

- A. The new associate pastor will be introduced on the floor of Presbytery during the first meeting the member attends. This introduction is usually done by the commissioner from the particular church.
- B. The new associate pastor will receive a letter of welcome from the assigned Committee on Ministry Liaison.
- C. The new member will receive an invitation to attend a small group for pastor support if one is meeting in the area.
- D. A packet of informational materials shall be hand-delivered from the Presbytery Office. This will include:
 - 1. A letter of welcome from the Moderator of Presbytery.
 - 2. A letter of welcome from the Executive Presbyter
 - 3. A current Book of Order.
 - 4. The Presbytery Directory.
 - 5. The Bylaws of the Presbytery of Utah.
 - 6. Manual of Administrative Operations of the Presbytery.
 - 7. A map of the Presbytery.
- E. The Committee on Ministry will request the church to provide the associate pastor with the following materials, if available:
 - 1. Church Bylaws.
 - 2. List of all church officers and staff with addresses and home and office phone numbers.
 - 3. Church mailing list if different from the roll.
 - 4. List of shut-ins with addresses and phone numbers.
 - 5. The most recent financial statement of the church.
 - 6. A local map.
 - 7. Information on the local ministerial association.
 - 8. General information on the community of the sort available from the Chamber of Commerce.
 - 9. Mission Statement of church.
 - 10. Orientation to church files.
- F. The COM will encourage the APNC to stay together 6-8 months after the pastor is installed to act as an internal support group for the pastor and his/her family. The APNC should suggest to the congregation that they act as hospitality hosts.

VII. Dissolutions

- A. As soon as a dissolution is contemplated, the Pastor or the SESSION involved should seek the counsel of a Liaison from the Committee on Ministry. The Liaison will meet with the pastor and the session to explain the process of dissolution of the existing associate pastor's call to the congregation and the process for calling a new associate pastor. This section, on dissolutions, shall also be read at this meeting.

B. In consultation with the Liaison, session will call a MEETING OF THE CONGREGATION for the purpose of recommending dissolution. "Public notice of the meeting shall be given on two successive Sundays. The meeting may be convened following the notice given on the second Sunday." (Book of Order, G-7.0303b). If the moderator of session is not willing to serve as moderator of the meeting of the congregation, and when both the pastor or the moderator of the session and the session concur, a member of the session may be invited to preside.

C. At an appropriate time, the following STATEMENT OF ETHICS will be read from the pulpit to the congregation:

"When an associate pastor leaves a charge, there are bonds of affection between the associate pastor and members of the particular church which continue to be cherished; relations of friendship continue; but, the pastoral relationship does not. In order to spare associate pastor and church members from embarrassment, and to encourage the new pastoral relationship that will be established, the Presbytery directs that the church be reminded of these requirements:

When any minister resigns from a pastorate or retires from service or becomes a Pastor Emeritus, the minister should cease to perform such functions as funerals, baptisms, and weddings, unless invited to officiate in such capacity by the newly installed minister or by the moderator of the vacant church."

(GA Minutes, 1948, page 208)

In short, church members should not request a former associate pastor to perform pastoral duties. If requested, the associate pastor should tactfully decline, unless the request is made by the moderator of the session or, in the case of inability to contact the moderator, by clerk of session. (See APPENDIX FIVE.)

D. If the request for dissolution is MUTUALLY CONSENTED TO by the associate pastor and the particular church, and there are not attendant complications, the Committee on Ministry may grant dissolution and report its actions to the Presbytery at its next regular meeting.

E. EFFECTIVE DATE OF DISSOLUTION must be clearly determined and agreed upon by all parties, including the Committee on Ministry and the Presbytery.

F. If the Associate Pastor DOES NOT APPROVE THE DISSOLUTION, "the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved." (Book of Order, G-14.0603) If the congregation DOES NOT APPROVE THE DISSOLUTION, "the presbytery shall hear from the church, through the congregation's elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the pastoral relationship dissolved." (Book of Order, G-14.0602)

G. Any SEPARATION AGREEMENTS between an associate pastor and a particular church must be approved by the Committee on Ministry before dissolution is processed.

H. The Committee on Ministry will recommend dissolutions as part of its report to the Presbytery (except in cases under "D" above). At the time of the Committee on Ministry report,

REPRESENTATIVES FROM THE PARTICULAR CHURCHES involved may be asked to speak to the actions recommended.

- I. EXIT INTERVIEWS - A good search for a new associate pastor begins with a healthy good-bye to the departing one. The Exit Interview is an opportunity for a session, and the Committee on Ministry, to hear (at least indirectly) from the resigning or retiring associate pastor about situations, circumstances, or policies that have been helpful or frustrating, that have been roadblocks or green lights. It is not a time for evaluation of the pastoral position and the church itself. These interviews help all parties begin to disengage and begin the process of moving forward into the future.
- J. DISSOLUTION OF ASSOCIATE PASTOR POSITION - Should a church desire to close the position of associate pastor, said church shall petition the Committee on Ministry for permission to proceed with said closure. The petition shall be in writing and include valid reasons for requesting such closure.
- K. Upon the dissolution of the relationship between the associate pastor and the church, vacancy dues to the Board Of Pensions are required until the position is filled or twelve months, whichever is less.

PART FOURTEEN: DESIGNATED PASTOR (G-14.0501e)

A Plan for Nominating a Pastor

A. The Designation Plan

The Designation Plan is a plan wherein carefully selected volunteer pastors and churches may be matched by the COM, thereby greatly reducing the time required to call a pastor. A pastor nominated through the Designation Plan is elected by the congregation for a term of two (2) to four (4) years, and the terms of the call are approved by Presbytery, the same as a pastor nominated by our usual system.

B. A Theological Concept

The Plan may be interpreted as a new expression of missionary spirit, a willingness to go wherever the Spirit leads us. In the New Testament record there are occasions when the disciple seems to interpret the Holy Spirit's call individually by himself/herself, but at other times, the call is clearly by the church. In Acts 11:22 we read that it was the church that sent Barnabas to Antioch, and in Acts 13:2 and 3, the church sends both Barnabas and Saul to Salamis. But most of Paul's missionary trips seem to have been determined by Paul's own individual understanding of where the Spirit was calling him to go. There are many ways in which calls to mission were realized and implemented throughout both the Old and New Testaments.

For some today, the call to mission and ministry will come clearly through the councils of the church saying, "This is where your special gifts are most needed today. Go there in the name of the Lord Jesus Christ." Every pastor needs to be ready to consider the possibility that this is the way the call may come today, and every Presbytery or COM needs to be willing to become more directly God's agent in initiating and implementing a specific call to mission for a particular person and congregation.

C. Who May Be Called

Pastors who are interested in seeking a new call and who are willing to experiment may volunteer to participate in the Plan. Congregations willing to experiment with new ways to call a pastor may also volunteer to use this Plan.

Pastors who might be especially interested in the Plan would include:

1. Those who desire to relocate within a certain time limit, e.g., a chaplain whose term of service is ended, an overseas missionary or fraternal worker whose assignment has ended, a pastor who has completed a particular mission strategy of Presbytery and now must find another call, a pastor who has merged two or more churches and should relocate for the sake of the merger---and the like.
2. Individuals with a specific kind of open-ended, unrestricted commitment to mission and service in the local church.
3. Those who may have specific geographical preferences or needs.
4. Those interested in tent-making or dual-role pastors.
5. Clergy couples.
6. Dual-career couples.

Congregations which might find the Plan of particular value would include:

1. Congregations with unusual opportunities or special requirements which may be hard to match through the usual channels for seeking a pastor.
2. Those needing to call a pastor within a certain time limit.
3. Congregations with special problems, especially those with problems of a temporary nature.

Presbytery might benefit from the Plan as it provides flexibility by which Presbyteries may deal on an individual basis with particular situations.

D. Some goals for the Plan are:

1. To offer another "track" or method of relocation in the church.
2. To match pastors and congregations appropriately and efficiently.
3. To make creative use of the skills and potential of pastors.
4. To offer pastors a wider range of job opportunities.
5. To assist in promoting inclusiveness.

E. The Plan

After prior consultation and approval of the COM, any congregation or yoked field or larger parish may voluntarily enroll in the Designation Plan for a specific period of time. Pastors or candidates may also volunteer to enroll, but only after consultation and approval of the COM. Calls of pastors to churches or other positions would then be approved by the Presbytery on recommendation of the COM from among those churches and persons accepted in the Plan. Both the Pastor Nominating Committee and the pastor should interview one another before the pastor is nominated to the congregation.

The terms of the call, including the length of the time of the contract (two, three or four years), would be agreed on at the beginning of negotiations with the COM.

F. Enrollment

Both pastors and churches seeking to enroll in the Plan should study its implications carefully and then make written application to the COM. It may be wise in some situations for the COM to adopt a policy that both churches and pastors agree upon entering the Plan to accept one of the first three designations proposed by the COM, or be dropped from the Plan.

A pastor enrolling in the Plan should complete a Personal Information Form (PIF) through the regular placement system at the same time he/she is seeking relocation through the Designation Plan. Pastors should then meet with the COM for a personal interview.

G. Calling the Designated Pastor as the Pastor

Under specific conditions, as defined in the Book of Order, G-14.1501e, the Designated Pastor may, after two years of designated pastor relationship, be called as Pastor of the church he/she has been serving.

Revised May 2006

PART FIFTEEN: POLICY FOR COMMISSIONED LAY PASTORS/COMMISSIONED RULING ELDERS (G-2.10)

INTRODUCTION

The Presbytery of Utah has determined that its strategy for mission includes the commissioning of Ruling Elders for service as Commissioned Lay Pastors/Commissioned Ruling Elders (CLP). CLPs are commissioned by the presbytery for limited pastoral service as specified in their commission. A ruling elder so designated may be commissioned to validated ministry that may include pastoral care, moderating the session of a particular congregation, administering the sacraments, and/or officiating at marriages. CLPs may be commissioned for service to a particular congregation, a validated ministry within the presbytery, or to the presbytery at large.

I. Requirements for Admission to the Program

All candidates must meet the following criteria for admission to the program: 1) must be members of the Presbyterian Church (USA) [PC(USA)] in good standing, 2) must be ordained Ruling Elders in the Presbyterian Church (USA) prior to beginning the program, and 3) must have been a member of a congregation within the Presbytery of Utah for at least two years before applying to become a CLP.

To begin the process, each candidate must submit a completed application. Applications may be obtained and returned to the Presbytery office. As part of that application, the candidates will need to receive the endorsement of his or her Session. To be admitted to the program, a the candidate must be willing to accept a commission as CLP.

Once the completed application is submitted, the candidate will interview with the Sub-Committee on Commissioned Lay Pastors/Commissioned Ruling Elders (the CoCLP) of the Committee on Ministry. Interview questions will include, but not be limited to: How would you describe your relationship to Jesus Christ? How did you become a Presbyterian? How do you feel called to pursue a commission? What are your strengths for ministry? What are your weaknesses in ministry? Upon giving satisfactory answers, the applicant will be recommended to COM and to the Presbytery to be enrolled as candidate for CLP.

II. Educational Requirements

The Presbytery is responsible for training each candidate according to the Book of Order (G-2.002). Preparation and instruction to become a CLP may vary as appropriate for a particular commission. Training for the CLP will include: Exegesis, Worship/Preaching, PC(USA) Polity, Theology, and Pastoral Care and Leadership courses or their equivalent from an online Seminary. Earn a Certificate of Ministry and be involved in continuing education. CLP candidate will also be expected to participate in a year long Clinical Pastoral Experience (CPE) program.

Coursework in Presbyterian Polity, Reformed Theology, and Reformed Worship and Sacraments must reflect a PC(USA) perspective.

Teaching Elders in the presbytery may be authorized by the CoCLP and COM to teach or supplement any or all of these courses. Coursework should be taken at PC(USA) colleges or colleges related to other reformed denominations. Approval of all coursework by CoCLP is required to determine completeness and congruence with service in the PC(USA).

Candidates are required to attend meetings of the Presbytery.

All CLP training shall be in coordination with COM.

III. Expectations for Service

Once a candidate has completed the course of study, he or she will be expected to provide service as CLP. Such service varies depending on the mission of a congregation of the Presbytery in consultation with a validated ministry. The candidate will be commissioned once a mode of service is determined.

Commissioned CLPs are required to attend all meetings of the Presbytery of Utah. CLPs shall be reimbursed for travel expenses to attend Presbytery meetings. CLPs will be granted voice and vote.

While some requests may be refused, frequent refusals or lack of service would be reasons to re-examine the CLP's fitness for continuation.

The CLP candidate will commit to a three (3) year term that is renewable pending a positive evaluation.

During the CLP's term (3 years) s/he will be expected to complete two (2) weeks of continuing education to deepen their fields of ministry in the necessary fields. This is required for re-commissioning.

IV. Certification and Commissioning

Acceptance into the CLP program is not a guarantee of commissioning; each CLP candidate must have a call to a validated area of service prior to commissioning.

Upon completion of requirements including a recommendation from the COM, CLP candidates will be examined on the floor of Presbytery. Candidates will provide and read their written statement of faith, and may be asked to preach a sermon. The members of Presbytery will be given time to ask questions of the candidate. Examinations will cover the candidate's sense personal faith, motives for seeking the commission, the areas of instruction determined necessary for the commission being sought, and his or her faith journey. If the candidate is voted approval, the presbytery will move to a commissioning service.

The CLP may be ~~authorized~~ **commissioned by COM** to act as Moderator of Session when the CLP's mentor and the CoCLP feel that he or she is ready for this responsibility. In any event, the CLP is acting on behalf of the Moderator officially appointed by COM, who retains final authority. Upon completion of an approved course in pre-marital counseling, a CLP may be ~~authorized~~ **commissioned by COM** to perform services of Christian marriage.

In the case that a CLP would be commissioned to a particular congregation, several other factors would need to be in place. The candidate would submit a resume to the church in question. The church would determine its own interview process to be followed. **Compensation will be agreed upon by the church, the CLP, and COM (see Section V – Compensation).** Once compensation is agreed upon, the CoCLP and COM would recommend to Presbytery a term of commissioned services from one to three years. Normally those duties will include the authority to preach and to administer the Sacrament of the Lord's Supper and the Sacrament of Baptism.

~~The call negotiations would include agreement on compensation, housing, travel, support for continuing education, vacation and determination of duties, etc. (See sample form in APPENDIX EIGHT). A written Memorandum of Agreement detailing these agreements must be submitted to the CoCLP for approval by COM. The CoCLP and COM will also recommend to Presbytery those functions that will enable the CLP to effectively serve the congregation.~~

V. Compensation for CLPs Commissioned to a Specific Congregation

CLPs are valuable resources to serve our congregations for a specific period of time. The requirements for the compensation package should include, but are not limited to:

1. The CLP commissioned to serve a congregation should receive 75% of the minimum full-time salary of an MWS.
2. A part time CLP minimum salary should be calculated as a percentage of the CLPs full-time minimum salary.
3. Reimbursement for use of vehicle for church business shall be made to the CLP at the current IRS standard rate.
4. An allowance to the CLP for all other professional expenses will be offered by the church.
5. Churches shall provide health insurance and retirement benefits through the Board of Pensions (BOP) for CLPs and their families if they are contracted for 30 hours a week or more.

Exceptions may be made to providing insurance through BOP if:

- a. A CLP is covered through a spouse's insurance through their employment,
- b. A CLP is covered through their own insurance
 - i. If CLP is paying for their own insurance out-of-pocket, the church will reimburse the CLP for their premium, up to the amount of the BOP insurance premium.

Exceptions may be made to providing retirement through BOP if:

- a. A CLP has a current retirement plan and wishes not to have a separate retirement with BOP
 - i. If CLP has a current retirement plan, the church will contribute to that plan, up to the amount of the BOP retirement plan cost.

6. Vacation time shall be granted according to Presbytery guidelines for installed pastors.
7. The contract between CLP and congregation shall be limited to not more than three years. After a review by Committee on Ministry the contract may be extended.
8. The contract between CLP and congregation shall be reviewed annually by Committee on Ministry.
9. Should the CLP contract be 3/4 time or greater, the congregation will be encouraged to work with the Committee on Ministry to explore finding an ordained pastor for the congregation.

For a blank contract for CLPs, see APPENDIX EIGHT.

***Following sections will be re-numbered if this section is adopted*

V. Continuing Education

CLPs are expected to continue their study and faith development, as would any Christian, though this is especially important for those who lead others. Presbytery shall provide resources for the CLPs' spiritual and intellectual development by meetings, retreats, classes and conferences such as the Western National Leadership Training event. The Presbytery will be holding two Pastor/CLP retreats a year (Spring and Fall). These retreats will provide the CLP/candidate with an opportunity to attend a specifically designed seminar during the retreat weekend. It is also expected that the CLP will attend a designated retreat day once a quarter for follow up.

Each CLP will have a Mentor assigned and will report to their mentor monthly, and turn in written reports on a quarterly basis.

VI. Mentor Relationships

Every CLP will have a mentor assigned by the CoCLP. Normally the mentor will be a teaching elder other than the pastor of the CLP. The CLP remains a member of his or her local church, and should stay in relationship to his or her pastor. However, the mentor provides special support as a resource for professional development, encouragement, advice, and a source of new ideas. Mentors are expected to have a quarterly face-to-face meeting with the CLP. At this meeting they can review and sign quarterly reports and consult with the CLP about his or her experience. Between these meetings mentors will also be available for advice as needed.

VII. Reporting

CLPs are to keep a log of their service and submit it to the presbytery office quarterly on the forms provided. The CLP will complete the form and personally take it to her or his mentor within 30 days of the quarter's end. The mentor will review and endorse it and forward it to the Presbytery office for distribution.

VIII. Receiving CLPs from other Presbyteries

It should be noted that there is no portability of the commissioning to CLP status between Presbyteries. However, should a CLP or candidate in training for that position apply for status in the Presbytery of Utah after two years of membership in a congregation in this presbytery, he or she will be sent an application and asked for it to be completed and a description of prior training completed attached. CoCLP may contact trainers to review their qualifications and to review the training that was provided. Should an applicant be deemed acceptable, he or she will be interviewed by the CoCLP and a recommendation made to COM and Presbytery. That recommendation will include specific class and training that will be accepted. CoCLP may also require additional training, may reject coursework or training, and may reject the application. COM may refine the CoCLP recommendation on appeal. Presbytery will take action upon the CoCLP recommendation at its next stated meeting.

IX. End of Commission

The commission of a CLP is for a stated period of time, not to exceed three years. At the end of that time, the commission expires unless the CLP:

1. Requests and is granted a renewed commission; or
2. Receives another commission to a different validated ministry.

If neither of these actions take place, the CLP will be placed on the list of inactive CLPs. The commission may be resigned by the CLP when he or she feels that his or her service in the presbytery is complete. Under this circumstance, the CLP will be placed on the list of inactive CLPs. A ruling elder who has been commissioned and later ceases to serve in the specified ministry to which his or she has been commissioned may be placed on the list of inactive CLPs. Ruling elders on the list of inactive CLPs are not authorized to perform the functions of a CLP until commissioned again to a validated ministry by the presbytery. A change in commission may require additional instruction and/or preparation as determined by the CoCLP and COM.

Additionally, the CoCLP may recommend to presbytery through the COM that a commission be withdrawn. Presbytery may withdraw a commission for reasons it deems good and sufficient. In such a case, it is possible that the CoCLP would recommend that the CLP not be considered for any future commission. In cases that warrant immediate action, COM may suspend the CLP's assignment to a validated ministry pending appropriate action by the presbytery in its next meeting.

APPENDIX ONE: PASTOR SEARCH AND CALL PROCESS

The process of finding a pastor to accept a particular position ordinarily follows a clearly defined timeline. (Note the relationship between the local church session and the Pastor Nominating Committee and the Presbytery's Committee on Ministry.) The Committee on Ministry Liaison will assist the session and serve as its guide. Ordinarily, the Clerk of Session and its Moderator will work closely in meetings and between meetings with the Liaison from the Committee on Ministry.

The purpose of the Committee on Ministry and its Liaison during this process is to assist and insure the best processes and candidates for the church and its ministry.

Experience indicates that reference checks done by BOTH the Pastor Nominating Committee AND the Executive Presbyter are most helpful during the search process.

LOCAL CHURCH ACTION	PRESBYTERY OR COM ACTION
1. SESSION calls meeting of the congregation to concur in pastor's request to dissolve the pastoral relationship.	1. COM has been consulted by pastor and arranges for an exit interview.
2. SESSION arranges for payment of dues to Pension Plan during the vacancy.	2. COM recommends to Presbytery a Moderator for the Session.

FINDING DIRECTION

3. SESSION prepares or directs the Mission Study. (If Session plans for a method of study other than the method recommended by COM, the method and process MUST be approved by COM prior to the study.)	
4. SESSION approves its Mission Study document.	4. LIAISON presents Mission Study for approval and recommendation to COM.

PREAPARTION FOR SEARCH

5. SESSION receives approval of Mission Study and calls meeting of congregation for election of Pastor Nominating Committee.	
6. CONGREGATION elects Pastor Nominating Committee.	6. LIAISON meets with PNC, shares Video Tape of process with PNC (and with Session if desired).
	7. LIAISON assists PNC to complete Church Information Form for presentation to Session.
8. SESSION approves Church Information Form for presentation to Committee on Ministry.	8. COM approves Church Information Form.
	9. PRESBYTERIAN OFFICE uploads Church Information Form to Church Leadership Connection database of Call Referral Services.

SEARCH

<p>10. PNC (In strict confidence) begins receiving dossiers from Church Leadership Connection database, self-referrals, and recommendations. PNC provides copies to Liaison of Personal Information Forms of potential candidates.</p> <p>11. PNC narrows search to three to five candidates and requests reference check by Executive Presbyter.</p> <p>12. PNC interviews candidates, allowing opportunity for COM to interview candidates prior to final decision.</p>	<p>10. EXECUTIVE PRESBYTER assists PNC by providing Personal Information Form matches from the Church Leadership Connection database for consideration.</p> <p>11. LIASON provides PIFs to Executive Presbyter for reference checks.</p> <p>12. COM interviews candidates using set of approved cases and questions.</p>
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DECISION MAKING

<p>13. PNC decides on one candidate and negotiates with her/him on terms of call.</p> <p>14. PNC asks Session to call meeting of the congregation.</p> <p>15. PNC presents candidate to the congregation and election is held.</p> <p>16. Pastor-Elect, PNC and Session consult on Administrative Commission to Install for presentation to COM (see APPENDIX THREE for Procedure)</p> <p>17. CONGREGATION worships.</p>	<p>13. LIAISON consults, assists, and keeps COM informed of PNC and Session actions.</p> <p>16. Following COM approval of Call, Presbytery approves Administrative Commission to Install.</p> <p>17. PRESBYTERY installs.</p>
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APPENDIX TWO: CHECKLISTS

VII. PROCESS TO OBTAIN AN INTERIM MINISTER

CHECKLIST FOR PROCESS TO OBTAIN AN INTERIM MINISTER

1. The Session, with the Committee on Ministry and the E.P., shall confer about the need and advisability of inviting an interim minister to serve the church. The liaison shall review the definitions and steps. Revised May 2006
2. Decide who will conduct the search - the session as a whole or a sub-committee of the session.
3. Prepare a job description that tells what the session wants the interim minister to do. Prepare tentative compensation package.
4. Have the session review and approve the job description and compensation package.
5. Ask the Committee on Ministry Liaison to send Personal Information Forms (PIFs). (Liaison will contact the Presbytery office)
6. Session, or its sub-committee, will review the PIFs and immediately call those persons in whom they are interested to ask if they are currently available and interested. They should ask for a full PIF and any other information they need. Revised May 2006
7. Session, or its sub-committee, will review the full PIF. If the session or sub-committee find a "match", they should make reference calls of their own and request the Executive congregational Consultant to make reference checks on their possible candidate. Revised May 2006
8. Session, or its sub-committee, should arrange for an interview with those with whom they want to talk. The Executive Congregational Consultant will send the potential interim a Sexual Misconduct Policy, the Acknowledgment of Receipt of the Sexual Misconduct Policy, and two copies of the Statement on Professional Ethics (APPENDIX SIX), one to be signed and returned to the Stated Clerk.
9. Session, or its sub-committee, should narrow the choice and arrange to hear the person preach, if possible and desirable.
10. If they feel they have a "match", the session, or its sub-committee, should contact their Committee on Ministry Liaison so that the liaison can arrange an interview.
11. The session, or its sub-committee, should begin to negotiate the terms of the contract.
12. The session should approve by vote the terms of the interim and authorize the clerk of session to sign the contract. Secure the Committee on Ministry's approval of the job description and compensation package.
13. The interim signs the contract.

14. The Committee on Ministry reviews the contract and signs it.
15. The interim minister begins work.

VIII. PROCESS TO CHANGE PASTORS

CHECKLIST FOR PROCESS TO CHANGE PASTORS From PC(USA) COM Handbook

The following checklist includes most of the steps involved in the process of changing one pastor for another.

ACTIVITY	DATE COMPLETED
Dissolving the Pastoral Relationship	_____
Planning for the Transitional Period	_____
Engaging the Congregation in a Mission Study	_____
Electing the Pastor Nominating Committee (PNC)	_____
Orienting/Organizing the Pastor Nominating Committee	_____
Developing and Filing the Church Information Form Online	_____
Downloading and Screening Personal Information Forms	_____
Interviewing Potential Pastors	_____
Choosing the Nominee	_____
Making the Official Decisions Among the Call Partners	_____
The Nominee Agrees	_____
The COM Approves	_____
The Congregation Votes	_____
Presbytery approves, appoints an Administrative Commission to Install and welcomes the new pastor. (In the case of a new seminary graduate, Committee on Preparation for Ministry and other presbytery actions are required.)	_____
The Presbytery Installs the Pastor	_____
Follow-Up Support after Pastor is Installed	_____

APPENDIX THREE: MANUAL FOR INSTALLATION/ORDINATION

I. Introduction

Ordinations and installations are acts of the Presbytery on behalf of the whole church. The one being ordained/installed traditionally has been given the responsibility of putting together his/her particular service with a minimum of input by the Presbytery.

It has been noted by several of those who have participated as commissioners to these events that because of this lack of input such services vary widely in form and format, and that sometimes requirements of the Book of Order or of the Presbytery are overlooked.

This manual has been compiled in consultation by some past moderators and with the Stated Clerk and represents their observations over several years of experience. There is no intent to force all such services into a standard mold, for to do so would limit creative expressions of worship.

What follows is designed to assist all who are a party to the ordination/installation to make the event a truly dedicatory service of worship.

Suggestions and comments regarding this manual are solicited from those who use it. These may be sent to the Moderator of the Committee on Ministry for consideration and possible inclusion.

II. General

- A. The basic document governing the details of ordinations and installations is the Book of Order of the Presbyterian Church (USA). Specifically applicable are G-2.07 and W-4.0301 to W4.0303.
- B. The prescribed constitutional questions for ordination are those stated in the Book of Order (W-0404). Changes in wording, additions to or deletions from these questions are not to be made and may bring into question the validity of the ordination/installation. Similarly, for installation, the congregational questions are included in this section.
- C. Ordinations and installations are acts of the Presbytery on behalf of the whole church. For this reason, services are to be held at a time other than during regular hours of worship, such as Sunday afternoon or evening, in order that other presbyters may attend.
- D. Printed orders of worship should prominently indicate the involvement of the Presbytery in the event.
 - 1 A sample cover for an order of worship is provided in APPENDIX EIGHT.
 - 2 A sample order of worship is provided in APPENDIX EIGHT.
 - 3 It is customary to list the names of the commission members and other participants in the order of worship.
- E. The Presbytery has ordered that an offering shall be taken and that the monies so collected shall be given to the Presbytery for discretionary use by the Committee on Preparation for Ministry in providing support for candidates. An explanatory statement should be included in the order of worship.

- F. Members of the Administrative Commission to Install are to be reimbursed for their travel expenses at the current rate established by Presbytery. Honoraria are not generally indicated. Commissioners will be reimbursed by the Presbytery through vouchers submitted to and authenticated by the Committee on Ministry. Revised May 2006
- G. Participants are to be reimbursed in accordance with the arrangements made with them for travel and honoraria by the ordinand/installlee and approved by the session.

III. Duties of the Ordinand/Installee

- A. It is the responsibility of the one being ordained/installed to oversee the details of the planning and arrangements of the worship service; in short, to "put it together".
- B. First things first. Check with the Moderator of the Presbytery to establish a date and time for the service. In the event the Moderator is unable to preside, an alternate will be designated by the Moderator to perform that function. Do not set firm dates without the Moderator's concurrence!
- C. It is the responsibility of the ordinand/installlee to arrange for participation in the service by those who will be appointed to the Administrative Commission.
1. The Administrative Commission is to be comprised of not fewer than five members. In odd numbered commissions, there shall be a balance between ministers and elders with the odd member being either minister or elder. In even numbered commissions there shall be the same number of ministers as elders. There should be a balance between male and female to the extent possible.
 2. Each elder must be from a different church within the Presbytery. (G-9.0504b)
- D. The ordinand/installlee is responsible for arranging for participants in the service, i.e.: (May be members of the Administrative Commission but need not be.)
1. to preach.
 2. to deliver the charge to the ordinand/installlee. (Optional)
 3. to deliver the charge to the congregation. (Optional)
 4. to read Scripture.
 5. to lead in prayer.
- E. The ordinand/installlee is responsible for reporting the details of the plans for the worship service in a manner which takes into consideration meetings of the cognizant bodies of the Presbytery which must approve the plans. Those who should be kept informed are:
1. The Committee on Ministry Liaison for the particular church.
 2. The Moderator of the Committee on Ministry.
 3. The Moderator of the Committee on Preparation for Ministry, if applicable.
 4. The Moderator of the Presbytery or the designated alternate.
 5. The Stated Clerk of the Presbytery.
 6. The Session of the particular church where the ordination/installation is to take place.

IV. Duties of the Presiding Officer

- A. The Moderator of the Presbytery, or the person designated by the Moderator, shall be the presiding officer of the Administrative Commission.
- B. The presiding officer shall:
 - 1. Convene the Administrative Commission a reasonable time (15-30 minutes) prior to the scheduled time for worship. (Include participants not members of the Commission) A suggested agenda:
 - a. Open with prayer.
 - b. Receive motion to convene and vote on same.
 - c. Commission receives instruction from ordinand/installee regarding logistical matters of procession, seating, recession, etc.
 - d. Approve by vote any changes in personnel, either Commissioner or participant.
 - e. Receive motion, second, and take action to dissolve the commission following the benediction.
 - f. Close with prayer.
 - 2. Call the congregation to worship. (This may be done by another member of the Commission at the discretion of the ordinand/installee.)
 - 3. Make a statement establishing that the ordination/installation is a Presbytery event.
 - 4. If the occasion is an ordination, ask the constitutional questions as set forth in the Book of Order, G-14.0405. If the occasion is an installation, ask the questions as set forth in the Book of Order, G-14.0510. Revised May 2006
 - 5. Give the invitation to members of Presbytery to come forward for the laying on of hands. The invitation to come forward should be extended to all members of the Presbytery in the assembly.
 - 6. Offer the prayer of ordination/installation.
 - 7. Pronounce the declaration of ordination/installation. The members of the Presbytery should be invited to welcome the installlee into the Presbytery. Revised May 2006
 - 8. It is appropriate for the presiding officer to introduce family and friends of the ordinand/installee present at this point if this has not been otherwise provided for in the order of worship.
- C. The presiding officer should send or cause to be sent to the Stated Clerk of the Presbytery three copies of the order of worship for inclusion in the appropriate files.

V. Duties of the Administrative Commission

- A. Apart from the presiding officer, the members of the Administrative Commission have no specific assignments in the worship service unless:
 - 1. A member other than the presiding officer is designated to call the congregation to worship, or,
 - 2. Members of the Commission have been asked by the ordinand/installee to perform specific duties, such as preach the sermon, deliver a charge, read scripture, lead in prayer, etc.
- B. Participants, unless members of the Administrative Commission, do not have to be members of the Presbytery of Utah.

Non-members of the Presbytery shall not be named to the Commission.

VI. Duties of the Session

- A. The session is to exercise its normal oversight of the worship of the people of God, giving approval to the final order of worship.
- B. The session appoints an elder who will introduce the ordinand/installee to the presiding officer after the prayer of dedication. Revised May 2006
 - 1. In cases of installations, the session appoints an elder who will ask the congregational questions.
 - 2. Introduction and congregational questions may be by the same person and may be by a member of the Administrative Commission if so designated by the ordinand/installee.
- C. Arrange for the reception of the special offering and see to its proper disposal.
- D. Approve for participants not members of the Administrative Commission any honoraria and expense reimbursements and see to their prompt payment.

**APPENDIX FOUR: SAMPLE SABBATICAL LEAVE POLICY FOR
MINISTERS OF WORD AND SACRAMENT IN THE PRESBYTERY OF UTAH**

I. Policy Statement

The Presbytery of Utah recommends to the sessions of its churches that Ministers of the Word and Sacrament be granted a compensated sabbatical of at least three (3) months in the seventh (7th) year of ministry to an individual church. Revised May 2006

II. Rationale

A sabbatical will enable the Teaching Elders to be renewed through the vital pursuit of continuing education, extended time spent in spiritual formation, and fresh mentoring by respected teachers. A sabbatical enables a pastor to return to the responsibilities of the church with new energy, spiritual vision, and effectiveness. Revised Feb 2017

III. Committee on Ministry Responsibilities

- A. Review the sabbatical timetable and usage plan as submitted.
- B. Serve as mediator in any concerns of session relative to the sabbatical.
- C. Determine who will moderate the session in the particular church.

IV. MWS Responsibilities

- A. Notify the session of the proposed sabbatical in the year prior to taking the sabbatical, in time to allow the session to include the sabbatical in the budget.
- B. Bring the sabbatical proposal before the Session (at least in outline form) a minimum of six months before the intended commencement of the sabbatical.
- C. Secure the approval of the session for the sabbatical proposal and work out the necessary coverage of pastoral and pulpit responsibilities.
- D. Assure the Session of continued service to the church for at least one (1) full year from the conclusion of the sabbatical.
- E. Bring up to date all pending responsibilities as determined in consultation with the Session before departing on a sabbatical.
- F. Submit to the Committee on Ministry in writing the sabbatical timetable and outline of plans.
- G. Upon return, present an overview of the sabbatical experience to the Session and the Committee on Ministry.

V. Session Responsibilities

- A. Receive (for approval) the pastor's proposal for a sabbatical, in the year prior to taking the sabbatical, and incorporate the information into the budget for the following year. Rev. May 2006
- B. Receive (for approval) the pastor's outlined proposal for a sabbatical, at least six (6) months in advance of the intended commencement of the sabbatical. Revised May 2006
- C. Continue terms of call commitments to the pastor during sabbatical leave. Revised May 2006
- D. Communicate to the congregation the importance and values to the church of a sabbatical.
- E. Request a written overview of the sabbatical from the pastor upon return.

VI. Additional Responsibilities/Information

If agreed upon by the Session and the pastor, the sabbatical might be combined with study leave for extended graduate study Revised May 2006

**APPENDIX FIVE: GUIDELINES FOR THE RELATION OF RETIRED/FORMER
PASTORS TO FORMER CONGREGATIONS**

Approved by Presbytery - 25 September 1993

The Committee on Ministry recognizes that difficult situations sometimes arise when honorably retired pastors remain active in the ministry. The difficulty can be particularly acute when the pastor remains in the area of his/her last pastorate. Therefore, the Committee on Ministry wishes to express its love and concern for the honorably retired pastor, the congregation, and the pastor who replaces the retiring

pastor. We want to assist all parties involved in the establishment of new relationships that will be most harmonious and effective for all involved.

The Presbytery has adopted the following guidelines pertinent to the relationship between pastors and congregations they have formerly served.

1. A former pastor will preach and assist in weddings, funerals, and the sacraments only at the invitation of the session and with prior concurrence of the Interim or the moderator of that session.
2. It is recommended that such services be kept to a minimum during the Interim Pastorate and for the period of a year after a new pastoral relationship has been established in the particular congregation.
3. The Committee on Ministry shall request a meeting with the pastor and his/her spouse prior to the retirement. Representatives of the Committee shall assure the pastor that there is still service that he/she can render in God's Kingdom. The relationship of the retiring pastor to the Interim Pastor and the new pastor will be discussed freely with stress upon the Interim Pastor, Installed Pastor and the retiring pastor's obligation to do everything possible to enhance the Interim Pastor and the new pastor's standing with the congregation. A frank discussion of all pertinent concerns will be encouraged, including the following:
 - Visitation of members which could be interpreted as pastoral.
 - Advantage of Interim Pastorates.
 - Church membership of the pastor's family.
 - Church attendance by the retiring pastor.
4. The Committee on Ministry shall request that the retiring pastor discuss with the session the content of this meeting. The Committee shall request that the Clerk of Session write to the Committee affirming the session's intent to deal with these concerns in a responsible and caring manner and that this information be disseminated to the congregation.
5. The Committee on Ministry will discuss these matters when they meet with the session prior to the election of a pastoral search committee.
6. While these guidelines are designed primarily for relationships involving honorably retired pastors, they shall also apply in principle to all pastors and associate pastors in their relationships with congregations formerly served. It is understood that these guidelines apply immediately upon learning that the pulpit or position has been declared vacant, even when an Associate Pastor remains in the role of Pastor to the congregation.

POLICY ACKNOWLEDGMENT FOR "POLICY AND PROCEDURE ON SEXUAL MISCONDUCT

TO: All Members of Presbytery, All Persons on Other Rolls of Presbytery, All Employees of Presbytery, All Volunteers of Presbytery

The Presbytery's "Policy and Procedure on Sexual Misconduct"

This policy of the Presbytery of Utah applies to all members of Presbytery (ordained ministers), all persons on other rolls of Presbytery (commissioned church workers, inquirers, candidates), all employees of Presbytery (whether ordained to church office or not), and all who serve in the work or function on behalf of Presbytery as volunteers. This policy and procedure does not apply to persons unless they are either members of the Presbytery of Utah, on the rolls of the Presbytery, or serve as employees or as specific agents of the Presbytery. It is essential that all who are subject to the policy and its procedures read and understand the policy, acknowledge that they have done so, and formally acknowledge that they are bound by the Presbytery's discipline in the matter.

Please complete the form below and return to:
The Office of the Stated Clerk
Presbytery of Utah
699 East South Temple #305
Salt Lake City, UT 84102

-----DETACH AND RETURN-----

_____ I have received a copy of the "Policy and Procedure on Sexual Misconduct" as adopted by the Presbytery of Utah on _____. I have read it, I understand it, and I acknowledge that the policy and procedure applies to me.

_____ I certify that no civil, criminal, or ecclesiastical complaint has been sustained or is pending against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct .

_____ I am unable to make the above certification. I offer, instead a description of the complaint, termination, or the outcome of the situation with explanatory comments.

Signature

Printed Name

Street Address

City, State, Zip

Date

APPENDIX SIX: SEXUAL ABUSE PREVENTION AND RESPONSE

POLICY

We believe that Scripture and our faith in Jesus Christ call us to standards of responsible conduct in all of life, including sexual behavior.

It is the policy of the Presbytery of Utah that all members of Presbytery (ordained ministers), all persons on other rolls of Presbytery (commissioned ruling elders, commissioned church workers, inquirers, candidates), all employees of Presbytery (whether ordained to church office or not), and all who serve in the work or function on behalf of the Presbytery as volunteers or as specific agents of the Presbytery are to maintain integrity of ministerial, employment, professional, and ecclesiastical relationships at all times.

It is further the policy of the Presbytery of Utah that each particular church and entity operating within and/or under the authority of the Presbytery of Utah shall adopt a policy prohibiting sexual misconduct and shall inform their congregation of the policy. A copy of each church's policy be provided to the Stated Clerk of the Presbytery of Utah.

The responsibility of the Presbytery of Utah with regard to accusations of violation of its policy and procedures on sexual misconduct is to ensure that an effective, caring, and expeditious response is made to all persons, institutions, and entities which may be affected by either a violation of professional ethics or the allegation of a violation. In all cases, all persons shall be treated with respect, personal integrity shall be presumed, and statements shall be taken seriously.

PURPOSE

The purpose of this sexual abuse prevention and response policy is to make explicit the Presbytery's opposition to abusive behavior and oppressive or degrading environments in employment and other church relationships, to provide a process for the determination of facts in cases of allegations of violation of the policy, and to provide for the imposition of appropriate remedies and disciplines in cases of violation. Within the ecclesiastical context, it makes explicit the duty of the Presbytery to provide or provide for pastoral care of persons who may be affected by either a violation or an allegation of violation of the policy.

DEFINITIONS

Sexual misconduct involves the misuse of trust, authority, or power in a relationship to gain advantage over another in an abusive, exploitative, or unjust manner. In the case of church professionals (whether they are in pastoral, counseling, or other such relationships), no personal sexual contact or conduct, either public or private, is permitted with anyone with whom the individual has a professional relationship. It is the responsibility of a church officer or church worker to maintain appropriate sexual boundaries and limitations.

Sexual misconduct may include, but is not necessarily limited to:

- 1) sexual contact or conduct with another person while in ministerial, employment, professional, or ecclesiastical relationship, whether or not consensual; or
- 2) sexual conduct, which includes sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature in which submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or church-relationship status or in which submission to or rejection of such conduct by an individual affects decisions regarding employment or membership-status of an individual, or in which such conduct has the purpose or effect of unreasonably interfering with an individual's performance by creating an intimidating, hostile, or offensive working or church-relationship environment; or
- 3) sexual malfeasance defined as sexual conduct within a ministerial (e.g., clergy with a member of the congregation) or professional relationship (e.g., counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a

layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, requests for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having mutual, social, or marital relationships.

Sexual misconduct also includes violation of the criminal laws of the state in which the conduct occurred, including rape or sexual contact by force, threat, or intimidation, or any other sexual crimes including any contact or interaction between a child and an adult when the child is being exploited for sexual gratification, whether the behavior does or does not involve touching; such sexual behavior between a child and an adult is always considered forced whether or not consented to by the child.

APPLICATION

This sexual abuse prevention and response policy of the Presbytery of Utah applies to all members of Presbytery (ordained ministers), all persons on other rolls of Presbytery (commissioned church workers, inquirers, candidates), all employees of Presbytery (whether ordained to church office or not), and all who serve in the work or function on behalf of Presbytery as volunteers. The sexual abuse prevention and response policy and procedure does not apply to persons unless they are either members of the Presbytery of Utah, on the rolls of Presbytery, or serve as employees or as specific agents of the Presbytery.

REFERENCES

Because the Presbytery of Utah has a strong policy opposing sexual misconduct, finalist candidates for any position within the Presbytery are to be checked. The Presbytery may make other inquiries as may be reasonable to assess the suitability of a candidate for service in, or on behalf of the Presbytery.

Every applicant for employment or volunteer service in this Presbytery shall sign a statement regarding whether any civil, criminal, or ecclesiastical complaint related to sexual misconduct has ever been sustained* or is pending** against the applicant; and whether the applicant has ever resigned or been terminated from a position for reasons related to sexual misconduct.

***Sustained**

- 1) in a criminal court, “sustained” means that there has been a guilty plea, a guilty verdict or a plea bargain a no-contest plea, or has been entered as a sexual offender or abuser in any state central registry.
- 2) in a civil court, “sustained” means that there has been a finding or a judgment against the individual or has entered into a settlement agreement for compensation of any alleged victim.
- 3) in an ecclesiastical case, “sustained” means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, by a permanent judicial commission in the Presbyterian Church (U.S.A.) or an equivalent body of another church.

****Pending**

- 1) in a criminal court, “pending” means a criminal charge is in the process of being prosecuted, or in a case in which there is not yet a verdict.
- 2) in a civil court, “pending” means a case in which there has not been a decision or judgment.

- 3) in an ecclesiastical case, “pending” means an accusation is being investigated by a special disciplinary committee or charges have been filed but have not yet been decided by a permanent judicial commission; or an accusation or charges are in an equivalent state or process in a church other than the PC(USA).

REPORTING PROCEDURE

A person who has a reasonable belief that a violation of the sexual abuse prevention and response policy has occurred by a person to whom this policy is applicable is required to make a report thereof in a prompt and timely manner to the Stated Clerk of the Presbytery of Utah, any other member of the elected professional staff of the Presbytery of Utah, or the chair of the Committee on Ministry of the Presbytery of Utah. Failure to provide notification of a reasonable belief of violation of the sexual abuse prevention and response is itself a violation of the policy.

In order that confidentiality be maintained and that the procedures of the Presbytery of Utah not be compromised, any person who has a reasonable belief that a violation of the sexual abuse prevention and response policy has occurred is to make a report to the Stated Clerk of the Presbytery of Utah and/or civil authorities as may be required by statute, but is not to propagate rumor by other reporting of hearsay, allegations, or suspicions. It is the sole responsibility of the Presbytery of Utah to exercise ecclesiastical jurisdiction with regard to its policy.

A person notified of an alleged violation is to record the names of the accused and accuser, together with a brief description of the alleged offense, in order to prepare a written statement of an alleged offense, together with any supporting information, and transmit these to the Stated Clerk of the Presbytery of Utah for the initiation of appropriate procedures described in this document and in accord with Chapter D-10.0000 from the Rules of Discipline of the Book of Order of The Presbyterian Church (U.S.A.). The statement shall give a clear narrative and allege facts that, if proven true, would likely result in disciplinary action. Such allegations shall be referred to an investigating committee (D-10.0101). The Stated Clerk need not be personally persuaded of the truth of the allegations nor need the Stated Clerk see all of the supporting evidence available before instituting procedures.

If the allegation of sexual abuse involves the Stated Clerk of the Presbytery of Utah, the individual making the allegation shall contact either the Executive Presbyter or the Stated Clerk of the Synod of the Rocky Mountains. If the Executive Presbyter receives the allegations, the Executive Presbyter will forward them to the Synod Stated Clerk for action in accordance with Chapter D-10 from the Rules of Discipline of the Book of Order.

When violation of a criminal statute is believed to have occurred (as in the case of child abuse) or when otherwise required by civil law, a person who has direct personal knowledge of such violation is to make report to the appropriate governmental agency in addition to making a report to the Stated Clerk.

When report of an alleged violation of the Presbytery’s policy on sexual abuse prevention and response is received, the Stated Clerk shall initiate the Presbytery’s procedures for the establishment of an investigating committee under the provisions of Chapter D-10.0000 from the Rules of Discipline of the Book of Order of the Presbyterian Church (U.S.A.) and any personnel policies or other procedures in effect within the Presbytery of Utah.

In addition to initiating procedure pursuant to the Book of Order, the Stated Clerk shall inform the Executive Presbyter and the Moderator of the Committee on Ministry of the Presbytery of Utah of the fact that an offense has been alleged. As appropriate or required, notification of insurance carriers, civil authorities, or local employing or governing bodies, shall be made by the Executive Presbyter.

PASTORAL CARE

In the pastoral care provided by the Committee on Ministry of the Presbytery of Utah, there shall be no effort made to determine the guilt or innocence of any parties. The work of the Committee on Ministry shall be to provide to persons, institutions, and entities such pastoral care and support as may be needed to maintain both personal and corporate integrity and effectiveness during the time of the work of an Investigating Committee and until such time as there is resolution of the matter by judicial process. The Committee on Ministry shall supervise and manage ministries of care, oversight, interpretation, reconciliation, or any other services provided by or through the Presbytery of Utah to restore a congregation or entity to effective function.

The Committee on Ministry may, when it is deemed necessary for the protection of persons or institutions, initiate appropriate measures for someone not on the Committee on Ministry to be appointed as Counselor for the care of any and all persons and institutions which have been or might be affected by the alleged misconduct, including local employing or governing bodies. The Committee on Ministry having jurisdiction may provide, either by itself or through a special committee it may establish, such services as:

- 1) interpretation of the Presbytery's policy and procedure and judicial process in consultation with the Stated Clerk, and needs for pastoral care;
- 2) recommendation of appropriate resources for specialized services (interim pastoral care, counseling, conflict resolution, personal advocacy, etc.) and
- 3) provision of appropriate pastoral care for the accused, the accuser, and other persons or institutions affected by the allegation of sexual misconduct.

Should the accused acknowledge the substantial truth of the accuser's charges or should there be evidence which might make such actions prudent, the Committee on Ministry may impose any of the following measures:

- 1) In the case of the accused being in a pastoral position:
 - a) the immediate restriction of the pastoral activities of the accused;
 - b) the immediate imposition of supervision for the accused;
- 2) In the case of the accused being in another validated ministry:
 - a) the immediate temporary withdrawal of validation and the assignment of the accused to member-at-large status, pending investigation of a disciplinary allegation;
 - b) within the bounds of civil law, the notification of the accused's employer that such action has been taken.

In its absolute discretion, and with the consent of the alleged victim, the COM may provide for pastoral care of the alleged victim of the alleged misconduct.

THE INVESTIGATING COMMITTEE

An investigating committee shall be formed under the provisions of Chapter D-10 from the Rules of Discipline of the Book of Order of the Presbyterian Church (U.S.A.) and shall operate by those provisions.

ROLES OF STAFF

The role of the Stated Clerk is limited to receiving complaints and serving as consultant/resource to the ecclesiastical judicial process. The role of other members of Presbytery/Synod staff is limited to providing appropriate support and counsel to the Committee on Ministry, but is not intended to include responsibility for either counsel or management except at the direction of that Committee on Ministry. The role of the Executive Presbyter is to notify insurance carriers, civil authorities, or local employing or governing bodies and to provide support and counsel to the Committee on Ministry. The role of staff is to provide a channel for communication and to describe existing process; members of Presbytery staff are not to adjudicate or to provide advice and counsel other than as directed by the Presbytery through either the Committee on Ministry or through judicial process.

POLICY ACKNOWLEDGMENT REQUIRED

No minister member shall be enrolled who has not signed the policy acknowledgment statement of this document. No person shall be installed, commissioned or appointed to positions of pastoral leadership without having signed the policy acknowledgment statement.

INCLUSION BY REFERENCE

By reference, the document entitled "Sexual Misconduct Policy and Its Procedures" as adopted by the 205th General Assembly of the Presbyterian Church (U.S.A.) in June of 1993 is incorporated as a resource for use by the Presbytery of Utah, particularly with regard to definitions, theological expressions, and employment forms. Although the procedures described in that document may differ from those of the Sexual Abuse Prevention and Response Policy in the Policy and Procedure on Sexual Misconduct of The Presbytery of Utah, they provide suggestions and guidance to aid in the implementation of the Presbytery policy. This document is available from the Presbytery office.

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APPENDIX SEVEN: CONFLICT

I. Types of Conflict

Church conflicts can be categorized by type. While most conflicts have multiple sources and thus are more complex than a topology would indicate, knowing the most common "brands" of conflict will help you to organize your perceptions and propose interventions most appropriate to the situation. Speed Leas of the Alban Institute suggests the following types of conflict and appropriate interventions for each:

A. Values Conflict

Example: Liberals vs. Conservatives, Charismatic vs. Non-charismatic.

Interventions: (Where goal is to stay together respecting differences)

1. Provide training to increase tolerance for differences.
2. Use fair/legal decision making.
3. Provide opportunities to talk across the lines, to share positions, interests, feelings, feedback.

B. Incompetent Pastor or Lay-Leaders

Example: Interpersonal incompetence--hostile, aggressive, passive. Professional incompetence (clergy)--preaching, administration.

Interventions:

1. Revocability analysis (mutuality, identity, damage done, belligerence).
2. Fair process--feedback, training, support, reevaluation.
3. Decision to stay or go following polity.

C. Conflict Over Goals or Methods

Example: Change or threaten to change worship, the building, the organ, program (including social action), the hymnal. Dividing up resources, identifying priorities for money, people, space.

Interventions: Problem solving process--study issues with larger congregational meetings, meetings with each side and small group discussions. Gather opinion(s) from those most involved (in small groups). Prepare alternatives. Choose among alternatives.

D. Interpersonal Difficulty

Example: Unmet needs for inclusion, power, affection, recognition as with an "old guard" and a "new guard".

Interventions: Team building activities, skill development (listening, mutual affirmation), interpersonal conflict training, affirmation, encouragement of leaders.

E. Lack of Success, Inability to Achieve, Frustration, Blaming

Example: Decreasing numbers, inability to pay bills leads to organizational loss of self-esteem.

Interventions: Clear assessment--causes of decline, resources needed/available to survive, establishing manageable goals. (or close up shop).

F. Bored, Apathetic, Frightened

Example: A general malaise after a clergy firing or major conflict. People pull away from one another, focus on institutional maintenance, go into defensive retreat.

Interventions: Supportive listening, review of past experience, pulling learning from past conflict, goal finding or choosing.

G. Breach of Organization's Trust (Usually by clergy)

Example: Theft, sexual acting out, being paid but not working.

Interventions: Admission of wrong doing, repentance, getting psychological help; getting trained if a "know how" problem. Or leaving.

H. Structural Conflict

Example: Lack of clear, ample communication between groups, conflicting authorities, conflict over decision modes, disproportionate power, role conflict, breaking norms for decision making.

Interventions: Develop reporting systems, clarify lines of authority, decision making, do role clarifications (a sharing of expectations among parties with agreements to meet specific expectations).

II. Policies Concerning Conflicts of Interest

A. When charges have been filed with the Presbytery concerning a member of the COM, that member shall be suspended from membership on the committee until all judicial or disciplinary processes have been resolved, unless instructed otherwise by the court of the church having jurisdiction over the case.

B. When discussing conflict in churches of COM members where formal charges have not been filed, the COM shall use wise discretion concerning the presence and participation of said members, and shall require that the member be dismissed from the meeting during discussion of any or all matters related to the conflict. When the conflict directly involves a COM member, the committee shall suspend the member from the exercise of any or all committee responsibilities until the conflict is resolved. When a committee member is directly involved in a conflict, the COM shall take precautions to restrict access by the committee member to information concerning the conflict that is not also made available to all other parties of the conflict.

C. The COM shall inform the Executive Presbyter (E.P.) promptly and fully of all matters related to conflict within the Presbytery. The COM shall avail itself fully of the counsel of the E.P. in resolving conflicts. When the conflict directly involves the E.P., the COM shall instead inform and consult with the Synod Executive toward the resolution of the conflict.

D. COM members shall not conduct any intervention or in any way act to resolve conflicts in churches of the Presbytery without the authorization of the COM or its moderator. When there is a conflict directly related to the moderator of the COM, interventions must be authorized by the COM as a whole. COM members may act to resolve conflicts within churches of which they are members or whose sessions they moderate or serve, which arise in the course of their service as a member or moderator of session, provided they state explicitly to the parties they counsel that they are not acting on behalf of the COM, but in their roles as session member or moderator.

III. Congregational Interventions by the COM (The following material is from the PC(USA) COM Handbook)

A. Timely Interventions - Formal and Informal

Committees on Ministry do not often become aware of conflicts in the early stages. Usually, unresolved issues have developed to the point that people have divided themselves into opposing groups by the time the COM usually enters a situation. The COM is expected to “fix” the “other group” or person. Therefore, entrance by the COM into a conflicted situation is often met with suspicion and hostility. One way for a COM to become aware of a conflicted situation is to

develop informal relationships with pastors and sessions separate from formal COM interventions. Triennial visits, collegial relationships and regular contact with pastors and sessions in the presbytery are good ways to avoid having the first visit by the COM be into a difficult situation.

COMs must determine when it will be most effective to use a particular intervention to resolve the conflict. The type of intervention needed depends on the level of intensity and scope of the conflict. A continuum of intervention options is available which displays both informal and formal approaches as the seriousness level of conflict escalates. The Book of Order implies several discrete types of interventions B consultative, mediational, administrative, and finally judicial. These interventions parallel the progressive escalation of conflict. However, no matter whether the intervention is informal or formal, consultative, mediational, administrative, or judicial, each intervention must be first and foremost pastoral in intent and spirit. A guide to timely interventions based on these assumptions, developed by Bill McAtee (a retired Executive Presbyter) in the early 1990s is included below.

Your COM might want to use the guide to train people how to address their differences in a Biblical and constitutional manner during a presbytery meeting. COMs could also use the guide for training and discussion at other gatherings of pastors and elders within presbytery.

B. When Conflicts Arise Between Pastors and Congregations (Options for Consideration)

INFORMAL

1. Go one to one, meet face to face and discuss the issues (Matt. 18:15)

IF THIS DOES NOT WORK . . .

2. Take one or two people, meet face to face and discuss the issues (Matt. 18:16)

IF THIS DOES NOT WORK . . .

FORMAL (Pastoral)

3. Take the concern to the session. (Matt. 18:17)

Ordinarily, as the session provides for instruction of the elders (Book of Order, G-10.0102k) and the administration of the program of the church (G-10.1012n) detailed plans should be made which include clear covenant agreements for elders and pastors, with ways by which accountability through annual reviews is maintained. This would include a mechanism B a personnel committee or a pastor/parish relations committee B for receiving such concerns.

IF THIS DOES NOT WORK . . .

INFORMAL (Pastoral and Consultative)

4. Seek the advice and counsel of Presbytery by calling the Presbytery staff person whose job is to counsel and consult with pastors, sessions, and congregations of Presbytery.

OR

The Moderator of the Committee on Ministry whose function is to counsel with the sessions as to the appropriate actions to be taken in correcting reported difficulties . . . especially related to matters arising out of relations between ministers and churches. (G-11.0502i and j)

The committee shall be open to communication at all times with the ministers, elders who are members of the session, and sessions of presbytery. (G-11.0503) (Refer non-elder members who call to their session.)

IF THIS DOES NOT WORK . . .

FORMAL (Pastoral and Mediatlional)

5. Invite the Committee on Ministry to mediate differences and reconcile persons, to the end that the difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest. (G-G-11.0502i)

The COM may offer its help as a mediator in case the session either finds itself unable to settle the problem peaceably or takes no steps towards settlement. (G-11.0502j)

(It is hoped that ordinarily by this point, if dissolution of the relationship is deemed wise and necessary, an accord can be reached by both pastor and session to make a joint recommendation to the congregation requesting presbytery to dissolve the relationship. However, if this is not possible, either the pastor (G-14.0602) or the congregation (G-14.0603) may take the initiative to request presbytery to dissolve the relationship.)

IF THIS DOES NOT WORK

FORMAL (Pastoral and Administrative)

6. Both parties may request the Committee on Ministry (or if authorized to do so by Presbytery) to act to correct the difficulties. (G-11.0502j)

OR

Presbytery may entrust an administrative commission with the responsibility to visit particular churches, governing bodies . . . reported to be affected with disorder, and to inquire into and settle the difficulties therein . . . (G-9.0503a)

This might include an action that would remove and discipline the pastor (G-11.0103n) and/or recommend the appointment of another administrative commission with full power of the session to assume original jurisdiction of the existing session which shall cease to act until such time as the presbytery shall otherwise direct. (G-11.0103s) The commission shall take over only the part of the session's work that is necessary to correct the situation. To take over all the work would soon burn out the commission. When the presbytery forms the commission it should give it all the authority it needs. However some of the power given may not be exercised until triggered by some inactivity of the session.

IF THIS DOES NOT WORK

FORMAL (Pastoral and Judicial)

7. The Presbytery proceeds to discipline the pastor and/or the elders under the provisions of the Book of Discipline. (D-7.000)

Watts, Richard G. *How Should Congregations Talk About Tough Issues?* Published by the Presbyterian Peacemaking Program (PDS # 919-88-709), it is another great resource to use in helping people address their differences without direct intervention by the COM.

Most people have found themselves involved with a difficult relationship when it was too late for the difficulties to be resolved without separation. But occasionally, differing parties come seeking help with their differences early enough for the parties to change their behavior so that relationships can be healed. We are convinced that a COM best serves its pastors and congregations by building healthy relationships with them. Being in a healthy relationship with pastors and congregations increases the chances that your assistance will be sought early before it is too late for the situation to be resolved. Look for opportunities to build healthy relationships with your congregations and pastors. Be creative and invest significant energy in healthy relationships. Doing so will benefit the COM, pastors and congregations in the long run.

C. Setting the Stage for Interventions

Exercise a wise discretion in determining when to take cognizance of information concerning difficulties within a church. (G-11.0502i)

1. Clarifying Your Role

The Presbytery Establishes Pastoral Relationships (G-11.0103o)

The COM is the Steward of Pastoral Relationships. (G-11.0501a)

- ! It serves as pastor and counselor to the pastors of presbytery.
- ! It facilitates relations between pastors, sessions and congregations.
- ! It settles differences whenever possible or expedient.

The COM can help others best by managing its own behavior. Many unsatisfactory resolutions to congregational disagreements can be partially attributed to role confusion by the COM.

The first question the COM must ask itself is, "What is our role as we get involved in this situation?" The COM representatives must also inform all the parties involved in the situation of the role it is fulfilling as it works within the congregation.

Situations occasionally develop so that the COM must change its role, from pastor/counselor to mediator, for instance. A mediator cannot provide the same services as a counselor. The mediator is concerned to settle the issue and thus, may not be able to provide pastoral support for the parties involved. When that occurs the COM representative should inform the parties of the role change and try to provide the support services through other means.

The second question the COM must ask itself is, “Is it likely that this situation could be resolved by coaching the disagreeing parties rather than initiating an intervention?”

2. Deciding When to Intervene

Listen carefully to callers and Advice seekers. Maintain good notes. The first occasion the COM has to clarify its role is during the first contact about the problem. Be aware of people’s attempt to involve you in an unhealthy triangle. Triangles (when two people in disagreement seek a third party) exist in all relationships and can serve an enabling function. A triangle becomes unhealthy and destructive when the third party begins to assume responsibility for the outcome of the disagreement or tries to change the parties involved. Keeping all parties in the difficulty aware that the problem is theirs, not yours, and that you can only offer advice and support to them as they work to resolve their own differences.

3. Keeping the Triangle Healthy (Questions to ask)

- a. “Have you talked to (the person/group) about your concerns?”
- b. If yes, “What happened next, and what did you do then?”
- c. If no, “Would you talk to (the person/group) about your concerns?”
- d. If no, “Would you talk to (the person/group) if I went with you?”
- e. If no, “May I use your name if I talk to (the person/group)?”
- f. “Whom else have you talked to about this?”
- g. “May I talk to them about this and use your name?”

APPENDIX EIGHT: FORMS

IV. Sample Interim Pastor Agreement

- V. Church Information Form (Parts I and II)
- VI. COM Approval of Submitted CIF
- VII. COM Acknowledgment of Interview of Pastor Candidate
- VIII. Sample Pastoral Call Forms
 - Terms of Call - Report to Presbytery - with Cover Letter
 - Pastoral Call
 - Instructions for Use of the Form A Pastoral Call
 - Commissioned Lay Pastor Agreement
- IX. Sample Cover for Ordination/Installation Order of Worship
- X. A Suggested Service of Installation/Ordination
- XI. Liaison to Church (sample letter)
- XII. Triennial Visitation (sample letter)
(With Suggested Questions for Discussion)
- XIII. Employment/Volunteer Questionnaire

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Sample Interim Pastor Agreement I.

The following agreement between the Session of _____
Presbyterian Church and the Reverend _____

is for the purpose of providing interim pastor services to _____
Presbyterian Church:

1. The Reverend _____ will be designated interim pastor of the _____ Church.
2. The Reverend _____ will become a member of the Presbytery of Utah if he/she is not already a member.
3. The Reverend _____ will serve as moderator of the session of the _____ Church.
4. The Reverend _____ will be responsible for providing full-time pastoral leadership which would include the following duties*:

- a.
- b.
- c.
- d.
- e.
- f.

5. Goals for the interim ministry shall be**:

- a.
- b.
- c.
- d.

6. The Reverend _____ will be compensated for interim pastoral services as follows:

- a. Salary \$ _____
- b. Housing Allowance [or manse] \$ _____
- c. Utilities \$ _____
- d. Full Pension \$ _____
- e. 3% Medical Deductible \$ _____
- f. Mileage Reimbursement \$ _____
- g. One Month Vacation
- h. Two [2] Weeks Continuing Education Leave
- i. Reasonable Moving Expenses
- j. Other [please list]

7. The session agrees to provide a performance review within one [1] month prior to the termination of the agreement.

8. This agreement is for a period of one year. This agreement may be terminated by the session upon thirty [30] days written notice. The interim pastor may terminate the agreement with thirty [30] days written notice and forfeiture of any payment beyond that for actual services in the thirty [30] day period.

9. The session agrees to provide salary, housing, and benefits for the interim pastor beyond the term of his/her term of service up to the time the interim pastor receives a new interim position and not to exceed ninety [90] days.

10. It is understood that the Reverend _____ cannot be a candidate for the office of pastor of the _____ Church.

Agreed to and accepted by:

[Clerk of Session] [Date]

[Interim Pastor] [Date]

[Committee on Ministry Liaison] [Date]

Effective Date: _____

* Sample duties which might be included in contract:

11. Preach, administer Sacraments, lead worship.
12. Arrange with the session for another leader of worship on Sundays when not able to be present.
13. Do pastoral calling on sick and shut-ins as time permits.
14. Officiate at weddings and funerals as requested.
15. Plan and moderate session and congregational meetings.
16. Work with boards and committees to assist them in carrying out their assigned tasks.
17. Train new elected officers in conjunction with staff and selected members.
18. Perform other administrative duties as requested; i.e., work with church secretary in preparing bulletins, newsletters, etc., general oversight of church facilities, and represent the church in dealing with outside organizations.
19. Assist/not assist with mission study.

** Sample goals which might be included in contract:

1. Maintenance of a healthy congregational life.
2. Continuity of leadership.
3. Development of short-range goals identified in the goal-setting process of the church.
4. Preparation of the congregation for the arrival of a new pastor.

NOTE: Duties and goals should be consistent with the full- or part-time status of the interim pastor.

III.

COMMITTEE ON MINISTRY APPROVAL
OF THE SUBMITTED CIF

The Committee on Ministry of the Presbytery of Utah has
approved the Church Information Form of:

(Name)

(City/State)

(Church ID)

Committee on Ministry, Moderator

Signature_____

Print Name_____

Date_____

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COMMITTEE ON MINISTRY
ACKNOWLEDGMENT
OF INTERVIEW OF
PASTOR CANDIDATE

The Committee on Ministry, through the members listed below, has

interviewed _____ and found
(Name)

him/her suitable as a candidate for _____
(Name of church)

_____.

Members of the interview team:

(Signature)

(Print name)

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Date _____

To: Pastors, Clerk of Session, Personnel Committee, Church Treasurers

From: _____, Committee on Ministry (Phone ____ ____ ____)

Subject: Changes in Terms of Call, Cost of Living Increment, Pension Computation, Salary Minimum - 20XX

The Committee on Ministry sends greetings to all of you for the year 20XX

1. Cost of Living Adjustment B - The Committee on Ministry Manual revised states:

It is assumed that each pastor will receive at least a cost of living raise each year in addition to any merit increases. To fail to do this is to cause an effective decrease in the pastor's buying power. Merit increases are above and beyond the cost of living adjustments and are awarded at the discretion of the individual church.

Therefore, a written explanation of reasoning for not providing at least a cost of living increase must be brought to the attention of the Committee on Ministry. The existence of this policy shall be brought to the attention of each Session (or appropriate governing body.)

The Committee on Ministry asks that each Session review this provision in light of the recommended cost of living of ____% over the year 20XX. Should you not be in compliance with this policy, you are to communicate this to the Committee on Ministry by February __, 20xx. The cost of living increase is applied to both Salary and Housing.

2. Change in Terms of Call B Presbytery must be informed of all changes in terms of call for its pastor members. This would apply to interim pastors and stated supply pastors as well as Apermanent@ pastors. Please return the enclosed form to the Presbytery Office as soon as possible. Action by the Presbytery will take place at its Spring meeting, 20xx. Terms of Call are not official until they have been received and approved at that Presbytery meeting. It is up to the local church to report changes in the terms of call to the Board of Pensions.

3. Changes in the Report Form B For those who are participating in Social Security and are being reimbursed by your congregation for part of that tax obligation, any portion of the reimbursement in excess of 50% of that obligation is to be reported on line 3, and will be included in Total Effective Salary. Should that reimbursement be 50% or less of the total Social Security Tax obligation it should be reported on line 6, where it will not be included in Total Effective Salary, but will be included in total income and is to be included as income to the IRS at the end of the year.

4. Pension Computation B The Board of Pension percentage for the year 20xx is __%. The formula is Effective Salary (line 5 of the report form) times __%. You will note that line 6 is not included in that computation.

5. Salary and Housing Minimum for the year 20xx.

Minimum salary will be \$_____, of which \$---- is to be the housing minimum.

6. Vacation and Continuing Education Time B Again quoting from the Presbytery of Utah Committee on Ministry Manual, all full time and part time pastors shall be granted a minimum of one (1) full month (30 days) vacation per year. A vacation with full pay is provided for rest, refreshment and work effectiveness.

7. Required Signatures B In the interest of clarity and to avoid any misunderstandings, the report form requires both the signatures of the pastor and either the clerk of session or the church treasurer.

Thank you for your timely attention to these matters. Please complete the attached form and return it to the Presbytery of Utah office as soon as possible after the terms have been approved by your congregation, but no later than mid February, 20xx.

TERMS OF CALL
REPORT TO PRESBYTERY
Calendar Year _____

Church Reporting _____ Pastor _____

If not full time, please explain _____ Date _____

Effective Salary
COLA for year _____ - To be determined

1. Salary \$ _____

Minimum Salary \$ _____ of which \$ _____ is to be housing minimum.

2. Housing \$ _____
(Including utilities unless utilities are paid directly by the church)

3. SECA (Social Security) \$ _____
In excess of 50% of projected tax obligation.

4. SUPPLEMENTAL ALLOWANCES \$ _____
(Including deferred compensation, fair rental value of Manse incl. Utilities, but not less than 30% of all other effective salary, unvouchered allowances, gifts. Private gifts from donors & honoraria are not included.)

5. Sub Total Effective Salary \$ _____

6. Additional Income SECA (Social Security) \$ _____

7. Total Income \$ _____

Board of Pension Obligation

8. Total Effective Salary (Item 5 above) x ____% \$ _____

(Continued)

Vouchered Allowances

(All allowances not vouchered must be included in effective salary)

- 9. Travel/Auto \$_____
- 10. Continuing Education \$_____
- 11. Professional Expenses\$_____
- 12. Book Allowance \$_____
- 13. Other \$_____
- 14. Sub Total Vouchered Allowances \$_____
- 15. Total Cost to the Church \$_____

16. Vacation time _____ A full time and part time pastor shall be granted a minimum of one (1) full month (30 days) vacation per year. A vacation with full pay is provided for rest, refreshment, health and work effectiveness.

17. Continuing Education Time _____ Congregations shall provide study leave of two (2) weeks minimum annually for all full time and part time pastoral positions with a minimum financial allowance as set by Presbytery. Time and allowance can accrue to a maximum of six (6) weeks, but will not accumulate beyond six weeks. This allowance and time is not payable at the dissolution of a pastoral relationship.

18. Other _____
_____(Please describe)

Submitted by _____

Phone _____

V

INSTRUCTIONS FOR USE OF THE FORM, PASTORAL CALL
(See Book of Order, G-14.0506)

1. Complete four forms.
2. State terms of call in detail.
3. All four forms must be signed by:
 - a. Representatives of the congregation
 - b. Moderator of the congregational meeting
3. Return all copies to the Stated Clerk of Presbytery.
4. Stated Clerk transmits all copies to Stated Clerk of pastor-elect=s presbytery.
5. Call forms are referred to Committee on Ministry of pastor-elect=s presbytery for recommendation to presbytery.
6. Upon arrival:
 - c. Present one call form to pastor elect.
 - d. Send two copies to presbytery of call.
 - e. Retain one copy for presbytery files.
8. Stated Clerk in presbytery of call shall:
 - a. Forward one copy to clerk of session of calling congregation.
 - b. Retain one copy for presbytery files.
9. Final distribution will then be:
 - a. Pastor-elect (one copy)
 - b. Presbytery of membership (one copy)
 - c. Presbytery of call (one copy)
 - d. Congregation of call (one copy)

NOTE: If the call is refused, all copies are to be returned to congregation of call through the Stated Clerk of the presbytery of call.

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AGREEMENT

Terms of Call for _____ by _____
Church of _____, Utah.

_____ agrees to serve pending appointment as Commissioned Lay Pastor (G-14.0801) by the Presbytery of Utah. _____ agrees to be available ____ days spread over three (3) weekends per month. A typical weekend will start either at noon on Friday or Saturday, and end at noon on Monday.

This agreement starts with an initial period of _____ months, starting _____ and ending _____. At that time Presbytery=s Committee on Ministry and the Session of _____ will mutually assess how this agreement has worked for both the Church and CLP. Depending on the assessment, this agreement may be terminated, or extended for additional time (a standard Commission term is 3 years). If at any time, the Session decides that the needs of the congregation are not being met by this arrangement, they may give 30 days notice, and the CLP may do likewise if he/she has similar concerns, or if health or family circumstances so require. The Session may similarly notify in the event that the PNC achieves a successful call of a Minister of Word and Sacrament.

Tasks expected of _____ include:

- ! Conducting Worship and preaching the sermon
- ! Serving Communion once a month (as authorized by Presbytery)
- ! Serving home communion for members unable to participate with the congregation
- ! Moderating Session meetings (as authorized by Presbytery)
- ! Providing pastoral care and counseling to the congregation, including hospital and home visitations
- ! Serving as a resource for Sunday School, Bible Study and training of church officers
- ! Conducting Confirmation classes for persons desiring to become active members

Presbytery has agreed to provide resources for the instruction required by the Book of Order for Commissioned Lay Pastor and to appoint a Minister of Word and Sacrament as mentor and supervisor. Upon commissioning, _____ may be authorized by Presbytery to perform any and all of the functions specified by G-14.0801c (Baptism, Marriage, etc.) as requested by the Session.

The Session agrees to support _____ with:

- ! Salary \$_____ per month.
- ! Travel and meal expenses: Up to \$_____ per month and submitted mileage at IRS rate _____ per mile.
- ! Housing and utilities \$_____ (or provided directly by the church).
- ! Continuing Education \$_____ and _____ weekends per year.
- ! Vacation: _____ weekends per year.
- ! Use of church office with desk, files, computer, internet access, telephone, as available.

Signed:

Session _____

Committee on Ministry _____

Stated Clerk of Presbytery _____

CLP _____

VI.
Sample Cover for Ordination/Installation Order of Worship

PRESBYTERY OF UTAH

ORDER OF WORSHIP

In Celebration of the

(Ordination/Installation) of

as a Minister of the Word and Sacrament

(Date)

(Time)

(Place - name of church)

(Church Street Address)

(City, Utah)

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A Suggested Service of Installation/Ordination
VII.

for the

Presbytery of Utah

The Service of the Word

CALL TO WORSHIP

Leader: Make a joyful noise, all the Lands! Serve God with gladness! Come into God's presence with singing!

Response: We enter your gates with thanksgiving, O God, and your courts with praise! We give you thanks and bless your name!

Leader: Let us worship God.

PRAYER OF PRAISE AND ADORATION

Unison: We lift our voices to bless you, O God; we bow down before you in humble adoration. You are honored among the hosts of heaven; your Word spreads throughout the earth. We proclaim you God of all creation who sent Christ to redeem the nations. Filled with your Spirit, we sing in jubilation; we are your people and your love endures.

A HYMN MAY BE SUNG

PRAYER OF CONFESSION

Unison: God of all peoples and nations, hear our confession and forgive our sin. We make enemies of strangers when we distrust them. Fear and suspicion keep your people apart. Jesus came to reconcile our differences, yet your people do not dine at one common table. Heal our divisions and overcome our hostility. Unite us in the common bond of your encompassing love.

ASSURANCE OF PARDON

Leader: Hear Paul's words when he writes, "Grace to you and peace from God and our Savior Jesus Christ, who delivers us from the present evil age, according to God's will. To God be the glory forever and ever in who abides our assurance of pardon."

PSALM 96 or a similar psalm may be read, sung or lined out

Leader: O sing to God a new song; sing to God, all the earth!

Response: Sing to the Lord; bless God's name. Tell of God's salvation from day to day.

Leader: Declare God's glory among the nations. God's marvelous works among all people.

Response: For great is the Lord, and greatly to be praised, indeed, to be feared above all gods.

Leader: Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; let the field exult, and everything in it.

Response: Then shall all the trees of the wood sing for joy before the Lord, who comes to judge the world with righteousness, and the nations with truth.

THE GLORIA PATRI MAY BE SUNG

PRAYER FOR ILLUMINATION

Leader: Prepare our hearts, O God, to accept your Word. Silence in us any voice but your own, that, hearing, we may also obey your will; through Jesus Christ our Lord.

Response: Amen.

SCRIPTURE

PROCLAMATION

OFFERING

PRAYER OF DEDICATION

Leader: Mighty Redeemer, whose judgment is righteous and whose mercy is unbounding, we bring you our offerings in response to your grace. You sent Christ, who calls us; we give our commitment. You gave the Spirit to nurture us; we enthusiastically follow. You provide the commandments as guidance; we seek to obey you. Take us and use us to fulfill your will. Amen.

THE SERVICE OF ORDINATION/INSTALLATION

PRESENTATION OF CANDIDATE BY ELDER

Leader: The Presbytery of Utah has met and duly appointed a commission composed of (cite the members of the commission) to convene this service of worship to ordain/install (name the candidate) as (name the office) of (name the church). (Name the candidate), you will please answer the following questions:

(Use questions in the Book of Order of the Presbyterian Church (USA) (G-14.0405). Questions and responses may be printed.)

Elder: (Use congregational questions as in the Book of Order, G-14.0510. Again, these may be printed together with the responses.)

INSTALLATION PRAYER (If appropriate, candidate to kneel)

Leader: You who keep covenant with all who walk faithfully before you, we give you thanks for Jesus, your Son, in whose name we journey. He came to set the nations aright, and was himself faithful even unto death. He called disciples to follow him. Their pilgrimage is ours today as we take up our crosses. He taught the meaning of sacrifice for others, and yoked us with him in service to you.

Fill (name) with Christ and make him/her daring. Implant your commandments within her/him so that she/he cannot mistake your truth. When she/he grasps after straws and is tempted to waver, balance her/his uncertainty with Christ's words of wisdom. When she/he stumbles and falls in pursuit of justice, strengthen her/his weak knees and set her/him on the path once again. Alive in your Spirit and armed with your righteousness, may she/he run the course that you have designed. For we pray in the name of Jesus who taught his disciples to pray, saying, Our Father..... (candidate stands, if kneeling)

(Name), you are now a minister of the Word in and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him. Amen.

CHARGE TO THE CANDIDATE (Optional)

CHARGE TO THE CONGREGATION (Optional)

A HYMN MAY BE SUNG

The candidate will make a brief comment and/or charge, i.e.

CHARGE God has shown you what is good. What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with God?

BLESSING The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of God's Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, remain with you always.

Response: Alleluia! Amen!

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(Moderator and/or Clerk of Session)
(Church Name)
(Church Street Address)
(Church City, State, Zip)

Hello from the Committee on Ministry. My name is _____, and I have been appointed to be your liaison to the Committee on Ministry and therefore to the Presbytery of Utah.

I will be contacting you soon. I look forward to getting to know each of you and the congregation at _____ church.

Sincerely,

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TRIENNIAL VISITATION IX
(SAMPLE LETTER)

(Moderator's Name)
(Church Name)
(Church Street Address)
(Church City, State, Zip Code)

(Date)

Dear ()::

As you know, the Book of Order, G-11.0502c, requires the Presbytery's Committee on Ministry to visit sessions.

As a representative of the Committee on Ministry, I would like to visit your session in the near future. I will need a special session meeting called for this purpose. I will be calling you soon to arrange for a specific date. Please discuss this request at the next session meeting.

In preparation for that meeting, I would like for the elders of session to study the following sample questions which will form the basis of our discussion. In addition to what is covered here, the elders are encouraged to raise any other concerns they may have. If you will distribute the attached sample questions to the elders well in advance of my visit, I will appreciate it.

It would be very helpful for me if you would send me, prior to our meeting together, the following information: the names of your session members and any others who may be present when we meet together; your most recent annual report; your current budget; a statement of your goals and objectives (your plans for the future); and any other material that you think would help me to know the session and the church better. I would greatly appreciate being added to the mailing list for the church newsletter.

I come to share with you and to offer any help, encouragement and guidance that is available within the Presbytery.

It is appropriate for me to ask the staff of your church to excuse themselves for part of these discussions. We can discuss this when I call you.

Sincerely,
(Signature)

cc: Clerk of Session

TRIENNIAL VISITATION
(SUGGESTED QUESTIONS FOR DISCUSSION)

MISSION AND MINISTRY (G-11.0502c)

Local Congregation

1. Do you have a written mission statement for your church?
2. Is the mission statement (written or not) reviewed periodically to insure validity?
3. Do you have written goals that support achievement of your mission?
4. Do the pastor and the session have the same understanding of the mission of this church?
5. Do you have local mission programs/projects supported by your church but not with funds from Presbytery, Synod, or General Assembly?
6. Do you have special ministries which you consider important aspects of your mission?
7. How do you witness to the broader community? (G-11.0103b)

Support of the Larger Church

7. Do you presently support the mission causes of the Presbytery, Synod, and the General Assembly? (Unified or designated giving?)
8. Do you presently support mission causes that are not under the Presbyterian Church (USA)?
9. Do you have a designated session member to attend Presbytery meetings along with your pastor?
10. Do your pastor and designated member attend Presbytery meetings regularly?

WORSHIP (W-1.4002)

1. How would you assess the quality of worship in your congregation?
2. Do you have any particular standards governing worship?
3. What in the life of your church do you consider to be the fruits of your worship?

PASTORAL MINISTRY

1. How would you assess the following relationships?
 - a. Pastor - Congregation
 - b. Pastor - Session
 - c. Pastor - Associate/Assistant Pastor
 - d. Pastor - Staff
 - e. Session - Congregation

2. What are your pastor=s special strengths? How do you encourage the Pastor to use them?
3. How has the Session helped the Pastor to improve in weak areas?
4. What has your church accomplished as a result of your Pastor=s presence?
5. For multi-staff churches:
 - a. Are there written job descriptions for each staff member?
 - b. D the job descriptions describe the relationship of the pastor/associate pastor to the position?
 - c. Does the personnel committee of Session have periodic reviews with each staff member?

GENERAL

1. Are there any large concerns that are affecting the unity and harmony pf this church?
2. What are the strengths of your congregation?
3. What are the needs of your congregation?
 1. What is the future you see for your church?
 2. How can the Presbytery help you?

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Employment/Volunteer Questionnaire

Name _____

(Last) (First) (Middle)

Address _____

Business Phone _____ Home Phone _____

Have you ever been known by any other name? _____ Yes _____ No

If yes, please provide other name(s) _____

Employment Record (Please list or provide separate sheet with current and previous employers for the last ten years including: Employed by, Address, Your Supervisor, Supervisor=s Phone, Supervisor=s Title, Employment Dates, and Reason for Leaving.

Please complete the following certification:

I certify that (a) no civil, criminal, or ecclesiastical complaint has ever been sustained* or is pending* against me for sexual misconduct; and (b) I have never resigned or been terminated from a position for reasons related to sexual misconduct.

(Signature) (Date)

Note: If you are unable to make the above certification, you may instead give, in the following space provided, a description of the complaint, termination, or the outcome of the situation and any explanatory comments you care to add.

*Sustained:

- 1) In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict, or a plea bargain.
- 2) In a civil court, "sustained" means that there has been a judgment against the defendant.
- 3) In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, by a permanent judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.

*Pending:

- 1) In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in which there is not yet a verdict.
- 2) In a civil court, "pending" means a case in which there is not yet a decision or judgment.
- 3) In an ecclesiastical case, "pending" means an accusation is being investigated by a special disciplinary committee or charges have been filed but have not been decided by a permanent judicial commission; or an accusation or charges are in an equivalent state or process in another church other than the Presbyterian Church (USA).

Release

The information contained in this questionnaire is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize (Name of Employing Entity) _____ to make any and all contacts necessary to verify my prior employment history, and to inquire concerning any criminal records or any judicial proceedings involving me as a defendant. By means of this release I also authorize any previous employer and any law enforcement agencies or judicial authorities to release any and all requested relevant information to (Name of Employing Entity) _____.

I have read this release and understand fully that the information obtained may be used to deny me employment or any other position from the employing entity. I also agree that I will hold harmless the employing entity or judicial authority from any and all claims, liabilities, and causes of actions for the legitimate release or use of any information.

(Signature)

(Print Name)

(Witness)

(Witness)

APPENDIX NINE: RESOURCES

I. Books

Blunk, Henry A., *Small Church Mission Study Guide*, General Press, Philadelphia, PA

Gripe, Alan, *The Interim Pastor=s Manual*.

Guidelines for a Session Personnel Committee.

Leas, Speed (Alban Institute)

Mead, Loren, *The Developmental Tasks of the Parish in Search of a Pastor*, Alban Institute.

Oswald, Roy M., *Running Through the Thistles (Terminating a Ministerial Relationship with a Pastor)*

Oswald, Roy, and Robert Friedrich, *Discerning Your Congregation's Future*, Alban Institute, Bethesda, MD.

Standards of Ethical Conduct, 210th General Assembly (1998), Presbyterian Church (U.S.A.)

Watts, Richard G. *How Should Congregations Talk About Tough Issues?*

II. Videos

The In-Between Times

The Personnel Functions of Session

Support of Pastors

Today's Presbyterian Tentmakers