

PRESBYTERY OF MINNESOTA VALLEYS



COMMISSION ON LEADERSHIP MANUAL 2022

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ACKNOWLEDGEMENTS

**The Rev. Rick Carus, HR spent hours on editing,
formatting and pulling together many resources
to make this manual a reality in 2017.**

**This Manual was created for the use of the Presbytery of
Minnesota Valleys – its Commission on Leadership, congregations,
and congregational leaders.**

**This Manual contains documents and resources – some of which is original
and some of which has been adapted -- that have originated
with a variety of sources, including:**

**The Commission on Leadership, Presbytery of Minnesota Valleys
The Committee on Ministry, Presbytery of Minnesota Valleys
The Committee on Preparation for Ministry, Presbytery of Minnesota Valleys
The Committee on Congregational Nurture, Presbytery of Minnesota Valleys
The Office of the General Assembly of the Presbyterian Church (USA)
The Book of Order, Presbyterian Church (USA)
The Synod of Lakes and Prairies, Presbyterian Church (USA)
The Presbytery of Tropical Florida, Presbyterian Church (USA)
Denver Presbytery, Presbyterian Church (USA)
Winnebago Presbytery, Presbyterian Church (USA)
The Presbytery of Baltimore, Presbyterian Church (USA)
The Presbytery of the Grand Canyon, Presbyterian Church (USA)
The Presbytery of Pittsburgh, Presbyterian Church (USA)
Grace Presbytery, Presbyterian Church (USA)
The Northwestern Minnesota Synod, Evangelical Lutheran Church in America**

COMMISSION ON LEADERSHIP MANUAL

SECTION I

INTRODUCTORY MATERIAL

**A MINISTRY PLAN
FOR THE PRESBYTERY OF MINNESOTA VALLEYS
Presbyterian Church (U.S.A.)**

“May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.” (Romans 15:13)

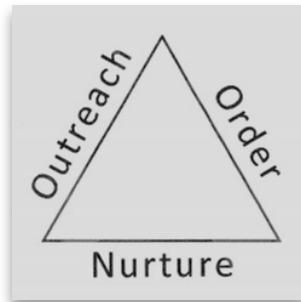
Our vision reshapes the Presbytery of Minnesota Valleys from working for congregations to being with congregations as they serve Christ in the world.

Who We Are

We are congregations who seek to be a collective expression of the Body of Christ joyfully participating in Christ's on-going life and work.

*“Therefore encourage one another and build up each other, as indeed you are doing.”
(1 Thessalonians 5:11)*

What We Value



Living Out Our Values:

Nurture –

We are connected, caring Christian communities that nurture faithful and engaged disciples.

- A. We will support, resource, and care for one another, individually, as congregations, and as networks, as we equip and empower joyfully generous disciples.
 - 1. We will create networks to support, encourage, resource, and strengthen the ministries of our congregations and leaders.
 - 2. We will plan and participate in collaborative events to enrich lives and enhance ministries.
 - 3. We will share stewardship resources and ideas with one another as we develop cultures of congregational generosity.

B. We will support, resource, and care for those who are discerning, serving, and preparing to serve as deacons, ruling elders, and Ministers of the Word and Sacrament.

1. We will create networks of leaders for prayer, study, and fellowship to strengthen ministries.
2. We will plan and participate in collaborative events to equip leaders, and to enrich and enhance their ministries.

Outreach –

Our congregations are Christian communities growing in faith, hope, love, and witness to the sovereign activity of God.

A. We will support, resource, and empower one another as we participate in the mission of Christ's church at local, regional, and global levels.

1. We will connect with one another to encourage and support the establishment of mission partnerships.
2. We will share mission stories of congregations and individuals across the presbytery.
3. We will offer a mission experience as part of our presbytery gatherings.

B. We will encourage one another to be joyful, passionate witnesses for Jesus Christ.

1. We will connect with other congregations of similar size and situation who have embarked on a plan of growth (5%) and have experiences that can be shared.

Order –

We are Christian communities seeking to live out the principles of Presbyterian polity and practice, acknowledging that Jesus Christ is head of the Church.

A. We will grow in our understanding of Presbyterian polity and history, and Reformed theology.

B. We will build and maintain healthy relationships with one another, the Synod of Lakes and Prairies, the General Assembly and its agencies, and the wider faith community.

C. We will support, resource, and guide one another and our pastoral leaders in times of transition, including helping congregations in strategizing non-traditional staff models.

D. We will support, resource, and guide one another and our pastoral leaders in times of difficulties.

THE COMMISSION ON LEADERSHIP

From the Mission Design of the Presbytery of Minnesota Valleys

The Commission on Leadership was created by the Presbytery of Minnesota Valleys on October 31, 2015. It is designed to embrace the responsibilities of the former Committees on Ministry and Preparation for Ministry into one all-encompassing leadership commission that is committed to the support and development of pastoral leadership for the congregations of this presbytery.

Commission Membership: 15 (As close to an equal number of Ministers of the Word and Sacrament and Ruling Elders as possible.)

The Vision for this Commission: *Our vision is to come alongside pastoral leaders, and those preparing for pastoral leadership roles, as they live out their call to ministry and mission.*

Intentions for Living Out the Vision:

The commission is designed to fulfill the following intentions from the Ministry Plan of the Presbytery of Minnesota Valleys (adopted August 4, 2015)

- *We will create networks to support, encourage, resource, and strengthen the ministries of our congregations and leaders.*
- *We will create networks of leaders for prayer, study, and fellowship to strengthen ministries.*
- *We will grow in our understanding of Presbyterian polity and history, and Reformed theology.*
- *We will support, resource, and guide one another and our pastoral leaders in times of transition, including helping congregations in strategizing non-traditional staff models.*
- *We will support, resource, and guide one another and our pastoral leaders in times of difficulties*

The Commission on Leadership will:

- 1) Provide support, resources, and care for our Pastoral Leaders
- 2) Work with congregations and Pastoral Leaders in all areas of their relationships, including pastoral transitions
- 3) Act on grant requests from individuals seeking support for conferences, workshops, other learning opportunities
- 4) Work with inquirers and candidates on behalf of the Presbytery as they move through the process of preparation for ministry as outlined in the Advisory Handbook on Preparation for Ministry from the General Assembly
- 5) Provide for the training, examination, and nurture of Ruling Elders seeking to be commissioned to pastoral service assuring that the training meets Book of Order guidelines (*G-2.1002*)
- 6) Work with congregations in exploring non-traditional staff models

THE PURPOSE AND SPECIFIC RESPONSIBILITIES OF THE COMMISSION ON LEADERSHIP

(Adapted from Article V of the Presbytery's *Operating Procedures*, and the *Book of Order G-3.0307*,
as well as the *Manuals of the former Committees on Ministry and Preparation for Ministry*)

Purpose:

- The Commission on Leadership exists to guide people who are considering a call to ministry in the Presbyterian Church (USA). The commission will assist individuals in the discernment of a call, and provide for presbytery implementation of the process of preparation.
- The Commission on Leadership exist to support and strengthen the health and well-being of the relationships between pastoral leaders and the congregations which they are called to serve.

Specific Responsibilities of the Commission on Leadership:

- 1) To work with inquirers and candidates on behalf of the presbytery as they move through the process of preparation for ministry as outlined in the Advisory Handbook on Preparation for Ministry from the General Assembly.
- 2) To enroll inquirers, with the provision that this action be reported to the next stated meeting of presbytery. To remove inquirers and candidates when requested, with the provision that this action is reported at the next stated meeting of presbytery. (G-2.0609)
- 3) To work with candidates in preparing and approving the ordination service when the candidate is under care of the Presbytery of Minnesota Valleys and has received a call from the Presbytery of Minnesota Valleys.
- 4) To work with candidates under the care of another presbytery who have received a call from the Presbytery of Minnesota Valleys, when that presbytery requests that this presbytery conduct the service of ordination.
- 5) To oversee Policies related to the process of Preparation for Ministry:
 - a. The Commission on Leadership (COL) will use the process outlined in the Advisory Handbook on Preparation for Ministry of the Presbyterian Church (USA) and accompanying forms, and its own Preparation for Ministry procedures and practices.
 - b. Inquirers will be required to undergo evaluation with Leader Wise (formerly the North Central Ministry Development Center), or another Ministry Development Council accredited institution approved by the COL prior to candidacy.
 - i. One third of the cost will be paid by this presbytery
 - ii. One third by the church of membership
 - iii. One third by the inquirer.
 - c. Inquirers shall meet the requirements of Minnesota Statute 604.20 and will submit to a criminal background check before becoming a candidate.
 - d. Inquirers/Candidates will complete at least one unit of Clinical Pastoral Education (CPE) and provide the COL with the clinical pastoral education supervisor's evaluation.
 - e. The Commission on Leadership will maintain files on each inquirer/candidate in accordance with its policy (COL Manual – Section 2, page 215).

- f. The Commission on Leadership may give specific direction concerning a course of study, or make additional requirements as it feels are in the interest of the student's preparation (G-2.0605).
 - g. The Commission on Leadership will counsel with inquirers/candidates concerning indebtedness in accordance with the Presbytery Indebtedness policy (COL Manual -- Section 2, page 217).
- 6) To be responsible for the training and examination of ruling elders seeking a commission for pastoral service.
 - a. The Commission on Leadership shall assure that the training meets the Book of Order guidelines (G-2.1002).
- 7) To exercise the authority granted by the presbytery, and report such actions at the next stated meeting of presbytery. The Commission has the authority to (G-3.0307):
 - a. Approve and present calls for services of Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders).
 - b. Approve and review annually all temporary relationships and report to presbytery any recommendations for extensions.
 - c. Receive Ministers of the Word and Sacrament as members of the presbytery, carefully considering each Minister of the Word and Sacrament requesting membership in the presbytery in order to ensure his or her capability of ministry, sincerity, and dedication to God. (G-2.0104 a and b).
 - d. Dismiss Ministers of the Word and Sacrament to other presbyteries.
 - e. Appoint moderators of sessions; and,
 - f. Appoint moderators for congregational meetings.
- 8) To conduct session visits, as requested and/or appropriate, cooperating with other committees of presbytery when possible. In particular, the COL will conduct a six-month review of all new pastoral relationships, meeting with the pastor, the session, and the pastor nominating committee.
- 9) To work closely with all congregations during times of pastoral transition:
 - a. Appointing a member of the presbytery to serve as Moderator of the Session
 - b. Appointing a member of the presbytery to moderate congregational meetings as necessary
 - c. Conducting exit interviews with the pastor and the session
 - d. Appointing a member of COL to serve as liaison to the Pastor Nominating Committee or other appropriate search team
 - e. Ensuring that EEO and other hiring policies and guidelines as established by the General Assembly are followed when a congregation is searching for and calling a new pastoral leader (F-1.0403, F-1.0404, G-2.0803)
- 10) To maintain an accurate pulpit supply list for use by the congregations of the presbytery
 - a. Approve any person who requests to have their name placed on the pulpit supply list
 - b. Approve any person who is invited to supplying a pulpit if that person is to preach more than two consecutive Sundays.
- 11) Update and enforce a presbytery compensation and benefits policy
 - a. The Commission on Leadership will annually review the compensation and benefits policy and recommend changes to that policy to the presbytery.
 - b. The recommendations shall be presented no later than the third stated presbytery meeting of each year.
 - c. The compensation policy shall include health and medical leave, maternity/paternity leave, emergency leave, continuing education leave and sabbatical leave.
- 12) To oversee pension responsibilities

- a. Assist, as necessary, all eligible persons in establishing membership in the Board of Pensions plan and aid those who are retiring
 - b. Monitor and counsel with sessions and church treasurers regarding the Board of Pension plan participation of their staff and the regular payment of pension plan dues.
 - c. Help the presbytery understand and establish a guarantee of pension and benefit dues for all presbytery members.
 - i. Arrange timely visits of the regional representative to address the presbytery and counsel with presbytery members.
 - ii. Appoint a commission member to be a Board of Pensions liaison.
- 13) To oversee all continuing education opportunities and reporting for Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders)
- a. A report regarding the continuing education of a pastoral leader is to be submitted to the session and annually to the Presbytery.
 - b. When on continuing education leave or sabbatical leave, a Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder) shall not have the leave interrupted by parish responsibilities, and the session shall be responsible for pulpit supply.
 - c. COL will act as mediator in cases where there is unresolved disagreement as to specifics of the educational leave.
 - i. A session shall approve a request for continuing education if it furthers professional growth and experience and falls within the days provided in the terms of call.
 - ii. The action of the session shall be recorded in its minutes.
- 14) To act on grant requests from pastoral leaders, candidates, and inquirers seeking support for conferences, workshops, and other learning opportunities, as well as for special needs and assistance. Designated funds have been assigned to this commission for the purpose of providing such support. The funds shall be managed with discernment, care, and consideration.
- a. The source of some of the funds shall be the proceeds of special offerings received at ordination and/or installation services.

**COMMISSION ON LEADERSHIP
DECISION GRID: “Who Does What?”**

A. Decisions that the Co-Chairs have been authorized to make (all are reported to and confirmed by the commission):

1. Appoint liaisons from the commission to work with churches as appropriate, usually in the transition process.
2. Appoint Session Moderators for churches without installed or commissioned pastoral leadership.
3. Appoint Moderators for special congregational or session meetings.
4. Review and approve Ministry Information Forms (MIF) for posting online (or delegate commission members to fulfill this task).
5. Assign passwords to Pastor Nominating Committee (PNC) Chairpersons, so that they might access the Church Leadership Connection.
6. As appropriate, grant requests from Sessions for trained/qualified individuals to be able to serve the Lord’s Supper in congregational worship settings (usually one-time approvals).
7. When appropriate, grant requests for those seeking to preach more than two Sundays in a row.
8. Approve requests for additions to the Pulpit Supply List, upon receipt of information from the COL members charged with oversight for this list.
9. Assign mentor/colleagues for Ministers of the Word and Sacrament who are new to the presbytery.
10. Assign mentors for Commissioned Pastors (also known as Commissioned Ruling Elders).

B. Assignments carried out by the members of the Commission (co-opting former COM or CPM members to assist as necessary):

1. Serve as liaisons to Inquirers and Candidates in the Preparation for Ministry process.
2. Serve as liaisons to congregations in transition:
 - i. Reviewing the transition process with the departing pastoral leader and session.
 - ii. Conducting exit interviews with pastoral leaders leaving congregations, as well as with the session (these interviews may be conducted by the liaison, along with a second person).
 - iii. Providing guidance in the search for transitional or interim pastoral leadership if deemed necessary.
 - iv. Serving as a resource and guide to the Pastor Nominating Committee –
 1. Reviewing the MIF (Ministry Information Form).
 2. Contacting pastors or sessions via email to seek available locations for the purpose of providing pastoral candidates with a neutral pulpit.
 3. Requesting that the Presbytery Leader conduct “Executive-level” reference checks on prospective candidates before they come for a face-to-face interview.

4. Arranging for a COL “Fitness and Suitability interview” to be scheduled in conjunction with face-to-face interviews (these interviews should be done by two persons).
 5. Assisting the PNC and candidate in the preparation of the proposed terms of call.
 6. Arranging with the presbytery office for the conducting of a background check once the finalist/candidate is selected.
 7. Assisting in the preparation for the “candidating” visit, for the pastoral candidate and his/her family.
 8. Conveying the terms of call to the COL for approval.
 9. Working with the pastor-elect to plan an installation service, when appropriate; and,
 10. Encouraging the PNC to serve as the pastoral leader’s support for a year.
3. Keep the Pulpit Supply list up to date, reviewing it regularly and receiving requests from individuals requesting to be added to the list, following the establish procedures found in this manual in Section 9, pages 910ff).
 4. Recommend changes to or development of new policies related to COL procedures.

C. Commission of Leadership Required Actions:

1. Receive, review, and approve, on an annual basis:
 - i. The status of all Ministers of the Word and Sacrament on the membership roll of the Presbytery.
 - ii. All Temporary Pastoral Leadership Covenants, as well as Parish Associate Agreements.
 1. Temporary Pastoral Relationships are defined in (Section 3) of this Manual.
 - iii. Reports from MSW in Validated Ministries, and Members at Large.
 - iv. Terms of call, as submitted by congregations, for all Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders) serving in pastoral leadership positions.
 - v. Reports from Commissioned Pastors (also known as Commissioned Ruling Elders); and,
 - vi. Reports form Honorably Retired members of the presbytery.
2. Regarding Pastoral Leadership – Ministers of the Word and Sacrament
 - i. Conduct Fitness and Suitability interviews with Ministers of the Word and Sacrament being considered for pastoral leadership positions or wishing to transfer membership from other presbyteries – approving them, as appropriate.
 - ii. Grant permission for Ministers of the Word and Sacrament to labor within or outside the bounds or the jurisdiction of the presbytery. (While this is no longer a required procedure, it is considered an appropriate action, so that the commission is aware of all Ministers of the Word and Sacrament serving within this presbytery, even for a short term.).
 1. Requests should include the purpose for the request.
 2. It is not necessary to request permission for weddings and/or funerals.
 - iii. Grant the status of Honorably Retired, as requested, for Ministers of the Word and Sacrament.

- iv. Approve changes in the status of Ministers of the Word and Sacrament as approved by the COL (retirement, dissolution, etc.).
 - v. Approve the removal of Ministers of the Word and Sacrament from the rolls of the Presbytery in accordance with the Book of Order G-2.0507 – G-2.0509.
 - vi. Appoint Administrative Commissions (AC) for ordinations and installations of Ministers of the Word and Sacrament.
 - vii. Find in order new calls/contracts/covenants issued by congregations of the presbytery; these are always previewed by the Presbytery Business Consultant.
 - viii. Dissolve pastoral relationships when both the pastoral leader and congregation so request.
3. Pastoral Leadership – Commissioned Pastors (also known as Commissioned Ruling Elders)
- i. Endorse educational and training programs that would be appropriate for ruling elders pursuing commissioning to service in a congregation of the presbytery.
 - ii. Provide on-going training/continuing for those serving in commissioned positions and those previously trained.
 - iii. Review the CP (Commissioned Pastor) process and possibilities with congregations and sessions, when such an option may be appropriate.
 - iv. Select and contact a potential, trained ruling elder who may be a good fit for a particular congregation.
 - v. When acceptable to the session of a congregation and the ruling elder, approval for the terms of the covenant, and make appropriate recommendations to the presbytery.
 - vi. Present candidates to the presbytery for examination and approval.
 - vii. Conduct an appropriate Service of Commissioning.
4. Other
- i. Provide assistance, as needed for enrolled members of the Board of Pensions, as well as for their congregations.
 - ii. Develop policies for internal COL issues and procedures.
 - iii. Annually review the presbytery compensation and benefits guidelines and policies and develop a proposal to the presbytery for minimum compensation for pastoral leaders working in congregations.
 - iv. Receive and file quarterly reports from Interim/Transitional Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders)
 - v. Every three years, arrange boundary training for all Ministers of the Word and Sacrament, Commissioned Pastors (also known as Commissioned Ruling Elders), and those ruling elders who have met commissioning requirements.

D. Presbytery-Required Decisions:

1. Annual approval of minimum compensation and benefits requirements for Pastoral Leaders serving in congregations as prepared and recommended by the Commission on Leadership.
2. Presentation of candidates for examination for ordination who have an approved call.
3. Presentation of ruling elders who are candidates for commissioning to a particular service within a congregation or a validated ministry with the presbytery.
4. Reporting new policies as developed and proposed by COL, as stated in the Operating Procedures of the Presbytery.

CODE OF ETHICS FOR THE COMMISSION ON LEADERSHIP

*Adapted for use by the Presbytery of Minnesota Valleys; and
approved by the Commission on Leadership, November 17, 2016*

Members of the Commission on Leadership, as well as those who serve as resource persons to the commission are expected to:

1. Keep confidential all personal information regarding clergy, congregations, or staff. Such information will not be shared with colleagues, friends, spouses, or commissioners of presbytery except as required by the Book of Order Rules of Discipline or the operating policies of the presbytery.
2. Will avoid conflicts of interest by absenting oneself from deliberations of the Commission on Leadership when matters are introduced which pertain to a member's personal interests or the interests of their congregation.
3. Not give a reference concerning a Minister of the Word and Sacrament or other pastoral leader of the presbytery unless they have been listed by that individual as a reference or otherwise approved by that person or the presbytery to give such a reference. When giving such references, answers will be confined to matters on which the member has direct knowledge and competence or that could be otherwise substantiated by reference to public records. Commission members will not knowingly libel or slander a colleague in ministry.
4. Be discreet in the way they conduct themselves as a member of the Commission on Leadership. Members will not knowingly take actions that would embarrass colleagues or signal others that "troubles" exist when they would not be entitled to that knowledge.
5. Treat all colleagues and churches of the presbytery respectfully, fairly, and equally.
6. Work to balance the power in disputes. If this is not possible in a specific instance, commission members will ask a co-chairperson of the commission to find a replacement.
7. Be responsible and inclusive in all behavior with colleagues in mid-council life and will work to empower others for full participation and service in the life of our Church.
8. Will not use personal friendships with other members of the Commission on Leadership to attempt to influence the outcome of matters that pertain to personal interests or the interests of the member's church.
9. Will make themselves available within reason to Ministers of the Word and Sacrament or other pastoral leaders of the presbytery who ask to be heard; will encourage pastoral leaders to be truthful even in matters where the member is required to report to secular or church authorities; for example, suspected child abuse; and will refer individuals to qualified specialists in psychiatry, pastoral care, or law as the situation requires.
10. Will actively listen to those who continue to share their needs and concerns after the above conditions have been met.
11. Will not accept remuneration or personal gifts from Ministers of the Word and Sacrament, Ruling Elders, members, or churches of the presbytery, except when offering some special, extended service (moderator of session, long term conflict consultant, or pulpit supply).
12. Will respect the collective wisdom of the Commission on Leadership. In working with congregations and pastoral leaders, the member will remember that they are an agent of this commission and will not act

unilaterally, unless that authority is given by this commission.

13. Will fairly represent the position of the Commission on Leadership and will not present personal positions or views as the position of the commission when those positions or views may be different from those of the committee.
14. Will not act contrary to the Book of Order /Rules of Discipline.
15. Will conduct oneself ethically in all ways that Ministers of the Word and Sacrament and Ruling Elders are expected to conduct themselves. Will abide by the constitutional questions as found in W-4.0404.

GENERAL POLICIES OF THE COMMISSION ON LEADERSHIP

Electronic Meeting Policy

Approved December 14, 2009, by the Committee on Ministry; this policy will continue to apply to the Commission on Leadership; Revised January 21, 2017

COM VOTED to adopt the following policy for electronic meetings: *When an item is emailed to commission members for email vote, the item will be emailed and for three days the item will be there to gather input and answer questions. After three days, the vote will take place. If any controversy arises the item will be taken to the next face to face meeting or a conference call. At the next meeting of the Commission on Leadership, the item approved electronically will be reported so it is received into the minutes of COL.*

Quorum

Approved November 17, 2016, by the Commission on Leadership

THE COMMISSION ON LEADERSHIP VOTED that a quorum for a meeting of the commission will always be eight (8) or one member over one-half of the current membership of the commission. In the instance of a tie vote, it will be considered a “no” vote. If the vote is close, it likely indicates more work/discussion is needed. If a quorum does not appear to be able to be in attendance, the meeting will be rescheduled.

Ministers of the Word and Sacrament Serving as Moderator at Churches other than PC (USA)

Adopted at the June 7, 2009, COM meeting, Approved by Presbytery September 2009. The Commission on Leadership will continue to observe this policy.

COM VOTED to adopt the policy that *Minister of the Word and Sacrament members and Ruling Elders from the Presbytery of Minnesota Valleys will not serve as moderator at churches outside of our denomination unless he/she is serving the church in a pastoral roll.*

Presbytery Boundary Training

1. The Presbytery provides for and requires training regarding boundary issues (financial, personal, sexual, social media/internet, etc.) for all active members of presbytery and for all ruling elders commissioned to pastoral service, and retired clergy who have performed any service applicable to their office in the last two years or who wish to be eligible to provide such service in the coming two years.
 - a. The following areas will be addressed in this on-going training:
 - i. biblical foundations,
 - ii. practical information on boundary issues, self-care, and power dynamics,
 - iii. the Presbytery sexual misconduct policy
2. The training may be completed in one of the following manners:
 - a. A continuing education event held every three years within the bounds of the presbytery planned by the Commission on Leadership, the presbytery leader, and the stated clerk
 - b. An independent study approved by the Commission on Leadership.
3. Upon completion of this training, proof of completion shall be placed in the attendee's file at the presbytery office. A copy may be given to the attendee upon request.

Active members of presbytery who do not complete the prescribed training every three years will be considered "not in good standing" with the presbytery. In addition, such persons shall have a letter placed in their file regarding this matter, with a copy sent to the clerk of session of the congregation(s) which they serve. The presbytery leader and the Commission on Leadership will refer to this matter whenever contacted for a reference for such persons.

All persons seeking continuing membership in the presbytery shall be given a copy of the current sexual misconduct policy upon arrival and be required to sign the following statement:

"I, _____, have received, read, and I understand the sexual misconduct policy of the Presbytery of Minnesota Valleys, and I will abide by its guidelines.

Signature _____ (Date) _____

Current continuing members in the presbytery shall be given a copy of any revised sexual misconduct policy and be required to sign the following statement: "I, _____, have received, read, and I understand the recently revised sexual misconduct policy of the Presbytery of Minnesota Valleys, and I will abide by its guidelines.

Signature _____ (Date) _____

THE COMMISSION ON LEADERSHIP AND CONFIDENTIALITY

MYTHS

MYTH #1: Confidentiality means secrecy.

MYTH #2: If you get confidential information, you cannot use it.

THE FACTS

The deliberations of the Commission on Leadership should be considered confidential. You will report the actions of the commission to the presbytery, but the deliberations should be treated as confidential and any background or supporting information shared during the reporting should be carefully considered. Once you report information, it is public, unless it occurs in the context of an executive or private session of the group to whom you are reporting.

Qualified Confidentiality:

The Commission on Leadership has “qualified confidentiality.” That means that you cannot “publish” or broadly and indiscriminately disseminate confidential information, but you can share it with the people who NEED TO KNOW.

This MAY be other members of the commission during a meeting or other commission-related proceedings, the Executive Presbyter (EP), the Stated Clerk, or a Pastor Nominating Committee.

Dealing with Confidential Information:

It is important that the commission and individuals deal responsibly with confidential information. It is never appropriate to debrief a commission meeting, a consultation with a church or pastor leader on a sensitive or conflict situation, or any other work on behalf of the commission with anyone other than those specifically defined by the commission (e.g., other members of the commission, the EP, the Stated Clerk). If COL contracts with an outside consultant or resource person, it may need to share specific confidential information, in which case that person then is obligated to apply the same rules of confidentiality (or even more strict ones depending on the person’s profession) that the committee expects of itself and its members.

Defamation, Slander and Libel:

Nothing is defamation if it is TRUE and not spread with MALICE or “careless disregard of the facts. The same is true for slander and libel (oral or written testimony). It is very important that the information shared during the search process and during any commission deliberations or work with congregations and pastors be TRUE to the best of your knowledge and investigations.

If you are unsure of the veracity of any information, it is best not to share or act upon it.

RUMORS should never be spread.

Reference Checking:

Both the EP and the COL members may be involved in the reference checking process during pastoral searches. While reference checks are most often done for individuals, it is possible that a candidate may initiate a “reference check” on a congregation where he or she is considering a call.

Any confidentiality policy which the presbytery may have approved should relate specifically to the nature of confidentiality in the search process. Until such time as the committee meets to determine the appropriateness of a final candidate, any information regarding a candidate which you receive through reference checks should be considered as “information for decision-makers.” You should solicit factual information and should share it with the PNC as such. It is not your role to interpret or judge the information you receive—it is the PNC’s role to make those judgments. Your concern should be to facilitate a good match.

Secondary Reference Checks:

When a PNC or search committee determines those candidates for whom they will do reference checks, it is not unusual for the checks to go beyond the primary references provided by the candidates on the PIF or resume. It is important to receive written permission from candidates to seek secondary references. If reference checks result in confusing or contradictory information, it is especially important to resolve those inconsistencies. Normally, one would begin by raising the identified issue with the candidate and then pursuing additional reference checks as necessary until you and/or the PNC feel comfortable with the information you have.

Sources of Information:

Whenever information is solicited or received, the committee and/or members should assure themselves of the trustworthiness of the informant or source of information. In many cases, you will need to trust your informant is providing you with accurate and truthful information. If there is any question about the source of information, question also the information you receive.

Mandatory Reporting:

Legally, the Commission on Leadership is not a mandatory reporter. However, there may be individuals on the commission (pastors, teachers, social workers, etc.) who are deemed to be mandatory reporters because of other work or affiliation. Clergy are mandatory reporters of child abuse at least in Minnesota.

Prepared by Diana Barber, now retired Associate Synod Executive for Leadership Development, Synod of Lakes and Prairies -- June 23, 1997, and Revised January 4, 2002; Adapted for this manual October 25, 2016.

**FINANCIAL RESOURCES AVAILABLE TO THE COMMISSION
IN SUPPORT OF PASTORAL LEADERS, CONGREGATIONS,
CANDIDATES, AND INQUIRERS**

In addition to the budgeted resources of the presbytery, the Commission on Leadership has access to several Designated Funds that may be used as needs arise to support pastoral leaders, congregations, candidates, and inquirers.

2105: Shared Grants and Emergencies

This Fund provides shared grants for pastors with special or emergency needs. 25% of the grant total is funded by the presbytery; 25% by the synod; and 50% by the Board of Pensions Assistance Program.

When a member of the Commission on Leadership or the Executive Presbyter (EP) becomes aware of a need that would qualify for such assistance, they will gather information from the pastor and determine the amount of the request. Upon endorsement of the grant request by the commission, the EP will contact the Synod Executive and share the request, before sending the request to the Board of Pensions Assistance Program. Once concurrence is received from the synod, the application will be sent to the Board for action.

Once approval is granted, funds are normally sent directly to the applicant.

Generally, grant requests fall in the \$5000-8000 range.

2200: Nurture and Support of Pastoral Leaders

The Commission on Leadership may utilize these funds for such activities as, but not limited to:

- Coaching and/or Mentoring of Pastoral Leaders
- Pastoral Leadership Assessments (Leader Wise)
- Seminars and Workshops dealing with Congregational Change, Congregational Conflict Management, Etc.
- Self-care and Retreats for Pastoral Leadership
- Short-term Conflict Intervention

The usage of this fund generally arises out the work that the commission does. The amount of grants from this fund vary according to the needs of the individuals or congregations involved.

2210: Commission on Leadership (COL) Event

This fund is to be used by the Commission on Leadership for events that it sponsors or carries out in support of the growth and development of pastoral leaders.

2220: Boundary Training

This fund is used to provide a required triennial Boundary Training event for the presbytery's pastoral leaders and other interested individuals. This event is planned and sponsored by the Commission on Leadership.

2450: The Academy: Leadership Development for Ministry

This fund was originally used for expenses related to the presbytery's IDLM program which equipped Ruling Elders to become commissioned to service in the churches of the presbytery. The IDLM program was disbanded.

It was agreed by the Commission on Presbytery Operations (August 25, 2016) that this fund be held open and used for the presbytery's involvement in a proposed multi-presbytery Lay Academy ("The Academy") which is proposed to begin in 2017.

2550: Candidate Trust Fund Interest and Minister of the Word and Sacrament Ordination-Installations

This fund grants scholarship assistance for Inquirers or Candidates of this presbytery as determined by the Commission on Leadership. It is funded by offerings that are received at the Ordination/Installations of Ministers of the Word and Sacrament and Interest from Fund **2600 - Candidates' Trust Fund** -- a permanent fund that is managed in an interest-bearing account with the Presbyterian Foundation.

**“ALPHABET SOUP”
SOME TERMS AND INITIALS USED IN THIS MANUAL
AND IN THE COMMISSION ON LEADERSHIP WORLD**

AA/EEO	Affirmative Action, Equal Employment Opportunity.
BOO	Book of Order <i>Part II of the Constitution of the Presbyterian Church (U.S.A.)</i>
BOP	Board of Pensions
CLC	Church Leadership Connection <i>The official name given to the General Assembly Internet process of handling leadership matching (churches and Ministers of the Word and Sacrament).</i>
COL	Commission on Leadership <i>The body in the Presbytery of Minnesota Valleys charged with the functions which previously belonged to the Committee on Ministry (COM) and the Committee on Preparation for Ministry (CPM)</i>
COM	Committee on Ministry/Commission on Ministry <i>In many presbyteries the entity charged with the responsibility of helping churches find Ministers of the Word and Sacrament and Ministers of the Word and Sacrament find churches.</i>
CPM	Committee on Preparation for Ministry <i>In many presbyteries this continues to be the entity that works with individuals preparing for the ordered ministry of Minister of the Word and Sacrament. This committee works with inquirers and candidates and the sessions of their home congregations.</i>
CP	Commissioned Pastor (also known as Commissioned Ruling Elder) <i>CP's are ruling elders who have received training that prepares them to serve as pastoral leaders in congregations of the presbytery.</i>
EP	Executive Presbyter <i>This is the title of the presbytery leader position in the Presbytery of Minnesota Valleys beginning in 2017.</i>
MIF	Ministry Information Form <i>The form which a church fills out during the search process which describes the position they are seeking to fill and the information necessary to help match potential candidates.</i>
MWS	Minister of the Word and Sacrament (also known as Teaching Elder) <i>See Book of Order, G-2.0501</i>

PCUSA or PC(USA)	Presbyterian Church (U.S.A.)
PIF	Personal Information Form <i>The form which Ministers of the Word and Sacrament and candidates fill out to share who they are and in what sorts of ministerial positions they would be willing to serve.</i>
PIN	Personal Identification Number <i>Each church has an assigned identification number. This is used as part of the CLC process, and, for statistical reporting. The Clerk of Session for each congregation has access to that number, as should the presbytery office.</i>
PNC	Pastor Nominating Committee <i>Sometimes called Pulpit Nominating Committee, the search committee elected by the congregation to nominate a Pastor (Senior Pastor, Head of Staff, Co-Pastor or Associate Pastor), for the congregation.</i>
Presbytery Leader	In this document, this term refers to the person who serves as the presbyter's Head of Staff and/or primary executive leader. Because not all presbyteries use the same titles, this term will be used at certain points in this document. This title can refer to Executive Presbyter's. General Presbyter's, Presbytery Pastor's, Pastor to the Presbytery, etc.
RE	Ruling Elder <i>See Book of Order, G-2.0301</i>

SECTION 2:

PREPARATION FOR MINISTRY

PREPARATION FOR MINISTRY: VOCATIONAL DISCERNMENT: THE ROLE OF SESSION AND CONGREGATION

The pastoral leader and session are responsible for communicating to all church members what is meant by “the ministry of all believers” and for helping members discern and fulfill their Christian vocation.

1. Developing Vocational Awareness

To ensure that committed, knowledgeable persons continue to be involved in the life and mission of the church and the world, it is essential that the session take seriously its responsibility for developing vocational awareness among members of the congregation. A biblically grounded, theologically sound understanding of Christian vocation integrated into the church’s program will help members recognize opportunities to fulfill their Christian vocation within the context of their secular occupations.

2. Developing Awareness of the Call to the Ordered Ministry of Minister of the Word and Sacrament

Members of congregations should also be aware that the ordered ministry of Minister of the Word and Sacrament is an occupation through which many dimensions of Christian service can be realized. This opportunity should be emphasized in all church programs, from Christian education classes and youth and young adult groups to men’s and women’s programs.

It is therefore essential that pastoral leaders, sessions, and local congregations:

- challenge all members to become aware of their Christian vocation.
- develop and implement thoughtful and creative means by which highly qualified persons may be challenged to consider a vocation in the ordered ministry of Minister of the Word and Sacrament.
- help potential Inquirers get in touch with the presbytery’s Commission on Leadership as early as possible.
- give high priority to developing and maintaining vital, theologically sound youth programs which are in harmony with the Presbyterian and Reformed traditions.
- assure that youth ministry leaders are carefully selected and trained, theologically competent and appropriate role models.

3. Exploring the Call to the Ministry of the Word and Sacrament

When a member of the congregation approaches the pastor and session to express the possibility that she/he has been called to the ordered ministry of Minister of the Word and Sacrament, the local church is provided with a challenge and an opportunity. It is the session’s responsibility to provide a supportive relationship through which it can explore with the individual the personal implications and suitability of a church vocation.

The process of becoming a Minister of the Word and Sacrament in the Presbyterian Church (USA) is divided into two phases: The Inquiry Phase and the Candidacy Phase. The Inquiry Phase is intended as an exploratory time for individuals as they seek to determine the validity of their calls and the nature of their gifts. The Candidacy Phase, which occurs after the person, the sponsoring Session and the Presbytery affirm the call, is used as a time of deliberate preparation and spiritual growth. The entire process lasts a minimum of two years, with the Candidacy portion lasting at least one year. Acceptance as an Inquirer does not guarantee acceptance as a Candidate nor ordination.

According to the Constitution, the relationship between the session and the individual Inquirer is part of the Inquiry Phase of the preparation for ministry process. As defined in the Book of Order (G-2.0603), the purpose is “to provide an opportunity for the church and those who believe themselves called to ordered ministry as Minister of the Word and Sacraments to explore this call together so that the Presbytery can make an informed decision about the Inquirer’s suitability for ordered ministry.”

From their earliest stages as Inquirers, men and women should be observed, nurtured, encouraged, and counseled by their sessions and their presbytery. Sessions select one of their members (Session Liaison) to work on their behalf and to maintain contact with the individual and the Presbytery. The Presbytery's responsibility is accomplished primarily through its Commission on Leadership (COL).

Important first steps in discerning the individual has been called by the Holy Spirit, through the church, to the ordered ministry of Minister of the Word and Sacrament is to interview the potential Inquirer. Possible areas of consideration are evidence of personal faith, sense of call and motivation, academic ability and self-discipline, gifts for ministry, participation within the congregation physical and emotional health. It is important to affirm the individual has, "been active in the work and worship of that congregation for at least six months. "(G-2.0602)

A positive recommendation concerning the individual should be reported to the Commission on Leadership (COL). The COL will then interview the person and determine whether to enroll them as an Inquirer and will report that action to the presbytery. If the COL recommendation is negative, it will be explained to the sponsoring Session. The date of acceptance by presbytery begins the Inquirer phase.

4. Supporting Inquirers and Candidates

The pastor, session and congregation communicate with and support Inquirers and Candidates throughout the entire period of preparation. This can be a most meaningful experience for those involved. To facilitate this continuing relationship, the appointment of an elder from the church to serve as a Session Liaison and act as a liaison with the Inquirer/Candidate and with the presbytery's Commission on Leadership. The Session Liaison is encouraged to accompany the Inquirer/Candidate to each annual consultation, participating as an observer.

Along with its specifically prescribed responsibilities, it is important that the session continue to express its concern and support by contacting the individual and his/her family at important times, such as annual consultations with COL, appearances before presbytery, academic examination periods, Presbyteries' Cooperative Examination periods, when presbytery makes its final assessment of the Candidate, when a call is being negotiated, on holidays, anniversaries, etc. Providing financial support is a very tangible expression of support.

**PREPARATION FOR MINISTRY:
AN OUTLINE OF STANDARD PRACTICES
RELATED TO WORK WITH INQUIRERS AND CANDIDATES**

✧ **INQUIRY:**

First Steps:

- Application for Inquiry (**Form 1A**) with Session endorsement (**Form 1D**)
- Members of COL meets with the Session
- College Transcript
- Interview with COL
- COL should make requirements (including CPE and assessment with Leaderwise) and process clear
- Get Inquirer's signature/permission on form about file procedures

Follow-up:

- Start an official file on the Inquirer
- Inform the Stated Clerk that an Inquirer has been enrolled
- Inquirer schedules evaluation by Leader Wise
 - The cost of this evaluation shall normally be shared three ways with: The Inquirer, the Church of membership, and the Presbytery
- Request written reflection by Inquirer about the Leader Wise evaluation
- COL encourages Inquirer to follow up on Leader Wise recommendations
- COL sends letters to references, requesting written responses to questions
- COL chair sends letter to Session Liaison, stressing role in keeping in contact with Inquirer, holding before congregation, and encouraging local support and encouragement

The Presbytery Meeting:

A brief written autobiographical piece will be prepared for the presbytery packet, including a statement of his/her sense of call to ministry. The Inquirer shall appear before Presbytery to present their statement of sense of call and respond to questions from the floor regarding that sense of call.

Annual Consultations:

- **Form 3** (Pre-consultation Reporting Form) must be completed at least three weeks prior to the consultation and sent to the COL chair who will forward a copy to each COL member
- Written Statement of Faith (this should be revised each year to reflect growth and learning)

Follow Up:

- **Form 4** (Consultation Reporting Form) prepared by liaison/signed by Inquirer during consultation
- Encourage Inquirer to follow up on committee recommendations

Additional Reporting as Available:

- Regular communications with COL Chair and COL Liaison
- Seminary transcript should be sent to COL Chair at end of each academic year
- Written evaluations from field work and CPE supervisors
- Results of ordination exams taken

✧ **CANDIDACY:**

Beginning steps:

- **Form 5A** (Application for Candidacy), with Session Endorsement **Form 5D**
- Statement of Faith
- Preliminary written reflections on the Ordination Questions

Follow up:

- Letter to references, requesting written response to questions
- Letter to Session Liaison, continue to affirm role

The Presbytery Meeting:

- Written materials for packet:
 - Autobiographical statement including sense of call to ministry
 - Statement of Faith
- Appearance before Presbytery:
 - Introduces self (not reading)
 - Reads statement of faith
 - Responds to questions from floor
 - Vote, and if affirmative, service of reception by presbytery Moderator

Follow up:

- Stated Clerk sends signed **Form 5A** to Louisville office
 - Copies for file, Candidate, CPM chair, Session, Liaison

✧ **COMMITTEE CERTIFICATION:**

Minnesota Valleys' candidates:

- Will be asked to provide the following materials
 - Written Statement of Faith
 - Exegesis and Sermon *on same text*
 - Seminary Transcript, Results of Ordination Exams
 - Written Reflections on Ordination Questions
 - First Draft of PIF (Personal Information Form)

Follow up:

Complete PIF and request chairperson's approval before the PIF may be circulated

The Presbytery:

Report that Candidate is Certified Ready to Receive a Call

Candidates coming from another presbytery who have received a call within our presbytery:

- Will be asked for the same written materials
 - Written Statement of Faith
 - Exegesis and Sermon *on same text*
 - Seminary Transcript, Results of Ordination Exams
 - Written Reflections on Ordination Questions
- COL Chair will have phone conversation with CPM Chair in the presbytery of care
- COL representatives will meet with the Candidate and make recommendation to the presbytery

❖ **WHEN A CALL HAS BEEN RECEIVED BY A CANDIDATE:**

Appearance before the presbytery:

- Prior to the meeting, the candidate will provide the following:
 - Written Biographical piece
 - Written Statement of Faith
- At the presbytery meeting:
 - Introduce self, read statement of faith, preach sermon
 - Answer Questions from the floor
 - Vote, and if affirmative, service of reception by presbytery Moderator

EXPECTATIONS DURING THE PREPARATION PROCESS . . .

❖ **EXPECTATIONS OF COMMISSION ON LEADERSHIP LIAISONS TO INQUIRERS AND CANDIDATES**

Liaisons will keep regular informal correspondence with Inquirer/Candidate throughout the year, especially prior to each commission meeting, so that they can report at commission meetings. Between meetings, liaisons will share with the chairperson any pertinent information as it arises.

Liaison will take notes during annual consultation with their Inquirer/Candidate and fill out **Form 4** (Report of Consultation), send it to the Inquirer/Candidate for their approval and send on to committee chairperson.

❖ **EXPECTATIONS OF SESSION LIAISONS TO INQUIRERS AND CANDIDATES):**

At the time of endorsement as Inquirer/Candidate, a letter will be sent from the commission chair, with a copy to the Pastor/Clerk of Session, encouraging the Liaison to keep in regular contact with the Inquirer/Candidate, keep the session/congregation informed about the person, and encourage support from the congregation (financial and otherwise). The Liaison will be invited to communicate with the COL chairperson with questions/concerns.

❖ **SEMINARY CONTACT PERSONS:**

The commission chairperson will contact the Seminary CPM Contact Person during the first year of seminary and again if the need arises.

PREPARATION FOR MINISTRY: THE PROCESS IN DETAIL

The forms related to the Preparation for Ministry process are numerous and lengthy. They are not included in this document but may be accessed on pcusa.org on the preparation for ministry page.

1. To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation.

The applicant shall have undergone a criminal background check and clearance under Minnesota Statute 604.20.

The inquiry and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate. (G-2.0602)

2. The session notifies the Commission on Leadership (COL) Chairperson that it has an applicant.
3. The COL Chairperson sends **Forms 1A-1C (Application to be enrolled by Presbytery as an Inquirer, Questions for Reflection, and Financial Planning for Theological Education)** to the Clerk of Session or the applicant, for the applicant to complete, and arranges for a representative of COL to meet with the session for orientation.
4. The session interviews the applicant, makes its recommendation to the presbytery through COL by completing **Form 1D (Session Evaluation and Recommendation)** and chooses a Session Liaison.

NOTE: Steps 3 and 4 may be scheduled on the same day dependent upon the timing.

5. COL interviews the applicant and makes a recommendation on enrollment as an Inquirer. A COL Liaison is appointed. A Covenant Agreement is also signed -- **Form 2A (Report of Consultation Regarding Application) and 2B (Covenant Agreement and Inquirer Release).**
6. In the Presbytery of Minnesota Valleys, permission has been granted to the Commission on Leadership to enroll Inquirers without prior presbytery approval. The COL is required to report its action at a Stated Meeting of the Presbytery. (When possible, Inquirers will be introduced on the floor of presbytery.)

Also, Inquirers are asked to schedule an assessment with Leader Wise (formerly, the North Central Ministry Development Center). The cost of this assessment is shared three ways between the Inquirer, the home congregation, and the Presbytery's Commission on Leadership.

7. ANNUAL CONSULTATION: Each year there will be a consultation held with the Inquirer/Candidate, to discuss his/her preparation process and progress, and to develop a covenant agreement with guidance, goals, consultations, and reports. When possible, these consultations will be held at an annual retreat for all Inquirers/Candidates. Inquirers/Candidates will complete **Form 3 (Pre-Consultation Report on Development Areas)** and submit it to the COL Chairperson at least three weeks prior to the consultation. The Chairperson will forward a copy to each COL member. Following the consultation, the COL Liaison will complete **Form 4 (Report of Consultation)** and send it to the Inquirer/Candidate for their signature.

NOTE: Discernment of Call to Ministry is the purpose of the Inquiry Phase. Inquirer, Session Liaisons, Seminary Contacts, and COL commission members are all important to this Discernment process. (G-2.0603) When the Inquirer feels their sense of Call to Ministry is being confirmed by others and by their experience in seminary, they are invited to apply to become a Candidate for Ministry. (G-2.0604).

8. The Inquirer makes application to become a Candidate through the session – ***Form 5A (Application to be Enrolled by Presbytery as a Candidate)***. The session confers with Inquirer, reviews evidence of Inquiry phase and makes its recommendation to the Presbytery via COL regarding candidacy, using ***Form 5B (Session Recommendation for Enrollment as Candidate)***.
9. COL confers with Inquirer and reviews evidence of Inquiry phase. No Inquirer will be considered for Candidacy until the evaluation of Leader Wise is complete and the evaluation report has been received. Confident all requirements have been met; the COL makes its recommendation to the presbytery regarding candidacy. ***Form 5C (Report of Consultation to become a Candidate)***.
10. The presbytery receives the COL recommendation and examines the Inquirer as to their sense of call at the next Stated Meeting. An affirmative vote by the presbytery enrolls the Inquirer as a Candidate. A covenant agreement is also signed - ***Form 5D (Covenant Agreement and Candidate Release)***.
11. The Commission on Leadership of the Presbytery of Minnesota Valleys has a requirement that each Candidate complete at least one unit of Clinical Pastoral Education (CPE) through an accredited institution. (G-2.0606) and participate in a “Fiscal Fitness” workshop sponsored by the Board of Pensions with the presbytery covering the cost of travel and accommodations for that workshop from the presbytery’s Candidates Fund.
12. Each Inquirer/Candidate will take the five Presbyterian Cooperative Examinations. Bible Content Exam is ordinarily taken during the first year of seminary. Bible Exegesis, Church Polity, Worship and Theology are taken during the Candidate’s senior year of seminary. (G-2.0607)
13. Upon successful completion of all Cooperative Exams and affirming no less than two years of Inquiry/Candidacy phase, including at least one year as a Candidate, COL may approve the circulation of the Personal Information Form (PIF) to explore the obtaining of a call. (G-2.0607) (COL may choose to wait until the final assessment to give this approval.)
14. The COL shall conduct a final assessment of the Candidate’s readiness to begin ministry by examining the Candidate in person. The COL of the Presbytery of Minnesota Valleys requires that Candidates prepare the following for their final assessment: an exegesis and sermon (on the same text), an updated statement of faith, and a written document which outlines their understanding of each of the ordination questions. Upon successful completion of this final assessment, the commission shall certify the Candidate as “ready for ordination, pending a call” and shall report results of that assessment to the presbytery. ***Form 6 (Summary Report of Final Assessment)***
15. Candidates who receive a call to a church in Minnesota Valleys – either those who have been under care of another presbytery or the Presbytery of Minnesota Valleys – shall appear before the presbytery at a stated or called meeting, make a brief statement of personal faith and commitment to the ordered ministry of Minister of the Word and Sacrament, and preach a sermon.

With the recommendation of the COL, the presbytery shall then conduct an oral examination of the Candidate regarding his/her Christian faith and views in theology, the Bible, the sacraments, and the Presbyterian polity. Upon an affirmative vote of the presbytery, a service of Ordination will be scheduled, ordinarily in the presence of the congregation in which the candidate is a member. ***Forms 7A and 7B (Certificate of Approval of***

Transfer/Report of Ordination of Candidate of Withdrawal or Removal of Inquirer or Candidate) will be completed and appropriately filed by the Stated Clerk.

16. Upon completion of all seminary work, and if the Candidate receives a call to a presbytery other than Minnesota Valleys, they shall ordinarily be examined, ordained, and installed by that presbytery (G-2.0702). At the request of the calling presbytery, the ordination may take place in the Presbytery of Minnesota Valleys. ***Forms 7A and 7B (Certification of Approval of Transfer/Report of Ordination of Candidate of Withdrawal or Removal of Inquirer or Candidate)*** will be completed and appropriately filed by the Stated Clerk.

<p>Links to all the Forms in the Preparation for Ministry process</p>

APPLICATION FORMS

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/application-forms/>

FORMS FOR ENROLLING AN INQUIRER

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-enrolling-inquirer/>

FORMS FOR ANNUAL CONSULTATIONS

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-annual-consultations/>

FORMS FOR ADVANCING TO CANDIDACY

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-advancing-candidacy/>

FORMS REPORTING ACTIONS TO OTHERS:

<http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-complete-cpm/>

GUIDELINES INQUIRY/CANDIDACY LIAISONS

PURPOSE:

Inquirer and Candidate Liaisons exist for four reasons:

1. To support the Inquirer/Candidate through prayer and regular contact as he/she encounters the challenges of seminary and preparation for ministry.
2. To help the Inquirer/Candidate understand the care process and its requirements. This includes helping the student anticipate the requirements and deadlines for whichever step in the process may be next.
3. To serve as a point of communication with the rest of the COL of developments in the life of the Inquirer/Candidate, and to communicate to the student any items of information or action which may be applicable.
4. To serve as a liaison and support person when the Inquirer/Candidate comes before COL and/or presbytery.

EXPECTATIONS:

Considering these areas of responsibility, each liaison is asked to do the following:

1. To pray for the Inquirer/Candidate regularly.
2. To share a meal with, or in some other way, to meet with the Inquirer/Candidate as soon as possible after the liaison assignment has been made, in order to build a relationship with him/her, clarify with the Inquirer/Candidate the Care Process and answer any questions.
3. To be in contact with the Inquirer/Candidate regularly.
4. To be familiar with the Inquirer and Candidacy process and to guide the Inquirer/Candidate through it.
5. To maintain a file for the Inquirer/Candidate, including a record of where he/she is in the process, which requirements have been met, and copies of any correspondence or contact with the Inquirer/Candidate. This file will be submitted to COL either upon the completion of the final assessment by the Candidate or at the end of the liaison's term on COL.
6. One month prior to annual consultations contact the Inquirer/Candidate reminding them of forms necessary to be completed prior to consultation. Request Inquirer/Candidates to submit such forms to the Chair of COL at least three weeks prior to the annual consultation. If such forms are not received, an immediate contact must be made.
7. To be in touch with the Inquirer/Candidate's session following each annual consultation relaying a brief report of the results.
8. To encourage the Session Liaison in their continued contact with the student. This would include knowing who has been selected on the session as the Inquirer/Candidate's session liaison and making yourself available as a resource.

PREPARATION FOR MINISTRY: GUIDELINES FOR THE SESSION LIAISON

Book of Order, G-2.0605 – Oversight:

“During the phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.”

Some of the ways in which a liaison can be of assistance:

1. Remember your Inquirer or Candidate in prayer and ask your congregation to do the same.
2. Learn the background of your Inquirer/Candidate, if you do not already know it: Parents, siblings, school, college, interests and abilities, birthday, name of spouse (if married), name(s) of children, if any, seminary, progress toward ordination, financial needs, etc. Contact your Inquirer/Candidate on special occasions (birthdays, anniversaries, etc.) Be conscious of the needs of an Inquirer/Candidate’s spouse- (if married).
3. Become acquainted in ways that seem natural to you and the Inquirer/Candidate. Visit, write or phone to introduce yourself. Remain aware of when the Inquirer/ Candidate will be home and try to make some contact at that time, even if only a phone call.
4. Take an interest in his/her academic, field education, annual consultation and other activities related to preparation for the ordered ministry of Minister of the Word and Sacrament (Minister of Word and Sacrament).
5. Share with the Commission on Leadership (COL), especially at the time of annual consultation, any areas of need for Inquirer/Candidate - financial or personal.
6. Identify ways to keep the congregation aware of the name/s of its Inquirers/Candidates (away at Seminary or at home) who have entered a covenant relationship with the Presbytery and are preparing for the Ministry of the Word and Sacrament.
7. Initiate conversation with your session regarding the possibility of providing financial assistance or other tangible support to your Inquirer or Candidate.
8. Be present, if possible, at the times of examination before presbytery, service of ordination and/or installation.
9. Become acquainted with the “Preparation for Ministry” manual so you are aware of requirements and procedures and can provide timely support (appearances before Presbytery, Annual Consultations, Presbyteries’ Cooperative Examinations, Final Assessment, etc.)
10. Share with the session the results of the annual consultation and any requests made.
11. In general, be a friend and as supportive as possible of the Inquirer/Candidate.

PREPARATION FOR MINISTRY: INQUIRER/CANDIDATE FILES MAINTENANCE POLICY

The official file for each Inquirer and Candidate will be kept in a fireproof, locked safe at the presbytery office. Responsibility for maintaining these official Commission on Leadership (COL) files rests with the COL chairperson, who may enlist the assistance of the presbytery office staff.

Due to the confidential nature of some items in this file, access to the official file will be limited to the following persons: COL chairperson, COL members, the Executive Presbyter (Presbytery Leader), Stated Clerk, and presbytery office staff. A copy of this policy must be provided to the Inquirer/Candidate and a signed release must be included in the person's official file.

The official file will contain original documents for the Inquirer/Candidate, including:

1. Release form for the policy on Inquirer/Candidate files (a copy of these two pages), signed and dated by the Inquirer/Candidate
2. All the completed forms provided by the Office on Preparation for Ministry
3. A sealed envelope containing the Inquirer/Candidate's assessment from Leader Wise (formerly the North Central Ministry Development Center)
4. A record of completion of the Minnesota Statute 604.20 and criminal background checks
5. Transcripts from college and seminary
6. Report of results of the five standard ordination exams
7. The actual exams (except Bible Content)
8. Official reports related to such things as CPE programs, field work assignments, Internships
9. Chairperson's summary of Inquirer/Candidate's preparation for ministry (updated annually)

When new materials for an Inquirer/Candidate are received, they will ordinarily be distributed as follows: originals listed above will be placed in the official file, copies of all materials will be made for files kept by the COL chairperson, and copies of most materials will be made for members of the committee.

It is REQUIRED that Inquirers/Candidates keep a copy, for their own records, any and all materials they submit to COL; they may also request copies of items from their files.

Any other materials or correspondence related to an Inquirer/Candidate will be kept in the COL chairperson's files at his/her discretion. When a chairperson's term is completed, the chairperson's file should be passed on to the new chairperson. When a committee member's term is completed, they should turn their file over to the COL chairperson to pass on to new committee members.

Assessments from Leader Wise (formerly the North Central Ministry Development Center) are of a highly confidential nature and should not be shared with anyone outside the committee. The original report will be placed in a sealed envelope and kept in the official office file. A copy will be kept in the COL chairperson's file. Copies of the assessment may be made and distributed to COL members. When the Inquirer/Candidate is no longer under the care of the Presbytery, the original assessment will remain in the official file and all other copies shall be destroyed.

When a person withdraws or is removed from Inquiry/Candidacy, the COL chairperson will write a final summary statement of their preparation for ministry to include in the file. The file will be kept in the presbytery office for five years, after which it will be destroyed.

When a candidate has been certified “ready to receive a call,” the COL chairperson will write a final summary statement of the person’s preparation for ministry to include in the official file. The COL chairperson will also assure that all documents are in order.

When a certified candidate received a call from another presbytery, copies will be made of all appropriate documents and sent by certified mail to the CPM chairperson of the presbytery of call. The original file will be kept at the presbytery office for five years, after which it will be destroyed.

Following the service of ordination, former candidates will be given their original ordination exams. The rest of the original file will be kept in the presbytery office for five years, after which it will be destroyed.

Policy on Inquirer/Candidate Files

RELEASE FORM

I, _____, have read the Commission on Leadership's POLICY ON INQUIRER/CANDIDATE FILES. I understand the policy and agree to the distribution of documents pertaining to my preparation for ministry as outline in the policy.

Signed _____

Date _____

COL Co-Chair/Designee

Date

CANDIDATE/INQUIRER INDEBTEDNESS POLICY
The Presbytery of Minnesota Valleys
Approved May 2013

When the Presbytery of Minnesota Valleys is the Presbytery of Care

1. Require an Inquirer to meet with the Commission on Leadership (COL) during the Inquiry year, in order to assess net worth, and plan for financing the cost of seminary; and,
2. Require the Inquirer to participate in a “Fiscal Fitness” workshop sponsored by the Board of Pensions of the PC(USA), with the presbytery covering the cost of travel and accommodations of that workshop from the Presbytery’s Candidates Fund (2550)
3. The presbytery, through the COL, will share the cost of attending Leader Wise (formerly known as North Central Ministry Development Center), with the Inquirer and their home congregation. This assessment is required prior to moving to the Candidacy Phase and is essential for career guidance in pursuit of ordination in PC(USA).
4. COL will work with each Inquirer and Candidate towards using his/her available assets to pay for the cost of seminary tuition, room, and board rather than incurring indebtedness.
5. COL will make available on an annual basis to each Inquirer or Candidate, a list of options for pursuing grants, interest free loans, and funding that may be available through PC(USA) and PC(USA) seminaries and any other sources that COL may be aware of as funding options (i.e.: Omaha Seminary Foundation, etc.) Candidates are expected to inquire at their seminary for possible grants, scholarships, and fieldwork opportunities.
6. COL will be an additional advocate (along with the Session Liaison) with the congregation of which the Inquirer or Candidate is a member and with other congregations of the presbytery as appropriate, in order to generate financial support for the Inquirer and Candidate in the form of grants and either low or no interest loans.

When Minnesota Valleys Presbytery is the Presbytery of Call

1. Any Minister of the Word and Sacrament who is serving a first call following graduation from seminary and comes with any educational indebtedness, shall be required to show evidence of having attended a financial planning workshop such as a “Fiscal Fitness” workshop sponsored by the Board of Pensions or another financial planning workshop. If the Minister of the Word and Sacrament has not attended such a workshop, he/she shall be required to do so within twelve months of startup. The cost of the registration fee, accommodation and travel shall be considered legitimate reimbursable expense from study leave allowance.
2. The Commission on Leadership shall encourage calling congregations to utilize further educational debt reduction as a point in negotiating salary with a prospective Minister of the Word and Sacrament who is a recent seminary graduate.

ALTERNATE ORDINATION EXAM POLICY

The Presbytery of Minnesota Valleys

G-2.0610 Accommodations to Particular Circumstances

When a presbytery concludes there are good and enough reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. A full account of the reasons for any waiver or alternate means to ascertain readiness shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred.

When a candidate has fulfilled all requirements for the final assessment in accordance with G-2.0607, except a satisfactory grade on one or more of the standard ordination exams, and has failed one of the standard ordination exam on three (3) separate occasions, the candidate may petition the Commission on Leadership, using the form on page 220 of this manual, for permission to take an alternative exam using the following procedure. The Commission on Leadership will assure the requirements for ordination exams as dictated by Presbyterian Church (U.S.A.) are followed.

Alternate Ordination Exam Procedure:

The candidate will be examined in the area(s) of difficulty by an examination panel consisting of five (5) members of the Presbytery of Minnesota Valleys. The panel shall be composed of the following:

- Two current members of Commission on Leadership
- The remaining three members shall be drawn from the following:
 - Persons who have previously read Standard Ordination Exams
 - Present or past Committee on Ministry or Commission on Leadership members
 - Former Presbytery Moderators.

The panel, appointed by the Moderator of COL, shall consist, as nearly as possible, of equal numbers of clergy and laypersons and be gender inclusive. The Moderator of COL will appoint one member of the Panel as Moderator.

In the case of Church Polity, Worship and Sacraments, or Theological Competence, the exam shall consist of three (3) questions selected by COL from previous ordination exams. The three (3) hour examination shall include ninety (90) minutes for the candidate to prepare written responses to the questions and ninety (90) minutes for the candidate's oral defense of his/her written responses in a face-to-face meeting with the panel.

The written responses to the questions may be completed under the supervision of a proctor approved by the COL chair.

- The COL Moderator will send the proctor the three exam questions five (5) days prior to the date the test is to be written.
- The candidate will then have 90 minutes to write his/her responses to the questions.
- The proctor shall mail the completed responses to the Moderator of the Examination Panel within five (5) days of the test having been written. The Panel members shall receive copies of the responses no less than fifteen (15) days prior to the scheduled face to face meeting with the candidate.

In the case of Biblical Exegesis, the COL will select an Old Testament and a New Testament scripture passage and set a date for a face-to-face meeting. The candidate shall receive the proposed scriptures and be advised of the meeting

date. The candidate shall have seven (7) days from time of receipt to choose a passage and complete the following assignment:

- Prepare an exegesis paper on the chosen passage, including identification of the exegetical method, translation, and exegesis of the assigned text with attention to pertinent exegetical issues.
- Prepare an outline of a sermon or Bible Study informed by and emerging from the preceding exegetical work.

The completed assignment shall be postmarked no later than seven (7) days from the receipt of the assigned texts and received by the examination panel no less than fifteen (15) days prior to the scheduled face to face meeting. On the date of the meeting with the panel, the candidate shall be prepared to orally defend her/his exegetical work and the sermon or Bible study.

There shall be no alternative for the Bible Content ordination exam.

After meeting with the Examination Panel, the candidate shall be excused. Each member of the Panel shall then independently render a grade of pass or fail for the candidate, considering the whole of the proceedings. The Panel shall then render a collective grade of pass or fail for the candidate based on majority vote. The decision of the panel shall be final. **Should the Panel judge the candidate still deficient in the area(s) of the examination, the COL may consider such failure as grounds for removal from the process of preparation for the ordered ministry of Minister of the Word and Sacrament.** The candidate may not be permitted to retake standard or alternate ordination exams after having performed unsatisfactorily on this examination, *unless* the candidate has a clinically defined and documented disability attested by a professional of the presbytery's choosing, in which case the COL shall have discretion over the number of times an alternative exam may be attempted.

COMMISSION ON LEADERSHIP
ALTERNATIVE ORDINATION EXAMINATION REQUEST
The Presbytery of Minnesota Valleys
Approved May 2013

I, _____, request that the Presbytery of Minnesota Valleys grant permission for me to take the _____ Standard Ordination Exam using the Presbytery approved alternative examination format.

(Name)

(Date)

Reason for requesting an alternate examination: (be specific including dates of failed exams)

COL Co-Chair/designee _____ Date _____

COL use only:

Alternative Exam(s) scheduled for: _____

Alternative Examination Committee Members:

_____ (COL) _____ (COL)

_____ (Presbytery) _____ (Presbytery)

_____ (Presbytery)

(Please circle the name of the COL member serving as committee moderator.)

SECTION 3:

PASTORAL SERVICE

IN MINNESOTA VALLEYS

TYPES OF PASTORAL SERVICE IN THE PRESBYTERY OF MINNESOTA VALLEYS

Each congregation has unique needs for pastoral leadership, and to that end, the Commission on Leadership recognizes this basic types of pastoral service within congregations of the Presbytery of Minnesota Valleys.

Installed Pastoral Relationships

1. Installed Pastor, Co-Pastor, Associate Pastor (G-2.08-G-2.09)
 - a. An installed pastor, co-pastor, or associate pastor is a Minister of the Word and Sacrament in good standing in the PC (USA).
 - b. The congregation elects a pastor nominating committee that is representative of the whole congregation to nominate a pastor for election by the congregation. (G-2.0802)
 - c. After the Ministry Information Form is approved by the session and the Commission on Leadership (COL), the Pastor Nominating Committee conducts an open search for a pastor.
 - d. After consultation with and approval by the COL the PNC presents its candidate to be elected by the congregation.
 - e. If the result of the congregational vote is **less than 85%** affirmative, COL will counsel with the PNC and the candidate regarding the advisability of the call.
 - f. If the vote is **more than 85% affirmative** the pastor is installed to position by presbytery.
 - g. The terms of call (salary and benefits) are reviewed annually by the session. Any changes in the terms of call must be approved by the congregation
 - h. The relationship continues until dissolved by presbytery (at request of minister, congregation, or presbytery's initiative).
2. Designated Term Pastor (G-2.0504a)

"A Minister of the Word and Sacrament may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the call."

 - a. The COL, through the office of the Presbytery Leader, conducts an open search and recommends candidates to the DPNC (Designated Pastor Nominating Committee).
 - b. The Designated Term Pastor is elected by congregation after the DPNC selects a candidate from those recommended by the Presbytery Leader or COL.
 - c. When the DPNC is ready to present a candidate to the congregation, they request that the session call a special congregation meeting for the purpose of electing the pastor.
 - d. If the result of the congregational vote is **less than 85%** affirmative, COL will counsel with the PNC and the candidate regarding the advisability of the call.
 - e. If the vote is **more than 85% affirmative** the pastor is installed to position by presbytery.
 - f. The terms of call specify a time of service between 2-4 years.
 - g. At the end of the time specified in the call the pastoral relationship may be dissolved, or with the concurrence of presbytery, the designated pastor, and session, a congregational meeting may be called to elect the same pastor as installed pastor.
 - h. If chosen as the installed pastor, the presbytery again installs the pastor.

Temporary Pastoral Relationships (G-2.0504b)

All temporary relationships of a Minister of the Word and Sacrament (Minister of Word and Sacrament) or Commissioned Pastor (also known as Commissioned Ruling Elder), full-time or part-time, are established by the session of commission of the presbytery with the approval of the presbytery through the Commission on Leadership. These temporary relationships have the following titles: Interim/Transitional Pastor, Interim/Transitional Associate Pastor, Temporary Supply Pastor, Designated Pastor, Organizing Pastor, or Commissioned Pastor (also known as Commissioned Ruling Elder). A Minister of the Word and Sacrament serving in a temporary pastoral relationship is called for a specified period not to exceed twelve months in length, which is renewable with the approval of the Commission on Leadership. A Designated Pastor can serve for a term of not less than two or more than four years. A Commissioned Pastor (also known as Commissioned Ruling Elder) is covenanted to serve for a period of no more than one year, which is renewable with the approval of the Commission on Leadership.

A written agreement, covenant, or terms of called signed by the Minister of the Word and Sacrament/Commission Pastor, the Clerk of Session, and a representative of the Commission on Leadership shall specify the pastoral functions, compensation and benefits, and any special skills or training required for the ministry.

1. Interim/Transitional Pastor, Interim/Transitional Associate Pastor

Specifics:

- a. An interim or transitional pastor is a Presbyterian Minister of the Word and Sacrament invited to serve a church with a pastoral vacancy.
- b. The interim/transitional pastor is educated in working with the unique dynamics of a congregation in the transitional time between the departure of one installed pastor and the call of another.
- c. The session may serve as the transitional pastor search committee, or may elect Ruling Elders currently serving on session to serve as a transitional pastor search committee. The search committee will conduct a search, guided by the COL Liaison and Presbytery Leader.
- d. The Presbytery Leader presents candidates, when available, for the role of interim/ transitional pastor to the session of the congregation. The search committee may also participate in the search through the CLC system and by advertising the position as appropriate.
- e. A contract is written between the session and the transitional leader and approved by the COL.
- f. The duties of the interim/transitional pastor are determined in consultation between the COL, the session, and the interim/ transitional pastor.
- g. The contract is written for no more than 12 months; it may be renewed if necessary.
- h. Through the COL, the presbytery concurs with establishing, renewing, and dissolving the relationship.
- i. The transitional pastor ordinarily may NOT be called as the next installed pastor.

2. Temporary Supply Pastor

- a. A temporary supply pastor is a Presbyterian Minister of the Word and Sacrament who is invited to serve a congregation with a pastoral vacancy.
- b. The session of the congregation acts as the search committee and conducts the search in conjunction with the congregation's COL liaison and the Presbytery Leader. As they are available, the COL and/or the Presbytery Leader may present candidates for the position to the session.
- c. The contract between the Temporary Supply Pastor and the session must be approved by the COL and is written for no more than 12 months. It may be renewed with the concurrence of the COL.
- d. The duties of the temporary supply pastor are determined in consultation between the COM,

the session, and the pastor.

- e. After a minimum of three years of service in a temporary relationship other than Interim or Transitional Pastor, the Temporary Pastor position may be changed to a called and installed position with a $\frac{3}{4}$ vote of the congregation and a $\frac{3}{4}$ vote of the presbytery

3. Commissioned Pastors (also known as Commissioned Ruling Elders)

(The Specifics of this form of ministry will be found in Section 8 of this Manual)

- a. A Ruling Elder who has received training through the presbytery's former IDLM program, a Presbyterian Seminary, or other comparable program (approved by COL) and is a ruling elder in good standing of a congregation within the bounds of the presbytery may be commissioned by the presbytery to serve a congregation with pastoral vacancy.
- b. The COL will work with congregations and sessions to find suitable candidates for the position.
- c. The contract between the ruling elder and the session must be approved by the COL and is written for no more than 12 months. It may be renewed with the concurrence of the COL.
- d. The duties of the Commissioned Pastors (also known as Commissioned Ruling Elders) are determined by consultation between the COL, the session, and the ruling elder.

4. Extended Pulpit Supply

- a. When, after consultation with the COL, a session believes its mission and purpose are best served by a contract for extended pulpit supply, such a contract may be initiated with a regular guest preacher.
- b. Although anyone may preach occasionally in a Presbyterian congregation at the invitation of the session, an extended pulpit supply arrangement allows for the same person to preach in a congregation for up to one year.
- c. The duties of the extended pulpit supply preacher may be limited to weekly preaching, or may include limited pastoral responsibilities at the request of the session and with the approval of the COL.
- d. The session shall invite a Minister of the Word and Sacrament to officiate at the sacraments.
- e. The presbytery shall appoint a moderator of session.
- f. Ordinarily, a member of the congregation will not sign a contract for extended pulpit supply with the session.
- g. The contract for extended pulpit supply must be approved by the COL and is written for no more than 12 months. It may be renewed with the concurrence of the COL.

5. Guest Preachers/Pulpit Supply

- a. The presbytery will maintain a "Pulpit Supply List" which is available on the presbytery website and in Section 11 of this Manual. The list is comprised of Ministers of the Word and Sacrament, candidates for ministry in the presbytery, or other persons who have requested to be on the pulpit supply list and have completed a successful background check, as well as Minnesota Statute 604.20.
 - i. The session shall not invite the same person to preach in their congregation more than 2 consecutive Sundays without the consent of the Commission on Leadership.

Other Titles:

1. Pastor Emeritus

When any Minister of the Word and Sacrament/Pastor retires and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a called congregational meeting, elect him/her as pastor emeritus with or without honorarium or pastoral authority. This action shall be taken only after consultation with the presbytery's Commission on Leadership.

2. Parish Associate

A Parish Associate a Minister of the Word and Sacrament who serves in a validated ministry other than the local parish or is a member at large, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ordered ministry of Minister of the Word and Sacrament.

Such persons, already qualified as continuing members of the presbytery, may serve as Parish Associates)

- a. The relationship shall be established upon nomination of the Pastor/Minister of the Word and Sacrament between the Parish Associate the session, and the presbytery through the Commission on Leadership.
- b. The Parish Associate shall be responsible to the Minister of the Word and Sacrament/Head of Staff, with or without remuneration.
- c. A written agreement or covenant specifying the duties shall be signed by the Parish Associate the Head of Staff, the Clerk of Session, and the presbytery through the COL.
- d. This covenant shall be submitted annually for review.
- e. The covenant agreement between the session, the Parish Associate, and the presbytery shall terminate when the call to the Head of Staff is dissolved.
- f. The presbytery may dissolve this relationship at any time with the recommendation of the Commission on Leadership.

MOVING FROM A TEMPORARY PASTORAL RELATIONSHIP TO AN INSTALLED RELATIONSHIP

Per Book of Order, G-2.0504, persons serving in a temporary pastoral relationship are ordinarily not eligible to serve as the next installed pastor. In the Presbytery of Minnesota Valleys, Ministers of the Word and Sacrament who have been serving in a temporary pastoral relationship with a congregation for at least three consecutive years may be eligible to serve as the installed pastor of that congregation. In such instances the following process shall ordinarily be followed:

- The session communicates to the Committee on Leadership its desire to make the change from a temporary relationship to an installed relationship.
- The Commission on Leadership will meet first with the pastor regarding the session's request, and will then meet with the session.
- Following a review of all matters related to the installed relationship and terms of call, the Commission on Leadership will determine if the session will be authorized to call a congregational meeting to consider the requested change.
- If the congregation votes in the affirmative, the COL shall consider whether to bring a motion to the presbytery for its approval. A super-majority of three-fourths of the members of presbytery present and voting at the meeting is required for the motion to be approved. (G-2.0504c)
- If the congregation does not vote in the affirmative, the Commission on Leadership shall counsel with the pastor and the session concerning the future of the pastoral relationship.

A POLICY FOR VALIDATED MINISTRIES
For Ministers of the Word and Sacrament/Teaching Elders
The Presbytery of Minnesota Valleys

The *Book of Order* requires that each presbytery develop a policy whereby its active minister members (Ministers of the Word and Sacrament) participate in a validated ministry (G-2.0503 {a}). A Minister of the Word and Sacrament who is an active member of a presbytery may be engaged as follows:

- A. Engaged in a validated ministry
- B. Member-at-large
- C. Honorably retired

A retired Minister of the Word and Sacrament engaged in ministry beyond the jurisdiction of this church does not require validation of that ministry but requires the approval of the COL.

The presbytery requires that a validated ministry shall meet all of the following criteria (See G-2.0503 {a} 1-5):

1. 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 the Presbyterian Church(U.S.A.).

We define this such that the mission of such ministry shall be consonant with the mission of the church.

2. The ministry shall be one that serves others, aids others, and enables the ministries of others.

We define this such that the ministry should serve people in the name of Jesus Christ, rather than in the production of goods, profits, or be self-serving in nature.

3. The ministry shall give evidence of theologically informed fidelity to God's Word. This will normally require that those seeking to serve in that ministry have a Master of Divinity degree or its equivalent and have completed the requirements for ordination set forth in G-2.0607

We define this such that the employing agency will normally require that those seeking to serve in that ministry have a Master of Divinity degree or its equivalent and have met the ordaining requirements of their respective denominations. We further define this such that a validated ministry shall provide opportunities to articulate the Christian faith and, where possible, involve the Ministry of the Word and Sacraments.

4. The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions.

We define this such that the ministry is answerable to the presbytery for its conduct and character through at least annual review and communication with the Committee on Ministry. We acknowledge that when the validated ministry is beyond the jurisdiction of the Presbytery, we shall encourage Ministers of the Word and Sacrament to initiate the establishment of accountability standards for conduct and character with the employing agency if there are none in place.

5. The ministry shall include responsible participation in the deliberations and work of the presbytery and in the worship and service of a congregation of the PC (USA) or a church in correspondence with the PC (USA) G-5.0201.

We define this such that one must:

- a. participate in at least two presbytery meetings a year.*
- b. participate actively on at least one presbytery committee.*
- c. Affiliate with a local Presbyterian church as a Parish Associate and/or by regular attendance, and actively support and participate in the mission and ministry of that church.*

Ministers of the Word and Sacrament desiring to be engaged in a validated ministry beyond the jurisdiction of this church shall complete the following process:

- Notify a COL Co-Chair of his/her intention to request approval of a validated ministry beyond the jurisdiction of the church.
- Submit a complete description of the ministry including, but not limited to, compensation (COL doesn't approve compensation for validated ministry). Such description shall include information as to how the ministry meets the criteria for validated ministry under G-2.0503 {a} as defined above.
- Present a letter from the employing/calling organization presenting a rationale for the appropriateness of the ministry being performed by an ordained minister, and a request that the ministry be validated. This isn't always appropriate.
- A statement of the intent and mode of participation in presbytery and affiliation with a local congregation, if applicable.

A request for a validation of ministry beyond the jurisdiction of the PC (USA) shall be presented to Commission on Leadership.

The Minister of the Word and Sacrament serving in a validated ministry beyond the jurisdiction of the PC (USA) shall submit an annual report to the Commission on Leadership. This report shall include information concerning the current level of participation by the minister in the life of a congregation and of the presbytery, any and all changes in the description of the validated ministry, whether the ministry maintains the threshold of appropriateness to be performed by an ordained minister, how the ministry has fulfilled the requirements of a validated ministry and other items as requested.

The Commission on Leadership may at its discretion remove the validation of a ministry if a Minister of the Word and Sacrament in a validated ministry beyond the jurisdiction of this church fails to submit an annual report as requested by COL, and shall follow the procedures for moving the minister to the inactive roll if he/she fails to submit an annual report for two consecutive years.

Inactive minister members remain under the care, oversight, and discipline of the presbytery. After consultation with the inactive member, the Commission on Leadership may recommend that he/she be released from the exercise of ordained office by action of the Presbytery under the constitutional provisions of (G-2.0508).

The presbytery reserves the right not to validate any ministry of a Minister of the Word and Sacrament who is laboring within the bounds of the presbytery and fails to participate in presbytery or in a local congregation of the PC (USA) or a church in correspondence with this church.

**A POLICY FOR VALIDATED MINISTRY
FOR COMMISSIONED PASTORS (ALSO KNOWN AS COMMISSIONED RULING ELDERS)
Presbytery of Minnesota Valleys
G-2.1001**

These Commissioned Pastors (aka Commissioned Ruling Elders) are invited by the Commission on Leadership and the Session for a limited term (ordinarily less than three months) to provide pulpit supply, to administer the sacraments and to provide pastoral care for the whole presbytery. These Commissioned Pastors could moderate a Session or Congregational meeting at the invitation of COL but shall not do the work of the Commission on Leadership. A Teaching Elder supervisor/mentor can be assigned (G-2.1004). Compensation would be at the pulpit supply rate, moderator rate or other negotiated rate.

PRESBYTERY OF MINNESOTA VALLEYS
COMPENSATION POLICY 2022

Policies and procedures of the Presbytery of Minnesota Valleys are to assist sessions in their responsibility as employers.

All policies will be guided by the Presbytery of Minnesota Valleys, the Board of Pensions information, and the Book of Order.

This policy uses the Church-wide Median Annual Effective Salary for Ministers of the Word and Sacrament/Teaching Elders in determining a process for minimum compensation. The Median Annual Effective Salary for Ministers of the Word and Sacrament/teaching elders serving in full-time positions in 2021 (as reported to the Board of Pensions) is \$61,200.00 for cash salary and housing.

Commissioned Pastors/Commissioned ruling elder minimums continue to be 75% of the teaching elder minimums shown below.

Exceptions to this policy shall be approved by the Commission on Leadership annually.

Years of Ordained Service	% Below Church wide Median	Total Compensation	*Cash Salary (div by 1.3) When a manse is provided
None	10.00%	\$55,080	\$42,369
One	9.00%	\$55,692	\$42,840
Two	8.00%	\$56,304	\$43,311
Three	7.00%	\$56,916	\$43,482
Four	6.00%	\$57,528	\$44,252
Five	5.00%	\$58,140	\$44,723
Six	4.00%	\$58,752	\$45,194
Seven	3.00%	\$59,364	\$45,665
Eight	2.00%	\$59,976	\$46,135
Nine	1.00%	\$60,588	\$46,606
Ten	0.00%	\$61,200	\$47,077

Full time Ministers of the Word and Sacrament/Teaching Elders - In addition to cash salary Ministers of the Word and Sacrament are to be provided with housing (either a manse or a housing allowance), full pension benefits, an auto expense reimbursement (reimbursed at the IRS rate), and four weeks of vacation including four Sundays. Also, they shall receive a continuing education allowance (minimum \$750/year) and two weeks of continuing education time including two Sundays which are cumulative over three years. Professional expense, Social Security offset, annuities, medical reimbursement deductible and other expense related accounts are all negotiable. All such items (except vacation time) are forfeited if unused prior to the dissolution of the pastoral relationship.

Part-time Ministers of the Word and Sacrament and Commissioned Pastors – In addition to cash salary, these pastoral leaders are to be provided with housing (either a manse or a housing allowance), an auto expense reimbursement (reimbursed at the IRS rate) and four weeks of vacation including four Sundays. If the Pastoral Leader is part time and providing part time worship leadership then the vacation time can be negotiated. Also, they shall receive a continuing education allowance and two weeks continuing education time including two

Sundays which are cumulative over three years. Participation in the Board of Pensions, Professional expense, Social Security offset, annuities, medical reimbursement deductible and other expense related accounts are all negotiable

Requirements:

- The annual terms of call (including cash salary, housing and all reimbursable) shall be approved by the congregation before a change in the terms of call. The new terms of call must be approved by the congregation before the pastoral leader is paid for the first time.
- Housing Allowance –
 - ⊖ Housing plus utilities must be in accordance with guidelines used by the Board of Pensions to compute effective salary.
 - ⊖ When the church does not provide a manse, the pastoral leader may designate any appropriate amount of cash salary with confirming action by the session prior to January 1. This amount must be recorded in the Session minutes.
 - ⊖ When a manse is provided the pastoral leader may designate from the cash salary a furnishing and household expense allowance. This amount must be recorded in the Session minutes.
 - ⊖ The housing allowance is based on the out-of-pocket cost of providing a home and furnishing the home. It includes mortgage payments, home insurance, rent, utilities, furnishings, and property maintenance supplies. The Internal Revenue Code of 2002 and Congress have placed a three-part test for limiting the housing allowance exclusion. The lesser of:
 - The amount designated by the council (session) **or**
 - The amount actually spent to provide primary residence **or**
 - The fair market rental value, furnished, including appurtenances & actual utilities cost.
- Continuing education - minimum of \$750.00 per year, plus two weeks (including two Sundays, available January 1). This is a vouchered expense. Continuing education benefits are cumulative for three years. Continuing education time and expense must be approved by the Session. Thus, it is recorded in the Session minutes. At the time of termination of employment (either voluntary or involuntary) a teaching elder/commissioned ruling elder shall have no claim for pay in lieu of unused continuing education time or expense.
- Auto expenses - vouchered monthly at the current IRS allowance
- Vacation
 - Called/installed pastors will receive four weeks (including four Sundays) per year, available January 1st.
 - Temporary pastors (i.e., interim, stated supply, CRES) will receive four weeks of vacation (including four Sundays) during their first year of employment as defined by their contract start date. If the contract is extended beyond a year, temporary pastors will receive one week of vacation (including one Sunday) for every three-month extension. Temporary pastors may reserve up to two weeks of paid vacation time to use after the end of their contract. This arrangement must be stated in the terms of the contract. Payment for this reserved vacation time will be made at the time the contract is ended.

- Maternity Leave – Six weeks paid maternity leave for childbirth or adoption; additional time can be negotiated.
- Paternity Leave – Four weeks paid paternity leave for childbirth or adoption; additional time can be negotiated.
- Health and Medical Leave - Pastoral Leaders have ten days of paid sick leave each calendar year cumulative up to ninety days. At the time of termination of employment (either voluntary or involuntary) a Pastoral Leaders shall have no claim for pay in lieu of unused sick leave. Pastoral Leaders shall report used sick time to the Session thus it is recorded in Session minutes. Additional time can be negotiated for emerging medical situation.
 - Ministers of the Word and Sacrament enrolled in the pension and death disability portion of the Board of Pensions shall be paid full salary and Board of Pension dues by the congregation for up to 90 days of disability. Beginning with day 91, teaching elders may be placed on disability through the Board of Pensions.
- Emergency Leave - A maximum of five paid days per year shall be allowed for emergency leave arising out of the death of an immediate member of the family, a stillbirth or miscarriage. In the event of serious illness or other emergency related to an immediate member of the family, such leave may be allowed by action of the Session. This shall be recorded in the Session minutes.
- Full time shall be defined as 40 - 45 hours per week. Part time parameters are as follows:
 - ¼ time = 10 – 12 hours per week: provides a weekly sermon and monthly moderating of Session and Congregational meetings
 - ½ time = 20 – 22 hours per week: in addition to above, provides a few hours for other ministry
 - ¾ time = 30 -33 hours per week: in addition to above , provides additional time for another ministry
- Pastoral Leaders are encouraged to take two days off per week, with at least one full, uninterrupted day off per week. When there has been an unusually heavy work week, Pastoral Leaders are encouraged to take an extra day off as negotiated with the Session. This is not considered a vacation day. This shall be recorded in the Session minutes.

Other Suggested Guidelines

- Sabbatical Leave: After six years of service to a particular church, Presbytery recommends sessions of congregations grant at least three months of a compensated sabbatical to their Pastoral Leader to be spiritually, emotionally, and physically renewed through continuing education and spiritual reflection. Refer to the Presbytery's Sabbatical Leave policy in the Commission on Leadership manual.
- Professional Expenses – negotiated between the pastoral leader and the Session, such as could books, periodicals, newspapers, meals, and lodging while on church business, cell phones, computers, and other tax approved professional expenses. The Professional expenses must be clearly defined in the Session minutes. A suggested minimum is \$500.
- Churches are strongly encouraged to provide for a SECA allowance.
- Benefits in excess of required can be counted towards presbytery required minimums including extra continuing education compensation and/or time, extra vacation time

- Board of Pensions 403b accounts could be used to save for future housing for those who live in a manse or for bonuses. Church paid 403b benefits are excluded from Board of Pension effective salary IF it is matching an employee contribution withheld from cash salary. Paid as an employee benefit without employee contribution, it is part of effective salary.

MANSE OR HOUSING ALLOWANCE? FACTORS TO CONSIDER

1. Are suitable homes available?
2. How liquid?
3. What is the housing market in the community?
4. Should the pastoral relationship be dissolved, will the pastor be able to sell the home?
5. With ownership, the pastor can . . .
 - a. Experience a gain or loss depending on the market.
 - b. Can invest in the property to upgrade or accommodate special interests or needs.
 - c. The maintenance responsibility is held by those most able to impact the maintenance requirements.
 - d. Conflicts over how the house is used are less likely – pets, kids, etc.
6. With a manse, the session and the pastor should have clear guidelines about maintenance of the home – inspections, reasonable repair, the condition of the manse when the pastor leaves, etc.
7. If the church owns the manse, it is tax exempt for real estate taxes where with pastoral ownership it is taxable so the compensation must be adequate to cover the increased expense.
8. Rule of thumb—if the pastor is going to live in a home less than five years, it is better to rent. The transaction costs of the purchase and sale will eat up any gains from ownership.
9. Churches and pastors who are experiencing an unconstructive relationship may continue an unconstructive relationship because the pastor can't sell their house.
10. Pastors who are available to accept a call may find it attractive or a necessity to accept a call where the manse is provided because they are already paying on the mortgage of a home, they have been unable to sell.
11. Pastors may have capital gains from selling their previous home and may need to buy a home rather than have a manse.
12. The pastor may have financial obligations which limit the money available for the purchase of a home, such as coming from a manse and not having a down-payment available from the proceeds of the previous home.
13. Is the condition of the manse such that congregational members would enjoy living there themselves? Is it in the church budget for ongoing upkeep and maintenance of the manse?
14. Is the congregation willing to provide an equity allowance for the pastor?
15. Are there loan assistance programs available (e.g., Synod) for the pastor to buy a home?

**ANNUAL MANSE INSPECTION FORM
THE PRESBYTERY OF MINNESOTA VALLEYS**

(Please complete and return to the Presbytery Office)

Church Name _____ Date _____

Manse Address _____

Person completing form _____

Please indicate in the space provided (A) = adequate, or (N) = attention needed.

1. Space for Pastor and family				
2. Interior:	Paint/Wallpaper	Floors/Carpet	Interior Doors	Comments
Living Room				
Dining Room				
Family Room				
Bedroom #1				
Bedroom #2				
Bedroom #3				
Bedroom #4				
Utility Room, Washer, Dryer				
Add'l Room #1				
Add'l Room #2				
Add 'l Room #3				
Comments				

3. Kitchen			
A. Cabinets			
B. Counter Tops			
C. Sink/Disposal/Plumbing			
D. Refrigerator, Stove, Dishwasher, Microwave			
E. Floor Covering			
F. Lighting			
G. Other (please list)			
#1	#2	#3	Comments
4. Bathroom(s)			
A. Bathtub/Shower			
B. Commode			
C. Sink/Vanity			
D. Plumbing			
E. Caulking/Grout/Walls/Floor/Door			
Comments			

5. Heating and Cooling
A. Furnace
B. Air Conditioning
C. Insulation
6. Building Exterior
A. Paint
B. Roof/Soffit /Fascia/Guttering and Downspouts
C. Window Screens/Storm Windows, Caulking
D. Doors (Storm/Screen)
7. Foundation and Masonry
A. Window Wells
B. Garage or Storage Building
8. Grounds of Manse
A. Driveway/Sidewalks
B. Outdoor Lighting
C. Trees/Landscaping
9. Other problems/issues noted:

CONTINUING EDUCATION GUIDELINES

Presbytery of Minnesota Valleys

A. Responsibilities of the Commission on Leadership

1. Provide opportunities for Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders) for continuing education.
2. Remain informed concerning continuing education opportunities for Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders), and promote these opportunities among the members of presbytery.
3. Provide grants or other assistance, when appropriate, that will enable the participation of the continuing members of the presbytery in such learning experiences.
4. Act as mediator in cases where there is unresolved disagreement between the members of session and the pastoral leader as to whether or not a certain educational event is proper.

Rationale for the above:

By presbytery action, provision has been made for the continual process of professional growth and experience by making the following a part of each Minister of the Word and Sacrament's and Commissioned Ruling Elder's Terms of Call: "A minimum of two weeks' study leave including two Sundays and \$750.00 allowance annually which may be accumulated over a period of three years with consultation and approval of session. Accumulated time and allowances are forfeited if unused prior to the dissolution of present pastoral relationship."

B. The Minister of the Word and Sacrament/Commissioned Pastor (also known as Commissioned Ruling Elder)'s Responsibility

Select and obtain approval of the session to attend educational events which will enhance his/her personal growth and professional expertise needs and those of the church served. He/she shall faithfully attend the event and report to the session regarding the experience. An annual report shall be made to the Commission on Leadership on a form to be provided by it.

C. Suggested Areas of Continuing Education

Doctor of Ministry programs; attendance at seminaries, colleges, institutions offering desired subject matter; workshops, seminars sponsored by governing bodies; Synod School; conflict and mediation skills training; conferences or annual meetings of the General Assembly or synod; properly supervised in-service training or experience as counselor at half-way house, hospital chaplain, prison chaplain, or related ministries.

The session may suggest training and/or educational offerings, which would enhance the pastoral leader's effectiveness at the local level. Due regard shall also be given to training which would enable a minister to serve the church at large.

D. The Session's Responsibility

When the Minister of the Word and Sacrament/Commissioned Pastor (also known as Commissioned Ruling Elder) presents a request for a specific event of continuing education, the session shall check to see if it fits the above stated purposes and recommend events. If it does, it should be approved as long as it falls within the unused days allotted in the Terms of Call and the Minister of the Word and Sacrament/Commissioned Pastor (also known as Commissioned Ruling

Elder)'s absence on those particular days designated will not be detrimental to the ongoing programs of the congregation.

If there is unresolved disagreement, the matter shall be referred to the Commission on Leadership for resolution before the proposed event is attended. The action of the session shall be made a part of the session minutes. While the pastoral leaders are on study leave, he/she should not be called back to the parish. If the study leave necessitates his/her being away on a Sunday, the session shall be responsible for supplying the pulpit.

E. The Clerk of Session's Responsibility

The clerk shall see to it that the following all appear in the minutes:

1. The approval of the study leave, a description of the event, and dates attended.
2. Any subsequent action taken concerning the appropriateness of it and the resolution of any difficulties.
3. The report of the pastoral leader after attending the event.

**PRESBYTERY OF MINNESOTA VALLEYS
DOCTOR OF MINISTRY ASSISTANCE FUND**

Policy Statement

(Approved by the Committee on Ministry, September 10, 2015; editorial revisions – updating of terminology and designated account numbers -- were made on November 18, 2016)

Whereas the Presbytery of Minnesota Valleys encourages our Ministers of the Word and Sacrament to continue their education to better serve the church they serve, and

Whereas the local church supports their Minister of the Word and Sacrament's additional time and efforts in completing this program, and

Whereas the Minister of the Word and Sacrament is committed to completing the training, and

Whereas the Presbytery recognizes the increasing costs of this training, and has funds available in Designated Fund 2200 (Nurture and Support of Pastoral Leaders) to assist in these costs,

Therefore, Presbytery of Minnesota Valleys is willing to pay the seminary the final year of tuition expenses up to a maximum of \$3000 contingent upon the church's submission of documentation of their contribution of at least \$1000 beyond the minimally required Continuing Education allowance during the training period and the request is made at least six months prior to the final graduation date so funds can be set-aside.

**PRESBYTERY OF MINNESOTA VALLEYS
DOCTOR OF MINISTRY ASSISTANCE FUND
Application**

(Completed form must be submitted to the Commission on Leadership, in care of the presbytery office.)

Minister of the Word and Sacrament's Name _____

Church Name _____ Date _____

Address _____

City, State, Zip Code _____

Phone _____

Request for D. Min Assistance \$ _____

Date of Session approval _____

Date training began _____ Name & Location of Training _____

Church's contribution \$ _____.

Describe how the church has or will raise these funds:

Clerk of Session -- Signature and Date:

Minister of the Word and Sacrament -- Signature and Date:

COL Authorized Signature and Date:

SABBATICAL LEAVE POLICY FOR MINISTERS OF THE WORD AND SACRAMENT

Policy Statement

The Presbytery of Minnesota Valleys 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 after six (6) years of service to an individual church.

Rationale:

A sabbatical will enable the Minister of the Word and Sacrament 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 Minister of the Word and Sacrament to return to the responsibilities of the parish with new energy, spiritual vision, and effectiveness. A major component should be rest and recreation, to nourish the body, mind, and soul.

1. Commission on Leadership Responsibilities:
 - a. Review the sabbatical timetable and usage plan as submitted by the Minister of the Word and Sacrament.
 - b. Serve as mediator in any concerns of the session and Minister of the Word and Sacrament relative to the sabbatical.
 - c. Determine who will moderate the session in the Minister of the Word and Sacrament's absence.
2. Responsibilities of the Minister of the Word and Sacrament
 - a. Bring the sabbatical proposal before the session – at least in outline form – a minimum of six months before the intended commencement of the sabbatical.
 - b. Secure the approval of the session for the sabbatical proposal and work out the necessary coverage of pastoral and pulpit responsibilities. One possibility is to put something aside in the budget each year for year number seven.
 - c. Assure the session of continued service to the church for at least one full year from the conclusion of the sabbatical.
 - d. Bring up to date all pending responsibilities as determined in consultation with the session before departing on the sabbatical
 - e. Submit to the Commission on Leadership, in writing, the sabbatical timetable and outline of plans.
 - f. Upon return, present an overview of the sabbatical experience to the session and the Commission on Leadership.
3. Responsibilities of the Session
 - a. Receive “for approval” the Minister of the Word and Sacrament's proposal for a sabbatical, at least six (6) months in advance of the intended commencement of the sabbatical.
 - b. Continue the terms of call commitments to the Minister of the Word and Sacrament during the sabbatical leave.
 - c. Communicate to the congregation the important and values to the church of a sabbatical.
 - d. Request a written overview of the sabbatical from the Minister of the Word and Sacrament upon return.
 - e. Budget sufficient funds to cover pastoral and pulpit responsibilities.
4. Additional Responsibilities and Information: the sabbatical might be combined with, or in place of, study leave, as negotiated by the session and Minister of the Word and Sacrament.

FAMILY AND MEDICAL LEAVE POLICIES

Adapted from the Presbytery of Tropical Florida.

Approved by the Commission on Leadership, December 12, 2016

In order to provide pastoral care and support to the pastoral leaders of the presbytery, congregations shall observe the following family and medical leave policy for its pastoral leaders who are serving in installed and/or Presbytery approved pastoral relationships.

1. If the Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder) is a participant with the Board of Pensions, the congregation will provide for a paid leave of up to 90 days should they have a serious health concern that makes it impossible to perform the functions of the pastoral position. During this time, it is strongly recommended that application be made to receive Permanent Disability benefits from the Board of Pensions.
2. Presbytery policy provides for four weeks paid maternity leave, additional time off can be negotiated and suggests equal consideration be given to paternity leave.
3. The congregation may provide paid or unpaid leave of up to 12 weeks every calendar year when a pastoral leader or their family needs to care for a spouse, son, daughter, or parent in the event that one of those persons has a serious health concern. Such concerns may be, but not limited to, an illness, injury, impairment, or physical /mental condition involving in-patient care in a hospital, hospice or residential medical care facility or continuing treatment by a health care provider.
4. When appropriate, the congregation will continue to provide for full participation in the programs of the Board of Pensions, PCUSA, and will continue to pay dues at whatever rate was being paid immediately prior to the leave.
5. This Family and Medical Leave will be in addition to any vacation or other leave provided by Pastoral Terms of Call or terms of contract.
6. The Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder) may elect to use vacation or other paid leave for any of the above listed concerns.

CHEMICAL DEPENDENCY POLICY

The presbytery recognizes chemical dependency as a serious personnel problem requiring a supportive response guided by Christian compassion and directions. **In all instances the rule of confidentiality for everyone involved which applies to other health or behavior situations shall apply as well to the chemically dependent person.** This policy is recommended to all sessions for church employees.

When notified about the issues of a possible chemically dependent pastoral leader the Commission on Leadership recommends the following:

1. The Session or Personnel Committee chair will identify one person to be the liaison with the Commission on Leadership.
2. An initial meeting will be scheduled with the pastoral leader, representatives from COL and the presbytery leader. The Pastoral Leader can identify a colleague in ministry, for personal support, to be involved in the process.
3. Any pastoral leader who exhibits consistent symptoms of chemical dependency and who refuses to seek diagnosis and treatment when requested by the Session and/or personnel committee chair in consultation with COL must recognize that such refusal will adversely affect performance evaluation and may be considered cause for termination of employment.
4. Representatives from COL and the presbytery leader will meet with representatives from Session and/or the Personnel Committee Chair to talk about options for treatment and time off. The smaller the number of people involved, the better.
5. The pastoral leader should be offered paid time off for diagnosis and, if professionally recommended, further paid time off for subsequent treatment. (Note: check with the Board of Pensions about temporary disability)
6. Any pastoral leader (Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder)) who experiences recurring problems of chemical dependency despite treatment efforts may face termination of employment.
7. When the presbytery-to-presbytery leader reference check is done, this could be part of the report. Confidentiality is overridden by the importance of honest reference check.

SECTION 4:

TRANSITIONS IN

PASTORAL LEADERSHIP

DISSOLUTION OF RELATIONSHIPS WITH PASTORAL LEADERS

✦ BACKGROUND AND INTRODUCTION

Ordinarily and ideally a relationship between the pastoral leader and the congregation will be dissolved amicably and with a tone of celebration (and a measure of grief) as the pastoral leader moves to a new field or to retirement. On occasion, however, the relationship is dissolved under less-than-ideal circumstances. In this event the Presbytery is interested in providing a policy which will insure some degree of care for both pastor and congregation. Toward that end, the following policy will be observed.

Principles:

1. Calls, covenants, and contracts for pastoral leaders are established and dissolved by the presbytery.
2. Every call in the PCUSA is an agreement between the presbytery, the pastoral leader, and the congregation. All three parties are involved in every decision regarding the establishment of a pastoral relationship and the dissolution of a pastoral relationship. The Commission on Leadership (COL) shall be involved in the entire process of dissolving pastoral leader relationships.
3. When the congregation and the pastoral agree upon terms of dissolution, the Commission on Leadership has been empowered to act with the power of the presbytery in this regard and reports all such action to the presbytery itself. If agreement between the congregation and pastor is not attained the action to dissolve the relationship and establish the terms of the dissolution proceeds to the floor of the presbytery as specified in the Book of Order, G-2.09.
4. All official matters regarding separation/termination of a pastoral leader shall be documented in writing and shared with all three parties.
5. All conditions for separation shall be compatible with the provisions of the Book of Order.
6. The congregation and the presbytery must approve the dissolution of the call and any severance terms.

✦ VOLUNTARY DISSOLUTION

Voluntary dissolution occurs when the pastoral leader announces to the session, and then to the congregation, that he/she is requesting the presbytery to dissolve the relationship on a specific date. Ordinarily such a request would come because the pastoral leader has received another call, or is intending to retire.

When pastoral leader relationships are dissolved, the following policies will be observed:

1. The church will provide payments of the effective salary and dues to the Board of Pensions, PCUSA, through the date the dissolution becomes effective.
2. The church will also provide payment for any unused vacation leave earned through the date of dissolution.
3. The church will provide reimbursement for all professional expenses incurred prior to the dissolution of the relationship that are in accord with the pastor's most recently approved Terms of Call or Contract.

4. All financial compensation and reimbursements due to the pastoral leader will be paid in full by the date of the dissolution of the relationship.
5. Any termination package that exceeds compensation earned through the date the dissolution becomes effective must be approved by the Commission on Leadership and by a vote of the congregation.
6. The property of the pastoral will be removed from the church office and other property (except for the manse) within 15 days of the date of the dissolution of the relationship. Any extension must be made as a recommendation from the session for approval to the Commission on Leadership.
7. The use of the manse will be provided to the departing pastoral leader for 30 days after the dissolution of the relationship.

✦ INVOLUNTARY DISSOLUTION

When the session feels that, for the peace and harmony of the church, it is prudent for the congregation to request the dissolution of the relationship with a pastoral leader, it shall consult with the COL first before calling a congregational meeting.

The COL also shall counsel with the pastoral leader involved. Following such consultation, the session may be authorized by the COL to call a congregational meeting to request presbytery to dissolve the pastoral leader relationship. The call to the meeting shall also include the date and compensation terms of the dissolution. The portion of the session meeting concerning the dissolution shall be conducted by a moderator appointed by the Commission on Leadership.

****The right to vote on this matter belongs to the congregation, not to the session. The session calls the meeting and may make a recommendation. The final authority on the matter, however, belongs to the Presbytery; the Presbytery's decision is definitive.***

1. If, in the case of conflict within a church, and after full investigation, the COL decides it would be in the best interest of either the congregation or the pastoral leader, or both, it shall initiate the process above.
2. In rare cases the COL may recommend to the presbytery that the relationship be dissolved even if neither the congregation nor the pastoral leader request it. Book of Order, G-2.0904

✦ MUTUAL DECISION FOR DISSOLUTION

If, in the case of conflict within a church, the session and pastor leader mutually agree it is prudent for the congregation to request the dissolution of the relationship with the pastoral leader or leaders, they shall consult with the COL first before calling a congregational meeting. Following such consultation, the session may be authorized by the COL to call a congregational meeting to request presbytery to dissolve the pastoral leader's relationship at a mutually agreed upon termination date. The call to the meeting shall also include the date and compensation terms of the dissolution. The portion of the session meeting concerning the dissolution shall be conducted by a different moderator (appointed by the COL) invited by the current moderator.

**PASTORAL LEADERSHIP TRANSITIONS:
AN OVERVIEW OF THE PROCESS**

This chart is meant to be used in conjunction with Pastoral Search Process Checklist found in Section 6 of this Manual, pages 604-609

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
Pastoral Leader consults with the COL before informing the Session of any intention to seek dissolution of the pastoral relationship	COL Co-Chair(s) or designee consults with the pastoral leader regarding details of any announcement to the session and congregation	ISSUES TO CONSIDER: <ul style="list-style-type: none"> • Timing • Letters • Preparation of the Congregation
Session meets to consider: <ul style="list-style-type: none"> • When and how to inform the congregation • Options for temporary pastoral leadership 	COL Liaison is appointed by the COL Co-Chair(s) to work with the Session during the transition. Liaison meets to discuss next steps, the overall process, and options for temporary pulpit supply. The Presbytery Leader works closely with the Liaison as a resource.	Temporary supply discussion should be brief and non-specific. Encourage pulpit supply for the first few weeks. <i>Normally, the search process for an Interim/Transitional Pastor will not begin until the pastor has left.</i>
Session calls a congregational meeting to dissolve the pastoral relationship	COL Liaison consults with the pastor as to who will moderate the congregational meeting. The Liaison should be present for worship and the congregational meeting to introduce themselves and the process. COL, through the Liaison will conduct exit interviews with both the pastor and the session.	The congregational meeting may be moderated by the pastoral leader, the COL Liaison, or another COL member When possible, encourage the Session to invite the Executive Presbyter (Presbytery Leader) to preach on the first Sunday following the pastor's departure.

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
<p>If it is determined by the COL, in consultation with the Session that securing an Intentional Interim or Transitional Pastor is in the best interests of the congregation, the Session will arrange for an Interim/Transitional Pastor search process</p>	<p>COL Liaison assists in the search for an Interim/Transitional Pastor: providing samples of an interview process, position description, covenants, etc.</p>	<p>COL Liaison provides guidance and offers suggestions</p>
<p>The Interim/Transitional Pastor and Session will lead the congregation through the interim tasks, including some sort of a congregational self-study.</p> <p>Once the self-study is completed and the Session has developed a sense of where the congregational is headed and what its needs are, the Session will share the results with the COL.</p> <p>The Session will request permission from COL to form a Pastor Nominating Committee (PNC)</p>	<p>The COL Liaison will be asked to remain as a link between the Interim/Transitional Pastor, Session, and COL, available to meet upon request.</p> <p>The COL Liaison will review the results of the self-study and will share those results with the COL.</p> <p>When the COL feels that the congregation is ready to proceed with a pastoral search, it will authorize the formation of a PNC.</p> <p>The COL Liaison will continue as a resource to the PNC</p>	

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
<p>If it is determined by the COL, in consultation with the Session that securing an Intentional Interim or Transitional Pastor is <u>not needed</u>, the Session will develop engage in a self-study process. <i>One possible, simple self-study is “Critical Questions,” found on pp. 613-614 (Section 6) of this Manual.</i></p> <p>Once the self-study is completed and the Session has developed a sense of where the congregational is headed and what its needs are, the Session will request permission for form a Pastor Nominating Committee (PNC)</p>	<p>The COL Liaison will be a resource to the Session, as needed, during the self-study process.</p> <p>The COL Liaison will review the results of the self-study and will share those results with the COL.</p> <p>When the COL feels that the congregation is ready to proceed with a pastoral search, it will authorize the formation of a PNC and appoint the COL Liaison to continue as a resource to the PNC</p>	<p>The COL will offer simple self-study tools that can be used by the Session to conduct its self-study.</p> <p>The Self-Study must be the work of the congregation and include as much congregational input as possible. It is not the role of the Liaison to direct this process. The session must have ownership from start to finish.</p>
<p>The Congregational Nominating Committee or a special committee authorized by the Session prepares a list of nominees to serve as the Pastor Nominating Committee (PNC).</p>		<p>The Session should determine, in advance, the size of the PNC.</p> <p>The PNC shall be representative of the congregation. G-2.0802</p>
<p>The Session calls a congregational meeting to elect a PNC</p>	<p>The COL Liaison should be present to meet with the newly elected members to set a first meeting date</p>	<p>The COL Liaison should be introduced, or re-introduced, to the congregation and be available to answer questions</p>

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
<p>The PNC meets for the first time.</p> <p>The PNC is oriented to its task. The AA/EEO Guidelines are reviewed, and the PNC makes a commitment to adhere to the Guidelines in its work.</p> <p>PNC elects a Chairperson and Clerk/Secretary</p> <p>PNC reviews the Mission Study or “Critical Questions” document.</p>	<p>The COL Liaison chairs the initial PNC meeting and attends as many PNC meetings as possible.</p> <p>At the first meeting the COL Liaison describes the work of the PNC while also answering questions.</p> <p>The COL Liaison reviews the AA/EEO Guidelines with the PNC. The PNC affirms its intention to adhere to these guidelines.</p> <p>When the Liaison is unable to attend, he/she should have a conversation with the PNC Chairperson to review what the agenda for a particular meeting will be and offer any suggestions</p> <p>COL Liaison assists PNC in its review of the Mission Study and reviews the process of preparing a Ministry Information Form (MIF).</p> <p>The COL Liaison may secure copies of the MIF and the accompanying instructions from the CLC area on the pcusa.org website.</p>	<p>Set second meeting for electing a PNC Chairperson</p> <p>Liaison encourages the PNC to go deeper in its review to fully understand what the Mission Study says.</p>

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
<p>PNC prepares a <i>Ministry Information Form (MIF)</i> and secures the approval of the Session, with attention being paid to the salary range</p>	<p>Liaison assists in preparation as an “outside set of eyes”</p> <p>The COL, through appointed members, reviews the MIF and ultimately approves it</p> <p>The COL, through one of the Co-Chairs assists with submitting the MIF to the Church Leadership Connection (CLC)</p>	
<p>PNC prepares for reading and evaluating Personal Information Forms (PIFs)</p>	<p>Liaison offers suggestions to the PNC as to how they might choose to review and process PIFs</p>	
<p>PNC considers PIFs from all sources – CLC, self-referral, etc., identifying those that might fit their situation and setting aside those that do not.</p>	<p>COL Liaison does not need to be present during the review of PIFS, but assists as requested</p>	
<p>PNC conducts phone interviews with individuals in whom they are interested.in order to gauge their interest and to get permission to contact references.</p> <p>The PNC contacts all references to gain insight into prospective pastoral leaders.</p>	<p>COL Liaison is available to share suggestions regarding phone interviews and reference checks</p>	

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
<p>When the process reaches a point where the PNC has individuals that they wish to meet face-to-face, the PNC Chair requests the COL Liaison to arrange for an Executive-level reference check to be done.</p>	<p>The COL Liaison arranges for Presbytery (Executive-level) reference check for potential face-to-face candidates.</p> <p>These checks are done by the Presbytery Leader and must be successfully completed <u>PRIOR TO</u> arranging for an interview</p> <p>If the potential candidate is not yet ordained, the COL Liaison will consult with the Stated Clerk regarding process</p>	
<p>PNC arranges for face-to-face interviews and preaching in a neutral pulpit</p>	<p>COL Liaison reviews a suggested interview process with the PNC; Liaison assists in securing a neutral pulpit and arranges for a COL “Fitness and Suitability” interview</p>	<p>The Fitness and Suitability Interview is to be done by two individuals, one of whom should be a current COL member the other person may be co-opted.</p>
<p>PNC hosts an interviewing visit</p>	<p>COL Liaison attends the primary interview with the PNC</p>	<p>Liaison is present for “listening” purposes and to provide feedback after the interview</p>
<p>PNC will receive a report from the COL “Fitness and Suitability interview” team. It is important to wait on this report before moving forward.</p>	<p>COL holds “Fitness and Suitability” interview and reports any pertinent information to the PNC Chairperson and COL Liaison as soon after the interview as possible.</p>	<p>Allow at least two hours for this interview</p> <p>If possible, the Liaison should be present to listen and provide feedback.</p>
<p><i>Note: Normally, it is likely that the PNC will bring 2-3 prospective candidates for a “Face-to-Face” visit. Decisions regarding the issuance of a call may not necessarily occur during the visit.</i></p>		

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
When the PNC has the person that it wishes to call as pastor, the committee extends an invitation to the candidate and negotiates the terms of call	As appropriate, the COL Liaison helps with the negotiations for the terms of call	The Liaison should pay attention to any potential issues or difficulties that arise between the Session and PNC regarding the terms
PNC requests the Session to call a congregational meeting	COL Liaison consults with the Clerk of Session and/or the Interim/Transitional Pastor, as well as the COL Co-Chairs regarding a moderator for the meeting	Consider if the moderator should be the Interim or Transitional Pastor; often, the Interim/Transitional Pastor chooses to be away from the congregation on that Sunday
<p>The PNC plans for the Candidate's Visit, usually a weekend. The Congregational Meeting is normally scheduled for Sunday following worship.</p> <p>The PNC brings the candidate and his/her family to meet the congregation</p> <p>The Congregation hears the candidate preach</p> <p>At the congregation meeting, the congregation hears the PNC report and votes to elect the pastor</p>	<p>COL Liaison is present for the worship and congregational meeting</p> <p>Liaison sees that the call forms are properly signed and submits the forms to the Stated Clerk</p> <p>The COL acts to approve the call</p> <p>The Liaison requests that the Executive Presbyter Presbytery Leader notifies the CLC to remove the MIF from the system</p>	<p>Note that a vote in excess of 85% is required to elect the new pastoral leader. If the vote is less than that, COL needs to consult with the pastoral leader and session before any call is finalized.</p> <p>It is possible that the congregation could vote to dismiss the PNC at this time.</p>

Pastoral Leader Session Congregation	Commission on Leadership COL Liaison Presbytery Leader	Suggestions
<p>Session and Pastoral Leader discuss plans for the Installation service</p> <p>Pastoral Leader consults with the COL Liaison regarding the formation of an Installation Commission</p> <p>Pastoral Leader consults with the Presbytery Moderator regarding their availability to Moderate the Commission and conduct the Installation.</p>	<p>The COL Liaison works with the Pastor to suggest members for the Installation Commission. The Pastor extends the invitations.</p> <p>COL receives the names of proposed commission members and approves the commission as well as the date of the Installation</p>	<p>The COL Liaison should be invited to serve on the Installation Commission and be a part of the installation service</p>

**WHEN A PASTOR IS PREPARING TO LEAVE:
SOME BASIC REMINDERS**
(Use this section in conjunction with the Process Overview in this Section)

As soon as a pastoral leader (Minister of the Word and Sacrament or CP) determines that s/he will be leaving a call or commission, there are several steps for the pastoral leader, the COL, and the session to follow.

The Pastoral Leader:

1. When you begin to consider an action (e.g.: circulating your PIF to seek a new call, planning your retirement, preparing your resignation) that will result in the dissolution of your current call or commission, talk to the Presbytery Leader/Executive Presbyter and/or a Commission Leadership Co-chairperson right away for purposes of personal reflection and to become acquainted with the appropriate timeframes for sharing information.
2. Contact the COL Co-chair to invite a COL representative and, when possible, the Presbytery Leader, to the session meeting where your resignation will be announced.
3. Be intentional about providing opportunities for closure.
4. Celebrate your ministry with the congregation.
5. Decline to be involved in the choosing of an interim pastor or the formation of a Pastor Nominating Committee.
6. Share with the congregation in a pastoral letter the presbytery's Statement of Ethics for Departing Pastors, and adhere to that statement.
7. If you accept a call in another Presbytery, verify that the calling presbytery requests a transfer of membership from the Presbytery of Minnesota Valleys.
8. Submit appropriate "Change of Status" forms to the Board of Pensions in a timely manner.
9. Participate in an exit interview with the COL.

Commission on Leadership:

1. Name and send a COL liaison (when possible, the Presbytery Leader should accompany the liaison) to the session meeting at which the pastor's resignation is announced for the following purposes:
 - a. To assure the session of COL availability.
 - b. To convey the importance of a clean and positive parting.
 - c. To address the need of a congregational meeting to dissolve the call.
 - d. To invite initial responses from the elders.
 - e. To provide the session with an opportunity to talk about separation ethics for a departing pastor.

- f. To give preliminary information about transitional issues:
 - i. Pulpit supply and other options for providing on-going ministry
 - ii. Session Moderator following the pastor's departure
 - iii. Transitional staffing – interim tasks, how to search for transitional leadership
 - iv. Board of Pensions issues and vacancy dues
 - g. To describe the pastoral search process, including the importance of an assessment for the church's readiness to undertake a search, the need for permission to form a pastor nominating committee, and the need for a search budget.
 - h. To discuss the MIF (Ministry Information Form) and PIF (Personal Information Form) process and options for completing the MIF (i.e., will the PNC do this, will the session and/or congregation have input, and if so, how).
 - i. To discuss the appropriateness of the Presbytery Leader declaring the pulpit vacant and preaching the first Sunday after the pastor's departure.
2. When possible, the COL Liaison should be present at the congregational meeting to dissolve the pastoral relationship. If the COL Liaison is a Minister of the Word and Sacrament and unavailable to be present due to responsibilities in his or her home congregation, another COL member could be appointed for this one occasion.
 3. The COL Liaison should remain in close touch with appropriate session members and work with the session and Presbytery Leader to help seek and obtain interim pastoral staffing.
 4. The COL Liaison should attend the first meeting of the PNC and several meetings thereafter at significant junctures in the process, such as the first receipt of PIFs and the development of interview questions.
 5. The COL Liaison shall review and discuss the MIF as its formation develops to assure its ultimate approval by the COL leadership.
 - a. The COL Co-chairpersons will be able to help the PNC access the on-line services of the Church Leadership Connection (CLC).
 6. The COL Liaison will stay in close contact with the PNC, offering to provide information and training throughout the process, as necessary.
 7. The COL Liaison will, at the appropriate time, contact the Executive Presbyter/Presbytery Leader when "Executive Clearance Checks" are requested by the PNC for prospects whom the PNC wishes to bring for a face-to-face interview.
 8. The COL Liaison will arrange for "Fitness and Suitability Interviews" with COL representatives for all prospective candidates who come for a face-to-face interview.
 9. The COL Liaison will work with the PNC to ensure that all parties have appropriate documents when needed, such as terms of call, statements of faith, and autobiographical information.
 10. The Liaison will work with the Commission on Leadership to schedule an exit interview with the departing pastor and for the Session.

The Session:

1. Must consult with your COL Liaison on a regular basis through the early stages of the transition.
2. Make plans to celebrate the ministry of the departing pastoral leader.
3. Call a congregational meeting to concur with the pastoral leader's request to dissolve the pastoral relationship with the congregation, and invite the COL liaison to attend this meeting.
4. Consult with the COL Liaison and/or the Presbytery Leader about transitional pastoral leadership, as well as pulpit supply.
5. Work with the COL Liaison to gain COL approval for transitional leadership.
6. When it is deemed appropriate, request permission of COL to form a PNC.
7. Support the congregation and the PNC with prayer and adequate budget funding for transitional leadership and the PNC search process.
8. Communicate regularly with the congregation about how the life of the congregation is being sustained.
9. Approve, at the appropriate time, the Ministry Information Form (MIF) and commend it to the COL leadership for approval.
10. Abide by all agreements that were made with the departing Pastor and continue to interpret those agreements to the congregation.

SEPARATION ETHICS FOR PASTORAL LEADERS

Ministers of the Word and Sacrament/Teaching Elders

“When Pastoral Leadership and Congregations say Goodbye”

Presbytery of Minnesota Valleys

Approved by the Commission on Leadership, November 17, 2016

Few circumstances in their professional lives challenge those in pastoral leadership to exercise more wisdom and judgment than the ones raised when leaving a congregation. In addition to making a professional move, they and possibly their family may be leaving supportive friends and community. When the transition involves the medical disability or retirement of a Minister of the Word and Sacrament/Teaching Elder who elects to remain in the community, and perhaps even in the community of the church, the issues become even more complex and challenging.

The Book of Order offers brief, but important guidance in the matter of transitions: **(G-2.0905)** “*After the dissolution of the pastoral relationship, former pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session.*” These guidelines refer to any former ministerial relationship with a congregation as defined in *The Book of Order* G-2.0504.

While such transitions involve several entities (i.e., sessions, congregations, church members, etc.), the Commission on Leadership (COL) believes that the burden of responsibility for creating a healthy transition lies primarily with the professional behavior of the pastoral leadership who is leaving. They must view the process of separation and transition as a final and critical part of their ministry to the congregation they have served; to not do so undermines the future health of the church and is a violation of professional ethics. The use of the term, “ethics” implies certain values which are important to consider during this often highly charged experience of the dissolution of the pastoral relationship. Such values include: *effective leadership; *congregational health and stability; *the growth of pastor and members in dealing with pain, the problems, and the possibilities of separation; and *the ability of the session and congregation to move positively and effectively toward the next phase of their lives. (Previous two sentences courtesy of Winnebago Presbytery)

Practically, the departing pastoral leader must work to educate the session and congregation on the Presbyterian understanding of the transition. She/he ought to take great care in expressing his/her support of the process and the role that presbytery plays in it.

Emotionally and spiritually, the departing pastoral leader can play a positive role in the welcome that future temporary, transitional, or installed leadership will receive. Explaining the transition process and the reasons for it will also assist in clarifying for all, the importance of following and maintaining proper boundaries.

Specific guidelines, based on the *Book of Order*, and developed through the experience of COL are found in the attached PASTORAL DISSOLUTION AGREEMENT and COVENANT OF CLOSURE. Representatives of COL will carefully review that document with each Minister of the Word and Sacrament/Teaching Elder who is leaving/retiring from a congregation in the Presbytery of Minnesota Valleys. The information will also be reviewed with the Session of the congregation affected by the move (prior to the election of a PNC) as a part of the transition meeting conducted by representatives of COL.

The PASTORAL DISSOLUTION AGREEMENT and COVENANT OF CLOSURE shall be signed by:

- Outgoing pastoral leader
- Spouse (if applicable)
- Clerk of Session of the congregation

- Representative/s of COL.

When completed, the original copy shall be filed in the leader's file in the Presbytery Office and a copy placed in the Church's file in the Presbytery Office as well as copies sent to the departing leader and the clerk of session of the congregation.

SAMPLE LETTER

To be sent to members of the congregation by a pastoral leader leaving a congregation

Dear Sisters and Brothers in Christ,

I am writing this with all the mixed emotions that necessarily are a part of saying good-bye to folks who have been important in my life. Soon I will no longer be in a pastoral role as I [begin my retirement/take up that task in another place]. I leave confident that God will continue to care for and meet all your needs. The Presbytery will assist in working with you to provide pastoral leadership and “prepare the way” for future leadership to arrive and lead you into a new chapter of your life as (name of church)_____.

Leaving a congregation that has become dear is not easy. I know that in the days to come, I will continue to “feel” like your pastoral leader. There is an element of grieving in this. It will be tempting to try to keep up with the life of _____ Church — the community of faith of which my own life has been so much a part. I suspect that some of that same thing might be true on your part as well.

We can serve each other in this. The Presbytery of Minnesota Valleys has had a good deal of experience in this business of “saying good-bye” to pastoral leadership. Guidelines have been developed that provide clear boundaries. These guidelines will help each of us bring honor to all that we have been to each other as well as all we have achieved together, and will bring a healthy closure to our shared ministry. Fundamental to these guidelines is the simple reminder that when pastoral leadership leaves a congregation, it marks the end of the pastoral relationship. It does not mark the end of love and care for each other, but of necessity, the end of our former relationship. Toward this end, after (date of departure)_____, I will not involve or insert myself in any part of the life of _____ **Church.**

For the sake of the success of your next pastoral leadership, it would be inappropriate for me to continue as a theological guide, as an officiant for weddings or funerals, or as your pastoral presence in times of crisis such as hospitalization. As one who poured energy, time, and emotions into the health of this congregation, I want the church to continue to prosper. For that reason, please do not ask me to choose between my care for you and success in your future by asking me to perform pastoral duties that rightly rests with another person.

I understand this may take time to accept. Please trust experience has taught that when a pastorate is ended, the responsibility of leadership and care must end as well. For my sake leaving a field, but even more, for your sake and this church, an ethic of separation needs to be honored by all. I hope you welcome future pastoral leadership with the same warmth and love that enveloped me when I arrived as a stranger among you. I will try to honor you by focusing my energy on that which God has determined for my future, and will joyfully, in whatever I do, share all that you have taught me about ministering in God’s name.

Sincerely,

**PASTORAL LEADER'S DISSOLUTION AGREEMENT and
COVENANT OF CLOSURE
Presbytery of Minnesota Valleys
Commission on Leadership**

Following the dissolution of a pastoral leader's relationship, it is important for the departing pastoral leader and the congregation to understand that all previous pastoral functions must cease. These functions include, but are not limited to home, hospital, and nursing home visitation; personal counseling (including grief issues); and all liturgical functions such as preaching, weddings, baptisms, and funerals. As per G-2.0905, former pastoral leadership shall not provide services to and with members of their former congregation without the invitation of the moderator of session. ***This Dissolution Agreement shall consider fairness to all parties involved, length of pastoral tenure and expedience of needed dissolution.***

Dissolution Agreement between _____ Presbyterian Church of _____

and (pastoral leader) _____. Length of relationship: _____

____ Dissolution initiated by Pastoral Leadership
____ Dissolution initiated by Congregation/Session
____ Dissolution initiated by Presbytery of Minnesota Valleys

Dissolution Date (by which all pastoral functions are concluded): _____

Last Day in the Pulpit: _____ Last Day in the Church Building: _____

Last Day in the Manse (if applicable): _____
(Note specifics if any rent and/or utilities are required from the exiting leadership if the manse is not vacated by this date:

Salary (including Housing Allowance) to be paid through (date): _____ and/or any
Termination Bonus Pay for pastoral leadership: \$ _____. Note final payment date for these payments:
_____. (All salaries paid and/or Termination Pay are part of Effective Salary and therefore shall be accompanied by Board of Pension dues for retirement and medical or other retirement payments.)

Pastoral Leader _____ and his/her spouse (if applicable), the

_____ Church of _____, and the Commission on Leadership of the Presbytery of Minnesota Valleys, having discussed the intent and requirements of the following Presbytery policies regarding pastoral dissolution, agree to the following covenant.

Please note: There are no time limits to these responsibilities. They do not expire after a certain period of time has passed. **It is understood that this policy does not affect or require termination of friendships with individuals in the congregation, but these friendships must be carefully continued in the spirit of the following agreement.**

AGREEMENT- Departing Pastoral Leader

As of effective Dissolution Date, I understand and agree:

- When Presbytery dissolves the pastoral leader's relationship, all pastoral functions must cease.
- For the health of the congregation and its potential relationship with future pastoral leadership, it is necessary that the departing pastoral leader find a different congregation with which to worship. For the same reasons, if the spouse happens to be employed by the church as well, this relationship should terminate as of the effective Dissolution Date.
Possible exception: Special services of worship such as funerals, weddings, etc. as a congregant and not as one actively participating in the leadership of the service.
- Adult children of the former pastoral leader, who wish to continue membership in or worshipping with the congregation previously served by their parent/s, should consult with the new pastoral leadership and the Session as to the propriety of such a decision and abide by their advice.
- It is inappropriate to involve myself in any leadership or advisory role (public or private) in the congregation. This includes, but is not limited to: *commenting on potential persons for leadership; * intervening, supporting, or giving advice to anyone involved in a congregational disagreement or dispute; * giving opinions or directions regarding church business that could undermine the transitions necessary for the church and the development of the relationship between the congregation and new pastoral leadership.
- It is inappropriate to officiate in any special event in the lives of former parishioners or of the congregation, including, but not limited to, weddings, funerals, baptisms, worship leadership, church anniversary activities, etc. unless expressly invited by the Moderator of the Session.
- Any request for pastoral services by a member of the congregation shall be declined and the member be referred to the current pastoral leadership. At no time, shall the former leader give any indication to the request that he/she would be glad to officiate if only the current leader would invite her/him. Such action is contrary to the spirit of this covenant.
- I will assure that all financial obligations within the community are completed so that the church will not be responsible to bear any burdens on my behalf.
- I will leave the church study and the manse, if applicable, in a clean and orderly fashion with all church belongings intact, returning all keys and removing all personal possessions no later than the date agreed upon. Any out of the ordinary repairs or cleaning shall be the responsibility of the departing person.
- I will authorize and notify the Board of Pensions, using "Service Change" Form ENR-110 or Board of Pension "Service Termination for Traditional Program Members: Form ENR-303, or any other updated change forms.

NOTE: Concerns or complaints regarding any of these issues shall be directed to the COL for resolution. If resolution is not reached, the matter shall be forwarded to the Stated Clerk of Presbytery. The Stated Clerk shall invite two or more members of COL to meet with the person alleged to have been in violation. Should they find the complaints valid, and should the practice continue, the matter may be brought before the entire COL and subject to censure according to the "Rules of Discipline."

AGREEMENT of the SESSION

On behalf of the congregation, the session shall serve as a guide by:

- Assuring the members of the congregation respect the terms of the Covenant as outlined.
- Interpreting the terms of the Covenant of Closure to the congregation. They shall clarify and help members understand the scope of the change in relationship that occurs when their Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder) is no longer in place. This may be particularly true when former leadership is elected to an Emeritus role. A person in that role is not exempted in any way from the terms of this Covenant.
- Instructing the congregation to not involve itself in the continuing ministry of the departed pastor.
- Assuring that any written and signed agreement is incorporated in the Session Minutes.
- Authorizing and notifying the appropriate entity to terminate benefit contributions paid out by the church as part of a former compensation and benefits package. If Board of Pensions (BOP), this will include “Service Change” Form ENR-110 or BOP “Service Termination for Traditional Program Members” Form ENR-301, or any other updated change forms. A copy will be made for the departing pastoral leader, and we will be responsible for mailing or faxing completed forms to Board of Pensions.

AGREEMENT of the PRESBYTERY COMMISSION ON LEADERSHIP

On behalf of the Presbytery, the Commission on Leadership shall:

- Meet with and interpret the Covenant of Closure and its purpose to the Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder) prior to their departure as well as with the Session of the particular church.
- Be the Presbytery’s agent in reminding all parties of the principles agreed to in the Covenant of Closure. In the event any continued failure to live up to these principles is reported, compliance with the principles of the Covenant shall be enforced, as necessary.
- Be ready to assist any pastoral leader or Session struggling to understand or to adapt to this change of relationship.
- Be responsible for assuring all necessary signatures are received and copies of the completed Pastoral Dissolution Agreement and Covenant of Closure are distributed as follows:
 - Original copies in the appropriate pastoral leader’s file in the Presbytery Office
 - A copy to the departing Pastoral Leader
 - A copy to the Clerk of Session of the appropriate church
 - A copy in the Church’s file in the Presbytery Office

SIGNATURES:

Departing Pastoral Leader _____	Date: _____
Spouse (if applicable) _____	Date: _____
Clerk of Session _____	Date: _____
Commission on Leadership Chair or Designee _____	Date: _____

SEVERANCE/TRANSITIONAL SUPPORT POLICY

The Presbytery of Minnesota Valleys

Approved by Committee on Ministry, December 4, 2015

Approved by the Presbytery, February 6, 2016

Generally installed relationships between Ministers of the Word and Sacrament and Commissioned Pastors (also known as Commissioned Ruling Elders) and the congregation are dissolved amicably and with a tone of celebration (and a measure of grief) as the pastor accepts a call to a new ministry or retires.

Other times, however, the relationship is dissolved under less-than-ideal circumstances due to budget constraints, elimination of a position, or the mission and ministries of a congregation is hampered by a continuing relationship.

The *Book of Order* provides the following guidelines on Dissolution of Pastoral Relationships:

G-2.0901 *An installed pastoral relationship may be dissolved only by the presbytery. Whether the Minister of the Word and Sacrament, the congregation, or the presbytery initiates proceedings for dissolution of the relationship, there shall always be a meeting of the congregation to consider the matter and to consent, or decline to consent, to dissolution.*

G-2.0902 *A pastor, co-pastor, or associate pastor may request the presbytery to dissolve the pastoral relationship. The minister must also state her or his intention to the session. The session shall call a congregational meeting to act upon the request and to make recommendations to presbytery. If the congregation does not concur, the presbytery shall hear from the congregation, through its elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the congregation fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request may be granted, and the pastoral relationship dissolved.*

G-2.0903 *If any congregation desires the pastoral relationship to be dissolved, a procedure similar to G-2.0902, above, shall be followed. When a congregation requests the session to call a congregational meeting to dissolve its relationship with its pastor, the session shall call the meeting and request the presbytery to appoint a moderator for the meeting. If the pastor does not concur with the request to dissolve the relationship, 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.*

G-2.0904 *The presbytery may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation, it finds the church's mission under the Word imperatively demands it.*

The Session or Minister of the Word and Sacrament/Commissioned Pastor (also known as Commissioned Ruling Elder) will contact the presbytery's Committee on Congregational Nurture for assistance during this time. The Committee on Congregational Nurture can ask the Presbytery Response Team to assist in negotiating and preparing a written agreement to be presented to the congregation, pastoral, and presbytery for their approval.

As clergypersons do not have access to unemployment payments, a fair severance/transitional support agreement is appropriate. The agreement shall include at minimum the following:

1. Termination date

2. A minimum of two months of current salary, housing allowance, full of Board of Pensions and SECA payments beyond the termination date. Sessions are encouraged to provide additional compensation based on their budget and benevolence. If the pastoral leader receives part-time or full-time employment during this time, the financial obligations of the congregation will be reduced or terminated accordingly. Accumulated study leave time and vacation time not used prior to the termination date shall be forfeited. Professional expenses, mileage and continuing education funds are discontinued upon the termination date.
3. If a manse is provided, sessions are encouraged to extend the stay. An inspection of the manse is advised prior to the pastoral leader's leaving.
4. The Minister of the Word and Sacrament/Commissioned Pastor (also known as Commissioned Ruling Elder) will remove his/her possessions from the church and/or manse on the termination date or as provided in the agreement. All financial obligations to the church will be paid in full upon the end of the severance period.
5. The session and Minister of the Word and Sacrament/Commissioned Pastor (also known as Commissioned Ruling Elder) shall sign the Presbytery's Covenant of Understanding for Separation.
6. Upon signing the agreement, the Minister of the Word and Sacrament/Commissioned Ruling waives all rights to demand and/or secure a civil court and/or a jury trial. with respect to adjudication of the matters contained in this Severance Agreement, in matters that pertain to his/her ministry in the Congregation, and/or the negotiations that have led up to this agreement.

The Termination Agreement must be approved by the congregation and is subject to approval by the presbytery through the Commission on Leadership.

EXIT INTERVIEWS

Commission on Leadership Action (July 14, 2016):

COL VOTED to add the following about Exit interviews to the COL Manual:

At the conclusion of a Pastor's or Commissioned Pastor (also known as Commissioned Ruling Elder)'s ministry with a congregation of this presbytery, the Commission on Leadership will arrange for Exit Interviews to take place, separately, with both the Pastor/Commissioned Pastor (also known as Commissioned Ruling Elder) and the session. The interviews will be conducted by two individuals, one of whom must be an active member of the Commission on Leadership. The second person may be a Ruling Elder or Minister of the Word and Sacrament co-opted by the commission for this purpose.

Following the interviews, those conducting the Exit Interviews will submit written summary reports of each interview to the Commission on Leadership, the session of the congregation or congregations, and the Pastor/Commissioned Pastor (also known as Commissioned Ruling Elder). Additionally, these summary reports shall be placed in the pastor's/Commissioned Pastor (also known as Commissioned Ruling Elder)'s file, as well as the congregation's file at the presbytery office.

If there is particular information that the Pastor/Commissioned Pastor (also known as Commissioned Ruling Elder) does not wish to share with the session, or that the session does not wish shared with the pastor/Commissioned Pastor (also known as Commissioned Ruling Elder), this information shall be left out of those summary reports. If there is information which the either party does not want to share with each other this information will be left out of the report which each other receives.

Suggested questions for an Exit Interview of the Pastor/Commissioned Pastor (also known as Commissioned Ruling Elder):

1. Personal:
 - a. What did you find most personally satisfying during your time with this congregation?
 - b. What were your greatest frustrations?
 - c. What, if anything would you "do over" if you could?
 - d. In what ways has this experience contributed to your faith journey?
 - e. What are your personal hopes and dreams for the future?
2. The Church
 - a. What did you find to be the church's strengths?
 - b. What did you find to be the church's roadblocks in meeting their goals?
 - c. What were the gaps between what you expected to find here and what you actually experienced? (If appropriate, use follow-up questions . . .)
 - d. What could have mitigated these gaps?
 - e. In your opinion, what is God's calling for this church at this time?
 - f. What could the Presbytery do to support this church?
3. Future Pastoral Leadership
 - a. What major skills and experience do you see as important for future pastoral leadership?
 - b. What one piece of advice would you give a new pastor?
4. Other questions:
 - a. Is there any unfinished business that needs to be attended to?

- b. Is there anything else you want the Commission on Leadership to know?
- c. What last details need attention?
- d. What do you need so that you reach an appropriate closure to your service?

Suggested questions for an Exit Interview of the Session:

These questions are designed to open the dialogue with session members. Those conducting the interview will need to be alert to other appropriate questions that may need to be asked.

1. Session/Congregational Performance (Listen for the pastor's influence upon the life and ministry of the church.)
 - a. How are you experiencing God's work in your congregation right now?
 - b. Of this congregation's most recent accomplishments, of what are you most proud . . . and what were the major reasons these accomplishments got done?
 - c. In your recent pastor, what had you hoped would get accomplished that did not . . . and what got in the way of getting it/them done?
 - d. What is God calling your church to be at this time?
2. Pastor Performance (Listen for ways to strengthen the call process/PNC performance, etc.)
 - a. In what ways did Pastor/Rev. _____ meet your expectations during his/her pastorate?
 - b. In what ways did s/he not meet your expectations? (*If appropriate, then follow up with. . . .*) What were the factors that created any gaps between performance and expectations?
3. Future Pastor
 - a. Where do you want your new pastor to lead _____ Presbyterian Church in the short term ---- longterm?
 - b. What qualities, personality traits and experience in a new pastor would be a good match for _____ Presbyterian Church? Talk about why these are important.
4. Presbytery Support
 - a. How can this presbytery be of the greatest assistance to your church during the pastoral transition?
 - b. What could be have done differently in recent years to be more effective in our support?
 - c. What details need immediate attention as your pastor is leaving?

SECTION 5:

SEEKING TRANSITIONAL LEADERSHIP

**OVERVIEW OF A PROCESS
FOR USE WITH CHURCHES SEEKING INTERIM or
TRANSITIONAL PASTORAL LEADERSHIP
The Presbytery of Minnesota Valleys
*Adapted from Presbyterian Church (USA) Resources***

Words of Introduction

Circumstances When Interim/Transitional Pastors Are Desirable:

1. The pastoral leader or staff member has resigned, retired, or died, is on extended disability leave, or is in some other way incapacitated, and the congregation needs guidance and support.
2. The congregation needs preparation for a new style of ministry, especially after a particularly long pastorate. (When this is the case, the next Minister of the Word and Sacrament/Pastoral Leader is likely to be a short-term leader or interim, whether intentional or unintentional.)
3. The presbytery has removed a pastoral leader and there is conflict within that congregation and hostility toward the presbytery and/or Commission on Leadership.
4. There have been long-standing feuds or an unusual crisis in the congregation's life and healing is needed.
5. The pulpit vacancy coincides with a sudden change in the character of the neighborhood or an unusual mission opportunity.
6. The church is declining or for other reasons needs the special expertise of supplementary staff.
7. The leaders of a congregation or presbytery want to expand the vision of their ministry.
8. There is an installed, contracted, or commissioned pastoral, and that leader and the session wish to test an experimental ministry for a specific task and for a limited time.
9. There is an installed, contracted, or commissioned pastoral leader, and there is a gap in the program of the church that needs attention but does not require additional permanent staff.
10. The continuity of pastoral and administrative leadership and qualitative and quantitative improvements are desired during a pulpit vacancy.

What is an Interim or Transitional Pastor?

From the *Book of Order*, G-2.0504b:

Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a Minister of the Word and Sacrament, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued, and no formal installation shall take place.

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A Minister of the Word and Sacrament

employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.

What Can an Interim or Transitional Pastor Do for You?

Many sessions decide for an interim or transitional pastor to guide the congregation during the period between called and installed pastors. The most effective interim/transitional pastors have had extensive special training for this unique ministry. Some interim/transitional pastors serve full-time, and others serve part-time depending upon the needs of the church.

The character and grace of this transitional period will have an enormous impact on the congregation's future with its next called and installed pastoral leader. This transition is an important period in the life of the congregation. It is not just "in-between time," but a valuable period in- and-of itself.

The purpose of the Interim/Transitional Pastor is to guide the congregation through five major tasks:

1. Come to Terms with History through Conversations and Healing
 - a. Celebrate what God has been doing and is doing in this congregation
 - b. Recognize wounds or scars that need to be healed
 - c. Leave the past and move into the future
2. Discover the Church's Identity
 - a. How do we see ourselves?
 - b. How does the community see us?
 - c. What gives the church its identity?
 - d. What are the unique gifts God has given to this congregation?
3. Empower the Leadership of the Congregation
 - a. Where are the centers of power in the congregation? (Note: Power here is considered in positive terms: Who has been raised up by God to provide leadership for us?)
 - b. What changes in power are taking place? Who is letting go of previous leadership responsibilities? What new persons are beginning to take leadership roles?
 - c. Who needs to be challenged to take additional responsibilities?
4. Affirm the Connection Linkage as a Presbyterian Church
 - a. What are the strengths of our Presbyterian connectional system?
 - b. How are we helped in our mission by the presbytery, synod and/or General Assembly?
 - c. How can we further build on the strengths and assets afforded us by our connectional system?
5. Make New Commitments to the Future and New Leadership
 - a. Do we have any unexamined expectations of the new pastor?
 - b. How will the new pastor be welcomed?
 - c. Saying goodbye to the interim period and moving with enthusiasm into a new future.

The interim/transitional pastor may remain as long as necessary for a healthy transition to occur within the life of the congregation. The interim/transitional pastor is normally not eligible to become the next called and installed pastor.

It is important to remember that:

- An interim or transitional pastor is your pastor, carrying on the ministry of the church with you while you

search for an installed pastor.

- An interim or transitional pastor helps you deal with all the feelings that accompany the departure of a pastor - grief, anger, relief, confusion, anxiety.
- An interim or transitional pastor helps you think about your church and its ministry in the past, present and future.
- An interim or transitional pastor can help your church deal with problems before a new minister is called.
- An interim or transitional pastor helps you prepare for a new minister.

Possible Activities during the Interim/Transitional Period

Every congregation is different. A congregation is different at different times. The transitional experience at one time will not be the same at another time. A session and the Interim/Transitional Pastor Search Committee will want to spend some time in thinking through the congregation's particular needs at this specific time. What have some congregations experienced during the interim period?

Below is a "laundry list" to consider. Some items will apply to your congregation's situation, and others may not. Use this list to reflect upon your congregation and its specific needs.

- Maintenance of status quo.
- Leadership in the congregation's re-visioning process.
- Conflict resolution within the congregation.
- Exploration of new programmatic possibilities.
- Reorganization of session and training of officers.
- Guidance about staffing concerns.
- Examination and possible revision of by-laws, procedures, policies, and structural organization to be in line with the church's mission.
- Possible ritual of closure with previous pastor, if not already done.
- Vent emotions, heal hurts, completion of grief work.
- Renew faith; discover strengths.
- Maintain regular contact with the Commission on Leadership and presbytery staff with regular reports.
- Updating of records.
- Implementation of changes already determined by the congregation.
- Practice new ways of communicating and making decisions.
- Reducing level of anxiety and fear of the unknown in the congregation.
- Attention to stewardship and financial matters. How is giving in the congregation? Address issues of endowments, memorial policies. How is financial statement related to the church's mission statement? When was the last audit? What are the procedures for handling money?
- Renewing the spiritual life of the congregation.

Finding an Interim or Transitional Pastor

On the surface, it may look the same as securing a new called and installed pastor (or associate pastor) for your congregation, but it is not. Below, some significant differences are listed.

1. The interim or transitional pastor position is different.
 - The person is not called by a vote of the congregation but hired by the session.
 - Although the presbytery's Commission on Leadership will be closely involved, there is no service of installation conducted by presbytery through an Administrative Commission.
2. The interim/transitional pastor selection process is different.
 - Rather than developing an extended Ministry Information Form (MIF), the session may select a special committee to develop an interim/transitional position description, along with a brief congregational description based on that form. If the Session chooses to work through the Church Leadership Connection's matching system, then a complete MIF should be done.
 - The position description is approved by session and "the way becomes clear" to begin the search.
 - The Presbytery Leader and Commission on Leadership (COL) liaison will provide support for the search committee as appropriate.

The Outcome

Your experience of reading PIFs (Personal Information Forms), listening to candidates preach, and engaging with them during an interview will uncover the right interim pastor for your congregation and situation.

The Steps Toward an Interim/Transitional Pastor

1. If the Session, in consultation with the Commission on Leadership, decides that seeking an Interim or Transitional Pastor is in the best interests of the congregation, the Session will appoint an Interim/Transitional Pastor Search Committee from among its membership.
2. This group prepares an interim pastor position description which includes an outline of pastoral duties and terms of employment. A sample interim pastor position description will be found in the following pages. The session's approval of this material moves the process to the third step in the search.
3. The COL liaison, in consultation with the Commission on Leadership and the Presbytery Leader/Executive Presbyter will work with the Search Committee to publicize the search. As they identify candidates for consideration, those names will be shared with the search team.
4. The Search Committee will also review Personal Information Forms (PIF's) and resumes, conduct initial interviews with prospective candidates, and perform reference calls.
5. Before bringing a prospective candidate for a formal interview, the Search Committee will:
 - a. Request the Executive Presbyter/Presbytery Leader to conduct an "executive check" with the prospect's presbytery to make sure that the way be clear to proceed with the prospect.
 - b. Request COL to schedule a "clearance/entrance interview" with the prospective candidate. This will take place during the prospect's trip to visit with the Session.
6. The Search Committee conducts interviews and presents a nominee to session. A sample covenant will be found on pages 511-512.
7. The session invites, the candidate accepts, and the presbytery's Commission on Leadership approves. The

congregation does not vote on an interim/transitional pastor.

8. Interim/Transitional Pastors cannot serve for more than one year at a time without getting permission from presbytery's Commission on Leadership to extend the contract. Some interim/transitional terms are shorter than one year, others are longer.
9. Interim/Transitional Pastors shall become members of the Presbytery of Minnesota Valleys.
10. Interim/Transitional Pastors will submit quarterly reports to the Commission on Leadership regarding the congregation's progress in dealing with the transitional tasks.

The Interview Process – Some Suggestions

Getting Ready for the Interview

- Plan your interview time carefully so you use it to good advantage.
- Decide the setting so that all are comfortable.
- Decide who on the committee should begin the time with a brief statement about the congregation and your understanding of the needs during the transitional period.
- Frame your questions in advance and decide who should/will ask each question. (Hint: since any question will be asked with a particular emphasis, try to keep this consistent through the various interviews.)
- Allow adequate opportunity for the candidate to ask questions.

Some Questions You May Wish to Ask

- Tell us about your faith journey.
- What are the things you feel best about in your last ministry? What have been the challenges there?
- What interests you about this position?
- What do you bring to our ministry?
- What are your greatest strengths in ministry? Your greatest weaknesses?
- One of our congregation's goals is to _____. How would you envision doing that?
- Describe a typical week in your ministry.
- Share your perspective on the Presbyterian Church (USA).
- One of the issues our session has debated in the past few years is _____. Tell us how you might address that topic.
- If we selected you as our interim/transitional pastor, when could you start and what would be your start-up plan?
- How do you balance your personal/family life with your ministry?
- What will you need from us, the members of this church, to be effective as our interim/transitional pastor?
- What questions or concerns do you have?
- You will also want to develop questions related to the specific candidate. These will come out of things you read in the PIF and things you hear from references. Is there anything else you need to know that will impact this person's performance of ministry?

**TRANSITIONAL MINISTRY
THE DEVELOPMENTAL TASKS AND GRIEF AND CELEBRATION**

QUESTIONS FOR INTERIM/TRANSITIONS MINISTRY

Congregational Grief	Developmental Task	Congregational Celebration
<p>Is the congregation living in the past with its pastoral memories?</p> <p>Is the congregation still refusing to vent feelings of grief?</p> <p>Is the congregation unwilling to talk about what was bad?</p>	<p>Coming to Terms with History</p>	<p>Is the congregation celebrating memories but also embracing new joys?</p> <p>Is the congregation willing to talk about its feelings but also ready to move on?</p> <p>Is the congregation willing to celebrate and see the good in their past?</p>
<p>Is the congregation resistant to discuss mission study?</p> <p>Is the congregation only thinking about who they have been?</p> <p>Does the mission and ministry focus on the past pastoral relationship?</p>	<p>Seeking a New Identity</p>	<p>Is the congregation seeking to affirm its mission and plan for its future?</p> <p>Is the congregation asking questions that indicate a season of growth?</p> <p>Is the congregation seeking a vision for today and tomorrow?</p>
<p>Is the congregation still content with honoring only its past leaders?</p> <p>Is the congregation resistant to talking about power and change?</p> <p>Is the congregation denying or caught up in a season of conflict?</p>	<p>Facilitating Shifts in Leadership</p>	<p>Is the congregation welcoming new leadership?</p> <p>Does the congregation have some openness and understanding of power?</p> <p>Is the congregation looking for a smooth transition even with unrest?</p>

**THE DEVELOPMENTAL TASKS AND GRIEF AND CELEBRATION
(CONTINUED)**

QUESTIONS FOR INTERIM MINISTRY

Congregational Grief	Developmental Tasks	Congregational Celebrations
<p>Is the congregation isolated or connected with the PC (USA)?</p> <p>Is the congregation struggling with questions of authority?</p> <p>Is the congregation resistant to crisis intervention?</p>	<p style="text-align: center;">Renewing Denominational Linkages</p>	<p>Is the congregation looking for greater partnership with the church?</p> <p>Is the congregation exploring the sharing of its resources with others?</p> <p>Is the congregation aware of its denominational history?</p>
<p>Is the congregation struggling to say goodbye and afraid to say hello?</p> <p>Is the congregation outwardly fearful of another farewell?</p> <p>Is the congregation avoiding transition rituals?</p>	<p style="text-align: center;">Commitment to New Leadership and the Future</p>	<p>Is the congregation open to the new mission that God has for the church?</p> <p>Is the congregation modeling appropriate exiting skills?</p> <p>Is the congregation showing though its transition a readiness for the future?</p>

SAMPLE POSITION DESCRIPTION FOR AN INTERIM OR TRANSITIONAL PASTOR

Position: Interim Pastor/Transitional Pastor

Purpose:

To provide spiritual leadership, pastoral care, administrative oversight, and organizational direction to the church with a broad program of worship, teaching, outreach, and fellowship: emphasis on worship, leadership, preaching, teaching and stewardship.

Accountability:

To the session and the presbytery.

Responsibilities:

1. Serve as head of staff, leading, directing, and supervising the pastoral, program, and support staff.
2. Lead the congregation and its leadership as it works through the “interim tasks.”
3. Preach, lead in worship, administer the sacraments, and provide a teaching ministry which will encourage the spiritual growth of the membership and their outreach to the community in evangelism and mission.
4. Provide active leadership and encouragement to the session, the congregation, and its organizations in articulating vision and developing programs reflective of our calling to be a renewed community in Christ and faithful followers of Christ.
5. Oversee, encourage, and support the ministries of the Personnel, Worship and Stewardship Committees, the Nominating Committee, and their ministry teams as well as other task forces and committees, as necessary.
6. Provide leadership and resourcing in the area of organizational development and management of staff.
7. Moderate session.
8. Strengthen and build member faithfulness as Christian stewards.
9. Share in a ministry of compassion, comfort, and hope in hospital calling, crisis counseling, home visitation, funerals, and weddings.
10. Participate in the work and ministry of councils beyond the session, ecumenical groups, and the life of the community as a representative of the congregation.
11. Plan for and participate yearly in educational programs for personal and professional development in consultation with the Personnel Committee.

Relationships:

Relates to the staff as head of staff, the session as moderator, the members as pastor, and committees as ex-officio member and servant leader, and the presbytery as a continuing member.

Evaluation:

Performance review will be conducted annually by the Personnel Committee, who will review the adequacy of compensation annually at a separate time

**THE PRESBYTERY OF MINNESOTA VALLEYS,(PCUSA)
A COVENANT BETWEEN A SESSION AND AN INTERIM OR
TRANSITIONAL PASTOR**

The following covenant between the session of _____ Presbyterian Church and _____ is for the purpose of providing interim/transitional pastoral services.

_____ will be the Interim/Transitional Pastor from _____ to _____ (not more than 12 months).

The Interim/Transitional Pastor (check the appropriate responses):

- ☐ Will become ☐ Is a member of the Presbytery of Minnesota Valleys
☐ Will ☐ Will not serve as Moderator of the Session.
☐ Will ☐ Will not serve as Head of Staff.

The Position Description for this position is attached to this covenant. The Position Description shall include the Five Tasks of an Interim/Transitional Pastor [Come to Terms with History through Conversation and Healing; Discover the Church's Identity; Empower Leadership of the Congregation; Affirm the Connectional Linkage as a Presbyterian Church; and Make New Commitments to the Future and New Leadership].

Please list key goals for this transitional period:

During the length of the agreement, the pastoral leader will be a member of, and accountable to, the Presbytery of Minnesota Valleys through quarterly reports to the Commission on Leadership (COL). At the end of the covenant, the Church agrees to provide a performance review.

The Pastoral Leader affirms support for the doctrinal stance of the PC(USA) as found in the PC(USA) Book of Confessions, the system of government as found in the "Form of Government, worship as described in the "Directory of Worship" discipline as described in the Rules of Discipline and in general the mission and program of the PC(USA).

It is understood that the Pastoral Leader has agreed to NOT be involved in any way with the Pastor Nominating Committee (PNC), except that trained interim/transitional pastors, in consultation with COL, may lead the congregation's mission study or other appropriate process. The Interim/Transitional Pastor will see that the PNC makes adequate reports. The Interim/Transitional Pastor will not assist in the preparation of the congregation's Ministry Information Form (MIF).

It is understood that ordinarily the Interim/Transitional Pastor will not be a candidate for the vacant pastoral office of the Church, and in every way, will seek to prepare the way for the coming of the next pastoral leader.

This covenant is for a period of up to _____ months (not more than twelve; G-2.0504b) from the date below. This covenant may be terminated by the session upon 30 days' written notice. The Interim/Transitional Pastor may terminate the covenant with 30 days' written notice and a forfeiture of any payment beyond the 30-day period (see NOTE below). This agreement may be extended with the approval of the Commission on Leadership.

Terms:

The Interim/Transitional Pastor is employed on a ☐ Full-Time ☐ Part-Time basis, serving approximately _____ hours per week, and will be compensated for pastoral services as follows (pro-rated as necessary).

Salary	\$	Housing	\$
Utilities	\$	Social Security Allowance	\$
Professional Expenses	\$	Vacation	Four Weeks
Continuing Education	\$	Study Leave	Two Weeks
Travel Expenses	\$	Other	\$
Other	\$		
Full Pension, Medical, Disability, and Death coverage under the Board of Pensions is required. Entering a specific amount is optional. \$			

NOTE:

All obligations, both of time and money, are to be used prior to the date of termination of the Covenant or forfeited on the date of termination of the Covenant unless previously approved by the Session and Commission on Leadership.

Approved by Action of the Session: Date _____

Signed: Moderator of the Session

Signed: Clerk of the Session

Signed: Interim/Transitional Pastor

Approved by Commission on Leadership: Date: _____

Signed: Presbytery of Minnesota Valleys Commission on Leader or designee

SECTION 6:

THE PASTORAL SEARCH

**POLICIES REGARDING THE PASTORAL SEARCH AND
PASTOR NOMINATING COMMITTEES
The Presbytery of Minnesota Valleys**

1. No election of a Pastor Nominating Committee (PNC) will be held until representatives of the Commission on Leadership (COL) have met with the session to give instructions regarding the process of calling a pastor and the commission has given its approval.
 - a. In cases where a congregation will be served by an Interim or Transitional Pastor, there will be tasks that it is expected that the transitional leader will undertake and complete with the congregation before approval is granted.
 - i. When the Interim/Transitional Pastor feels that the congregation and its leadership have progressed to a point where it is felt that a PNC should begin work, they will request a meeting with the COL to seek approval for the forming of a PNC.
 - b. In cases where a congregation will not be served by an Interim or Transitional Pastor, there will be tasks that it is expected that the session will undertake and complete with the congregation before approval is granted.
2. The Ministry Information Form (MIF) must be approved by the congregation's session prior to being presented to COL.
3. The Commission on Leadership must approve the Ministry Information Form before it can be circulated. The commission may delegate this authority to the commissions Co-Chairs, or to a task group of the commission.

SPECIAL NOTE (See Section 2 for more information)

Any Minister of the Word and Sacrament who is serving a first call following graduation from seminary and comes with any educational indebtedness, shall be required to show evidence of having attended a financial planning workshop such as a "Fiscal Fitness" workshop sponsored by the Board of Pensions or another financial planning workshop. If the Minister of the Word and Sacrament has not attended such a workshop, he/she shall be required to do so within twelve months of startup. The cost of the registration fee, accommodation and travel shall be considered legitimate reimbursable expense from study leave allowance

A PASTORAL SEARCH PROCESS CHECKLIST

(This checklist should be used alongside the process chart found in Section 4 (Pastoral Transitions) of this Manual, which outlines the complete transition process.)

✦ COMMISSION ON LEADERSHIP LIAISON MEETING WITH THE SESSION

(This meeting may occur in conjunction with the meeting where the pastoral leader announces his/her intentions to leave, or at a meeting of the session subsequent to that meeting. This meeting definitely occurs prior to the Nomination of the Pastor Nominating Committee)

Be sure you discuss the following items with the session:

- ☐ Prayer – remind everyone that the search process must be surrounded by the prayers of the congregation, the session, and the presbytery. Pastoral calls are not solely the work of the PNC.
- ☐ If a mission study or other appropriate assessment has not been completed, remind the session that this will need to be completed before proceeding with the selection of a Pastor Nominating Committee.
- ☐ Remind the session that the congregation needs COL's approval before forming a PNC.
- ☐ Review the checklist and flow chart with the session
- ☐ Discuss the optimal size of a Pastor Nominating Committee. In part, this is a function of the size of the congregation. It should be no fewer than five people. Seven to nine persons is a good size. Some committees have been as large as 11 to 13 and worked well. A resignation because of a move or other circumstances should be anticipated. Ask the Session to give guidance to the congregation's Nominating Committee.
- ☐ Remind the Session that the PNC will be considering candidates without regard to race, age, ethnic origin, gender, physical disability, or marital status. Distribute recommendations relative to AA/EEO guidelines.
- ☐ Ask for questions or concerns.
- ☐ Discuss the housing and salary challenges that are to be expected. (moving expenses, creative ideas to solve the financial challenges, such as shared equity)
- ☐ Explain to the session, including its moderator, that the PNC will be responsible only to the congregation that elected it - not to the session or to any pastor. An Interim Pastor may be asked for advice but will play no active role in the work of the PNC.
- ☐ Review what happens next: a meeting with the congregation's Nominating Committee.

✦ **FIRST MEETING WITH THE PNC SUGGESTIONS:**

(This occurs following COL's action authorizing the congregation to elect a Pastor Nominating Committee, and prior to that committee being nominated.)

Be sure you discuss the following items with the congregation's Nominating Committee:

- ☐ Report the size of the Pastor Nominating Committee to be elected (from the session's input).
- ☐ Review the work that will be expected of the Pastor Nominating Committee (review the Checklist and the Overview Chart). The demands on an individual's time are enormous. It is not uncommon for a PNC to meet for several hours a week for many months. This committee work requires the highest level of commitment and sacrifice on the part of the PNC member and his/her family. Note: Ask the committee to make a list of the gifts/skills /talents that will need to be present in this committee. Not everyone will need to have all the skills listed, of course.
- ☐ Discuss who should not be considered for service on this committee. Members who are employed by the church should not be considered. Members who are involved in other leadership in the church should be given the opportunity of being released from those responsibilities for service on this committee.
- ☐ Encourage the committee to develop a list of possible names and indicate which skills each one has.
- ☐ Encourage the committee to prioritize the list of names before making contacts.
- ☐ Encourage committee members, as they recruit, to make "in-person" visits, not telephone calls. Make sure, in these visits, to indicate the importance of the task, the time commitment involved, and the variety of work that lies ahead. DO NOT indicate who else is being considered. Give the person the opportunity to reflect and pray on this invitation. Conclude the visit with prayer.
- ☐ When the committee has a slate of names ready, they ask the Session to call a special Congregational Meeting. Notify the Session of the slate. Request that a written notice be sent to the congregation and include (if desired) in it a presentation of the proposed Pastor Nominating Committee. (Also, give a bit of biographical information about each person, such as length of church membership, areas of service, professional and family information.)

✦ **OUTLINE OF THE CONGREGATIONAL MEETING TO ELECT A PASTOR NOMINATING COMMITTEE SAMPLE**

(If possible, the Liaison may wish to be present at this meeting.)

- ☐ Call to Order - Establishment of a Quorum
- ☐ Opening Prayer
- ☐ Moderator or Clerk: Read the stated purpose of the congregational meeting
- ☐ Report of the Congregation's Nominating Committee
- ☐ MOTION: To elect (.....) presented to serve as the Pastor Nominating Committee NOTE: If there are additional nominations from the floor, the congregation will have the choice of expanding the size of the committee or taking a written ballot.
- ☐ MOTION: To commission the Pastor Nominating Committee in worship on Sunday morning, _____, 20____, at _____ a.m.
- ☐ Announcements
- ☐ MOTION: To adjourn
- ☐ Closing Prayer

✦ **Sample: A SERVICE OF COMMISSIONING FOR THE PASTOR NOMINATING COMMITTEE**

The following litany may be used as part of a Sunday morning worship service.

(Members of the Pastor Nominating Committee will be asked to come forward.)

Pastor or Clerk: You have been chosen to serve this church in a special way. Together, you will seek a candidate for pastor of this congregation. I ask you now to respond to the following questions:

Will you make every effort to be diligent in this task, being present at all training sessions and committee meetings, and sharing in all committee decisions?
PNC Members: WE WILL.

Pastor or Clerk: Will you respect your fellow committee members in this task, working with them in love and forbearance when opinions differ?
PNC: WE WILL.

Pastor or Clerk: Will you try to maintain an openness about the persons you will interview, recognizing that ministers and candidates for the ministry are not limited by their age, sex, ethnic origin, marital or family status?
PNC: WE WILL.

Pastor or Clerk: Will you maintain the necessary confidentiality of this task, even when family members are concerned?
PNC: WE WILL

(Family members of the committee members will be asked to stand.)

Pastor or Clerk: You are also assuming a task because you will probably have to give up time with the members of your family and, perhaps, assume some of his/her other obligations. Will you answer these questions?

Will you try to bear with demands on your family members' time and strength?

Family Members: WE WILL.

Pastor or Clerk: Will you respect the need for confidentiality?

Family Members: WE WILL.

(The congregation will be asked to stand.)

Pastor or Clerk: This committee is laboring on behalf of the entire congregation and needs its support and encouragement. Will you answer these questions?

Will you remember these committee members in your thoughts and prayers in the months ahead?

Congregation: WE WILL.

Pastor or Clerk: Will you seek to be patient if the search process seems slow?

Congregation: WE WILL.

Pastor or Clerk: Will you, relying upon the Holy Spirit, resist forming images of what the pastor should look like or be like, trusting the committee's skills and intentions to seek worthy qualities of ministry?

Congregation: WE WILL.

Pastor or Clerk: Will you respect the need for confidentiality in this search process?

Congregation: WE WILL.

Pastor or Clerk: Will you if you are responsible for the recruitment of workers in the church, try to release these members from other tasks during their tenure on this committee?

Congregation: WE WILL.

Pastor or Clerk: Let us pray: Almighty God: How many are the ways we serve you within your Church! We thank you for these persons who have pledged themselves to this task of seeking a leader for this congregation. Enlarge their gifts and help them to seek your will. Together, we now dedicate ourselves to them and to you, that we may fulfill our mission faithfully and be your joyful people. Through Christ we pray. Amen.

✦ **ORIENTATION OF THE PASTOR NOMINATING COMMITTEE**

The Liaison should discuss the following items with the Pastor Nominating Committee.

- ☐ Overview the work of the Committee.
- ☐ Discuss budget expenses for the committee.
- ☐ Discuss the role of the Liaison and that you must be notified of every meeting.
- ☐ Discuss the care that must be taken to consider candidates without regard to race, ethnic origin, age, gender, physical disability, or marital status. Distribute AA/EEO guidelines.
- ☐ Discuss need for confidentiality.
- ☐ Discuss need for a regular meeting time.
- ☐ Discuss need to make this committee's work a priority - attendance at meetings, etc.
- ☐ Discuss decision-making patterns the committee will use (consensus/unanimous, majority vote). Stress that when it comes time to vote on extending a call to a candidate to become pastor, that the votes of the committee must be unanimous.
- ☐ Discuss the relationships of the committee with session, pastors, and congregation.
- ☐ Select officers for the committee: Chairperson, Vice-Chairperson, and Clerk.
- ☐ Discuss strategies for communicating with the congregation throughout the process.
- ☐ Provide a copy of the minimum compensation and benefits for pastoral leaders that are required by the Presbytery. (Section 3)
- ☐ Discuss housing and salary challenges (moving expenses, creative ideas such as shared equity)
- ☐ Explain the Ministry Information Form (MIF) and provide a copy of a blank MIF for the moderator. This can be found on the PCUSA website.
- ☐ Discuss the On-line Church Leadership Connection
- ☐ If the Session has completed the “Critical Questions” assessment, a mission study, or other assessment of the congregation, make sure that copies of the Final Report are available.
 - This information will be the primary resource document for completing the Ministry Information Form.
- ☐ Review what happens next: completion of the MIF, presenting it to the Session for approval and COL for endorsement.

✦ **AS THE NEED ARISES AT LATER MEETINGS OF THE PNC**

- ☐ Discuss strategies for:
 - handling Personal Information Forms (PIFs) reading and taking notes on PIFs
 - listening and taking notes on sermons
 - using supplemental questions
 - conducting interviews via the phone or online.
 - conducting in person interviews
 - conducting reference checks (getting release forms)
 - requesting “executive level checks” on prospective candidates before they are invited to come for an interview
 - planning the weekend interview visit (provide sample schedule)
- ☐ Discuss the need to let ministers know that they are not being considered in a timely manner through careful, considerate, personalized responses.
- ☐ COL conducts separate “Fitness and Suitability interviews” with all prospective candidates. (a two-hour time is needed). The COL interview team must be provided with a MIF from the Church and PIF of the candidate for review, prior to the interview. NOTE: If the person under consideration is not ordained, the COL must also be informed of this fact.
- ☐ Examining Team or Liaisons contact PNC immediately of any concerns that may prevent the church from calling a particular candidate.
- ☐ PNC unanimously selects a candidate, negotiates terms, and notifies the COL that it is ready to present a candidate.
- ☐ PNC must work according to the Presbytery AA/EEO guidelines.
- ☐ If the search is for an Associate, the Liaisons should meet with the Head of Staff to outline the process and share with him/her a copy of the “Guidelines for Involvement of Head of Staff in Selection of Associate Pastor.”

SOME SUGGESTIONS FOR PASTOR NOMINATING COMMITTEES

The following suggestions are offered by the Commission on Leadership to the Pastor Nominating Committees of this presbytery. It is our hope they might be adapted and prove useful as PNC's do the important work of seeking pastoral leadership for their congregation.

Helpful Reminders regarding the Ministry Information Form:

1. The MIF is the PNC's calling card.
 - a. It is designed to introduce the congregation to those who are seeking new ministry opportunities.
 - b. It is essential that the MIF be well-written. Learnings from congregational mission studies, surveys, and other resources will provide the significant information for the writing of this document.
 - c. The MIF must make a good first impression!
 - d. Important Steps:
 - i. Before being circulated, the MIF shall be approved by both the session and the Commission on Leadership.
 - ii. Commission approval may be done by the Co-chairpersons or individuals designated by the commission's leadership.
 - iii. The PNC will enter the MIF into the Church Leadership Connection's on-line system. Passwords can be secured from one of the COL Co-chairs.
 - iv. The Church Leadership Connection is not the only way that the Personal Information Forms (PIFs) of prospective candidates can be secured. PNCs are encouraged to consider communicating with the Presbytery Leaders in other presbyteries, the Presbyterian Seminaries, and through church-wide publications, including this presbytery's Valley Bridge.
 - e. References: The references listed on the MIF must not be church members. Since only PNC members should be in contact with a potential candidate.

Reviewing Personal Information Forms (PIF)

As the PNC reviews the PIFs it receives, it will prove very helpful to the process if the committee establishes a process for evaluating the individuals whose PIFs have been received.

This is one suggestion:

PIF rating considerations - Rate the individual from 1 (poor or unacceptable) to 5 (excellent, desirable) on some, or all, of the following criteria (or establish criteria of your own)

- Evidence of general professional growth
- Cultural and educational background
- Apparent administrative ability
- Community service
- Job performance (pastorates past and present)
- Theological viewpoint (degree to which it is expressed with originality and clarity; and reasonably reflects my/our expectations)
- Evidence of pastoral interest, warmth, and concern
- Preaching
- Interest and involvement in Christian education
- Imagination and resourcefulness
- Problem-solving ability
- Conflict-management ability
- Leadership style
- How the individual matches with the congregation's needs

Here is another suggestion:

From your Ministry Information Form (MIF), make a list of mandatory qualifications and desirable qualifications as a committee. Use this list to rate each candidate, as above.

Reference Checks

1. Remember to get permission to contact the references listed on the PIF.
2. Do not check references which come from other sources besides the candidate without obtaining the candidate's permission.
3. If possible, have at least two people participate in the reference-check calls.
4. Develop a list of questions which you will ask all references. Some suggestions:
 - *How do you know the candidate?*
 - *What are the candidate's pastoral strengths?*
 - *What are possible areas of growth for this candidate?*
 - *What questions would you suggest we ask the candidate?*
 - *If the candidate is not pastor to the reference, you might wish to ask the reference – "Would you want this person as your pastor?"*

Interviewing Prospective Candidates

1. Ask everyone the same questions.
2. Determine in advance who will ask each question.
3. Ask open-ended questions
4. Allow time for the prospective candidate to ask questions, and take note of the questions that they ask.
5. Use the interview time efficiently.
6. Avoid:
 - a. Idle chatter
 - b. Questions with “yes”/”no” answers.
 - c. Questions which can only be answered with inside information.
 - d. Questions which require a dissertation.
 - e. Questions about plans for marriage/family/spouse’s work.

Possible Questions

1. Tell us about your faith journey.
2. What has been most satisfying in your ministry thus far?
3. What has been most frustrating?
4. How do you train/equip/empower members of the congregation to share in ministry?
5. How do you work with staff?
6. How do you help members grow spiritually?
7. How do you prepare sermons?
8. Why are you seeking a new call now?
9. Describe a conflict situation which you had responsibility for managing.
10. How do you care for yourself? How do you play? How do you nurture your own spiritual life?
11. In what area of ministry are you most intentional about growing?

“ON CALLING A PASTOR”: Helpful References

The Presbyterian Church (USA) has created a guide entitled *On Calling a Pastor* for use by congregations engaged in the pastoral search process.

[https://www.pcusa.org/site_media/media/uploads/clc/pdfs/the_revised_on_calling_a_pastor_manual_march 2015.pdf](https://www.pcusa.org/site_media/media/uploads/clc/pdfs/the_revised_on_calling_a_pastor_manual_march_2015.pdf)

The following sections from **Part Five – Searching for a Pastor** may prove to be helpful to a search committee:

- Using the Church Leadership Connection – p. 27
- Writing the Ministry Information Form – pp. 28-33
- Evaluating PIFs (Personal Information Forms – pp. 36-38
- Interview Questions – p. 38
- Reference Checks – pp. 38-39

“CRITICAL QUESTIONS”
STRATEGIC PLANNING FOR CHURCHES SEEKING A PASTOR
*(Adapted from resources of the Presbytery of Denver for use by congregations
in the Presbytery of Minnesota Valleys)*

This is a time in the life of the church for this congregation to consider the way the church functions in the way of activities to support the congregation in fellowship, worship, service, etc. Before this congregation moves forward in its search for new pastoral leadership, it is imperative that the congregation, led by its Session, step back, and look at itself. The following process replaces the laborious and time-consuming mission study process that many presbyteries, including ours, previously required of all churches seeking a pastor. This process is designed to help congregations prepare for a successful search.

The questions presented here are the kind of questions that will be asked by potential candidates. These questions can be answered by the session or the Pastor Nominating Committee (PNC) or a combination of both. Developing answers will help the church and PNC as you enter the interviewing process. We leave it up to each session and PNC to gather the resources needed to answer the questions. You may need the input of the congregation or other resources available in your community. We ask you to answer at least 10 of these questions. The answers should be presented to the session for their input and approval.

The Commission on Leadership will look at the answers to determine if you as a congregation are ready to move forward in the search process. This process is intended to create an opportunity for creative, extensive dialogue within your congregation, Session and PNC. If the Session and/or PNC are not able to fully answer these questions, the Commission on Leadership may determine that a complete and more detailed Mission Study would better satisfy the needs of your congregation.

Completion and approval of this exercise is required of a congregation before a PNC may be formed.

These “Critical Questions” look at these activities and assesses how these are appropriate for the congregation and a statement of goals for future growth. The answers to the Questions provide a vehicle for your congregation to review its strengths, weaknesses and to prioritize what it feels is the actual purpose of your church, and what type of Pastor you will need for your future.

This exercise has several functions:

1. They allow a church (congregation and/or leadership) to think about direction and emphasis in effort and resources for the future.
2. It is the basis for part of the Ministry Information Form (MIF) that will be submitted to the Church Leadership Connection as part of the pastor search process.
3. It allows a pastor nominating committee to evaluate a candidate in terms of his/her strengths and interests in the areas of the work to be accomplished at the church.
4. Sent to a candidate, it allows the applicant to evaluate the fit of the church and its goals with their personal gifts and interests.
5. It serves as a tool for the session and pastoral staff to assess the accomplishments and discuss programs and staffing to be changed/deleted due to circumstances.

The Critical Questions:

Offer as many specific examples as you are able.

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?
3. What sets it apart from churches of other denominations in your neighborhood?
4. What demographic information about your community will shape the next five years of ministry?
5. Why do people join your church? Why do they stay? Why don't they join? (If you don't know, what's your best guess?)
6. Who is your target audience? Who is your ideal new member? What are you currently doing as a congregation to reach out to that target audience?
7. What issues of faith are engaging the congregation? What is exciting people theologically?
8. What do you see as the role of the pastor? Describe your previous called pastor – what were his/her strengths and weaknesses? How did he/she divide his time among such things as worship, teaching, pastoral care, administration, and church growth?
9. 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?
10. What is the current relationship among staff, session, and congregation? Would you like those relationships to change with the new pastor? If so, how?
11. What do you see as areas of growth and challenge in the next few years?
12. What programs/areas of your church life are calling cards for your church? Which programs/areas need to be ended?
13. What has been your most energetic dispute? Has the dispute found resolution? If so, how was it accomplished? If not, how will it be resolved before the new pastor arrives?
14. What one question do you feel is missing from this document? Ask it; and then answer it!

**EQUAL OPPORTUNITY FOR SERVICE POLICY:
Employment Opportunity (EEO) and Affirmative Action (AA):
Including All of God's Gifted People in Ministry**

F-1.0403 Unity in Diversity

"As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Gal. 3:27–29).

The unity of believers in Christ is reflected in the rich diversity of the Church's membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (USA) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution.

- The PC (USA) is committed to equal opportunity for service. This commitment is not based on secular law but on the higher standards of our constitution.
- In completing a ministry information form (MIF) to search for a pastor, the pastor nominating committee (PNC) of a congregation will be asked to affirm their commitment to undertake the search for a pastor in manner consistent with the standards of our constitution.
- The presbytery, which shall determine the process for calling a pastor within the presbytery, may wish to consider how this commitment to equal opportunity for service will be carried out in the pastoral search process.

Early in the vacancy period, the Commission on Leadership liaison should present and discuss the policy of the Presbyterian Church (U.S.A.) and the presbytery to provide equal employment opportunity for all qualified persons; to prohibit discrimination in employment based upon racial ethnic group, sex, age, disability, or marital condition; and to correct any existent patterns of discrimination.

The COL liaison should recommend that the composition for the Pastor Nominating Committee should reflect the composition of the congregation -- including age, sex, marital status, race, socioeconomic status, and theological diversity.

The COL liaison will be available to assist the Pastor Nominating Committee in developing criteria for the selection of the pastor which are not discriminatory: based on racial ethnicity, age, sex, marital condition, or disability. It may be helpful to explore feelings and perceptions about this in a non-judgmental way -- allowing folks to discuss the unfamiliarity, to ask questions, and to express concerns. Search committees often say things like, "We have nothing against a woman pastor, but our congregation just isn't ready for that yet." Those are often the PNCs that bring forth a woman nominee with excitement, if they are handled in a supportive way by presbytery representatives.

When the Ministry Information Form is being completed, the PNC Chair and presbytery liaison will need to be able to sign with integrity:

Has the presbytery's Commission on Leadership thus counseled with the Pastor Nominating Committee regarding Equal Employment Opportunity? Yes _____ No _____

Each Pastor Nominating Committee is expected to undertake its search for a minister in a manner consistent with the good news that in the Church "...as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Has the Pastor Nominating Committee affirmed to the presbytery Commission on Leadership its intention to follow the Form of Government in this regard? Yes _____ No _____

Assist the Pastor Nominating Committee in screening personal information forms to determine that applications from persons in the protected categories have been received and seriously considered. It is important to stress that every PNC member should see every PIF received, not allow the Chairperson to do initial sorting. It is helpful to hold the PNC accountable by asking, "How many women, racial ethnic candidates have you considered?"

Be sure the Pastor Nominating Committee knows that they may ask specifically for Personal Information Forms of persons from the protected categories if they have not previously received them. Urge the Pastor Nominating Committee to interview qualified persons from the protected categories.

When the call is finalized, it is requested that the COL shall report to the presbytery the steps in implementation taken by the calling group. To that end, the PNC shall complete and submit to the COL, an "Equal Employment Opportunity in Ministry Report on Pastoral Search Process" form.

EQUAL EMPLOYMENT OPPORTUNITY IN MINISTRY
Report on Pastoral Search Process
To be completed and submitted to the Stated Clerk at the completion of the Pastoral Search

To: Presbytery of _____

From: _____
Name of Church, City, State

Title of Position Filled: _____

Name of Person Called: _____

Check all that apply:

Racial/Ethnic: _____

Woman: _____

Other: _____ Specify: _____

	Total Number	Racial-Ethnic	Women
PIFs Received			
Phone Interviews			
Heard Preach			
Face-to-Face Interviews			
Offered the Position			

Signed _____
PNC Chairperson

Date

Signed _____
COL Liaison

Date

GUIDANCE FOR THE INTERVIEW PROCESS

Before you meet with any candidate:

- Every member of the PNC should read the PIF thoroughly and score the candidate based on criteria your committee has set for its future leader.
- Compare the PIF with your MIF:
 - Does this person's experience and skills match what you are seeking?
 - Have they lived and worked in a setting like yours?
 - Do they have the years of experience you are seeking?
 - Do they exhibit skills that you need?
 - Do the pastoral activities ratings match yours closely?
- Review other materials the candidate may send you—video or audio tapes of sermons, bulletin, newsletters, etc.
- Do **thorough** reference checking.
 - Call each of the references listed and ask both general questions and questions that your PNC has developed about this person.
 - Before inviting a prospective candidate to come for a face-to-face visit, ask your COL liaison to ask the Presbytery Leader to do the presbytery-to-presbytery reference check. This will tell you about any serious problems before you invest time, money, and yourselves in a candidate. It will also help you gather information and know what questions you need specially to ask this candidate.
- Prepare for the interview.
 - What information do you want and need to evaluate this person as your future leader?
 - What questions will be asked and who will ask them?
 - What information will the candidate want to know about your church and community?
 - Gather this information before the interview.
 - Come to consensus as a committee so that you convey clarity and harmony.
 - Be clear about the job you are asking your new leader to do and the type of person you are seeking.
 - Interviews are not the time for the committee to sort out their differences over the body of an unsuspecting candidate! Be clear about your process for decision-making—what are the steps you will go through? What is your approximate timeline?
 - The COL liaison might offer to be the subject of a mock interview for the committee so they can practice, get feedback, and get the “first interview” over with.
 - The PNC should be careful to establish a hospitable and comfortable atmosphere during the interview - think about appearances, seating, time, comfort, etc.
 - The candidate should ideally stay at a neutral site like a hotel, so she/he can have time apart from the committee.

- What about questions that cannot be asked?

Neither civil nor church law mandate prohibited questions. Many Presbyterians who serve on PNCs are familiar with secular employment practices where it is illegal to ask certain questions of a prospective employee. Because the ministries of the Church belong to the Church, the rules are different for search committees interviewing church professionals. Search committees and presbyteries have the right and responsibility to ask questions that will help them determine “fitness for office.”

From Fred Jenkins, Director – Office of Constitutional Services (Excerpt from PCUSA Polity Reflection #19, July 1998)

6. Q. What may those who examine church officers do?

- A. Each examining body, a CPM, COM, PNC, Nominating Committee, Session, or Presbytery decides its own procedures, as it does now. They may ask what is necessary to satisfy themselves of the fitness, or lack of fitness of the person for the church office under consideration. The committee may not discriminate solely based on sexual orientation. Each examining body decides when it is satisfied, but may be subject to administrative review or judicial review. For example, see the judicial decision in Bedford-Central Church v. Presbytery of New York City, Minutes 1987 page 119 in which the decision of the candidates’ committee received administrative review on the floor of presbytery and the presbytery’s decision subsequently received judicial review.

Applicants, especially candidates, need to understand that religious institutions are permitted to discriminate based on religious belief and may enforce standards of character that apply to a person’s private life to a degree that is not legally permitted in secular occupations and professions.

Given this legal environment, COMs and PNCs should, above all, exercise Christianity, common sense, and Presbyterian decency and order as they seek to discern the call to a leader for God’s people.

Please remember: there are some questions that may be considered inappropriate: Are you married? What does your spouse do? Will your children be attending our public schools? These may be sneaky ways of trying to get at information which is irrelevant - or prejudicial. While the secular law may not pay attention, our own ethical code should demand that all questions address “bona fide” criteria for employment.

- Why is committee consensus important?

A divided committee will likely be indicative of a divided congregational vote. It is best to work out the issues in committee rather than on the floor of a congregational meeting while the expectant candidate is waiting in the hall.

REFERENCE CHECKS

Guidance for The Commission on Leadership and Pastor Nominating Committees

On what grounds do COLs or PNCs have the right to screen out candidates?

Employment as a Presbyterian minister is not a right. Courts have established that the ministries of the Church of Jesus Christ belong to the Church and tasks are assigned to particular persons for the service of its members and the world. The Church must make such assignment responsibly.

What questions should a Pastor Nominating Committee ask of a reference?

It is appropriate and important to ask questions related to the candidate's skills and experience that relate to the position being filled. Such questions might be: "Tell me about John Doe's worship leadership" or "How does John deal with conflict?" It is important to ask references to respond only based on first-hand knowledge. It is usually helpful to tell the reference a bit about the congregation, community, and position for which the candidate is being considered.

Are there other questions that a COL member or Presbytery Leader should ask?

- "Why is John Doe leaving his present position?"
- "Are there any things about John that negatively affect his ability to do ministry?"
- "Would you welcome John to serve in a similar position in your presbytery?"

Are there questions that are prohibited?

Neither civil nor church law mandate prohibited questions. Many Presbyterians who serve on PNCs are familiar with secular employment practices where it is illegal to ask certain questions of a prospective employee. Because the ministries of the Church belong to the Church, the rules are different for search committees considering church professionals.

What do you do when a PIF does not contain the sexual misconduct signoff section or Stated Clerk's signature?

Ask the candidate for a complete PIF or do not consider them further.

What do you do when a candidate is not able to sign the sexual misconduct statement (see below) in the affirmative?

[I certify by the signature below that no civil, criminal, ecclesiastical complaint has ever been sustained* or is pending* against me for sexual misconduct; and that 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, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.]

- **For PNCs** - Turn this matter over to your Presbytery Leader or COL Co-Chair and trust their advice.
- **For Presbytery Leaders and COL Co-Chairs** - Talk to the Executive Presbyter, the Stated Clerk, and/or the COM Chair in the presbyteries where the person has served. If the person has undergone counseling related to this issue, ask for a release and obtain a copy of a report from the counselor. Weigh all this information carefully and prayerfully before responding to the PNC.

What are secondary references?

These are persons who are not listed by the candidate, but are suggested by others or contacted because they are thought to have knowledge of the candidate. Presbytery Leaders, Stated Clerks, COM Moderators, and CPM Moderators do NOT fall in this category. They are automatically used as references because of their roles and no authorization is needed from the candidate to consult with them.

Under what circumstances is it appropriate for PNC members to contact secondary references?

Secondary references should only be contacted when the candidate has given permission. Under no circumstances should a PNC contact members of a pastor's present congregation without her or his permission to do so.

When is the best time for reference checking to be done in a search process?

It is wise **for a PNC** to do reference checks as soon as they know that the candidate is available and interested in being considered.

It is wise **for a presbytery** (COL, COM, EP, Stated Clerk) to do "presbytery-to-presbytery 'executive level'" reference checks before the candidate comes to the community for an interview. If difficulties are found, it is easier for everyone if that is known early in the process. Because of the time involved, it is beneficial if the PNC has narrowed its search to 3-5 finalists before presbytery is asked to check references.

When a presbytery check reveals negative information, what should COL or staff share with a PNC about a negative reference?

If the information leads the COL Co-Chairperson or staff to have serious doubts about the candidate's ability to do effective ministry in the particular calling church, they should share those concerns as a consultant, giving specific areas of ministry where they see potential difficulty. If reliable information is of such a serious nature that the candidate should not be considered further, the PNC should be told that, and the COL must determine whether they are willing to consider the candidate further.

What are background checks?

Background checks are assessments of a candidate's character and fitness for employment. They may include checks of employment, credit, criminal, and motor vehicle records. They also include fulfilling the requirements of Minnesota Statute 604.20.

What precautions should individual COL members or staff persons take to minimize risk for references they give or information they fail to give?

- Give references when you can think clearly and be focused. It is OK to ask the caller for an appointment to give the reference when you are at your best.
- Be sure of the identity and role of the caller and note it.
- Also, make notes about the date, time, and content of your conversation.
- Find out a bit about the ministry context to which the candidate is seeking a call and evaluate what you know in light of that prospective context
- Be sure you have reliable information. Do not share rumors or impressions that cannot be substantiated.
- Be sure you have specific information to back up negative reference.
- If there are serious concerns about a person, say so! You are responsible if you fail to share important information. Even if the receiving presbytery fails to do reference checks, the sending presbytery gives an affirmative reference by the action of transferring.

MODEL LETTER TO SECURE APPROVAL OF A SECONDARY REFERENCE

Dear (Candidate):

Your name is being considered by our committee for the position of _____.

In accordance with the policy of our presbytery (synod), we are asking if we may contact other persons than those you have named in your Personal Information Form as suitable references. Ordinarily such additional references will include the Executive Presbyter, Associate Executives, and the chairperson or other designated member of the Committee on Ministry of your presbytery of membership. We have selected these specific persons as we believe they are able to have accurate knowledge about your professional career in relation to the presbytery.

We may also contact secondary references who are suggested in conversations with your primary references.

Please respond to us as soon as possible by completing the enclosed form.

Very truly yours,

Secretary/Chairperson

MODEL PHONE CALL TO SECURE APPROVAL OF A SECONDARY REFERENCE

Committee Member: Mr. /Ms. Jones, this is _____, a member of the Pastor Nominating Committee of _____ Presbyterian Church in _____, Minnesota.

Response:

Committee Member: We are interested in considering you as a candidate for our position.

Response:

Committee Member: At the present time we are beginning to contact your primary references. However, we are also considering talking to other persons than the three or four you have on your PIF. The purpose of this phone call is to get permission to contact those secondary references. Such additional references will possibly include your Executive Presbyter, Associate Executives, and the chairperson or other designated member of your Committee on Ministry. There may be others beyond those with whom we would like to talk.

Response:

Committee Member: If there are names you would like to give me now on the phone, which would be helpful to us.

Response:

Committee Member: If there are persons or groups that you do not want us to contact at this time, would you please let me know.

Response:

Committee Member: I am going to send you a copy of a permission form I would like you to sign so we can have it as part of our file. We want to be clear that we have your permission in doing this.

Response:

Committee Member: Thank you very much for your help in our search process.

**MODEL FORM FOR CANDIDATE TO GIVE
APPROVAL FOR CHECKING SECONDARY REFERENCES**

Date _____

I understand that the Search Committee of _____ may be contacting
secondary references not listed on my Personal Information Form.

You have my permission to:

1. Contact any and all references as you see fit and think necessary.
_____ (please initial)
2. Contact only the following secondary references (list names and addresses on back).
_____ (please initial)
3. Contact any and all references except the following (list names or groups on the back).
_____ (please initial)

Signed _____

Please return this form to:

Secretary/Chairperson
Search Committee

_____, Minnesota

BACKGROUND CHECK GUIDELINES

The Presbytery of Minnesota Valleys

The policy of the Presbytery of Minnesota Valleys is to conduct criminal background checks, including fulfilling the requirements of Minnesota Statute 604.20, on all Ministers of the Word and Sacrament, and all Commissioned Pastors, to affirm the individual's character and fitness for employment in a congregation of this presbytery, and as a condition of membership in the Presbytery of Minnesota Valleys. The background checks will be handled at the direction of the Commission on Leadership, through the presbytery office.

The local churches are responsible for background checks on all paid employees and volunteers subject to screening.

The Stated Clerk, the Presbytery Leader, and the Moderator(s) of the Commission on Leadership shall be solely authorized to view the background reports.

Information gained from the background checks will be held in the strictest of confidence. The background check report shall be the sole property of the Presbytery of Minnesota Valleys.

No background check may be commenced without the written consent of the Minister of the Word and Sacrament or Commissioned Pastor (also known as Commissioned Ruling Elder). The consent form will be found on the following pages in this manual.

Adverse information regarding sexual misconduct, abuse, or child sexual abuse will be discussed with the individual and appropriate action taken. Other adverse findings will be treated as pastoral issues.

BACKGROUND INVESTIGATION CONSENT
The Presbytery of Minnesota Valleys

I, _____, hereby authorize the Presbytery of Minnesota Valleys and/or its agents to make an independent investigation of my background for criminal activity. This investigation may include criminal and police records, including those maintained by both public and private organizations and all public records.

I understand that this investigation is pursuant to policies adopted by the Presbytery of Minnesota Valleys and found in the presbytery's Manual of Operations. I further understand that this policy is a condition for continuing membership in the Presbytery of Minnesota Valleys.

I understand that adverse information regarding sexual misconduct, abuse, or child sexual abuse may result in disciplinary action against me.

I authorize the Presbytery of Minnesota Valleys to conduct a criminal background investigation of my history over the past ten years.

The following is my true and complete legal name, and all information is true and correct to the best of my knowledge.

Full Name (Printed)

Maiden Name or Other Names Used

Social Security Number

Gender

Date of Birth

Driver's License Number

State

Present Street Address

County

City/State/Zip

Phone

Email

Signed _____

THE FITNESS AND SUITABILITY INTERVIEW

Becoming a Member of The Presbytery of Minnesota Valleys:

Fitness and Suitability Interview Philosophy:

This interview enables the Commission on to garner a sense of who our prospective pastoral leaders are and how they might conduct themselves once they are on the field. Although the Book of Order allows for the possibility, there is not a sense here that we are seeking to prohibit someone from entering the presbytery, only that we might be better prepared to anticipate and interact with individuals who serve in ministry in Minnesota Valleys Presbytery.

Ideally, this interview will be conducted by a minimum of two persons, one of whom shall be a current member of the Commission on Leadership.

A potential new member of the presbytery, whether a candidate for ministry or an ordained Minister of the Word and Sacrament, should provide the Commission on Leadership with a copy of their PIF prior to the interview. If it is not a part of the PIF, the prospective pastor should provide a copy of their Statement of Faith.

We recommend that during the interview the prospective pastor not be given a copy of the questions because one of the things which you are assessing is this person's ability to think on their feet to converse with spontaneity. Committee members should each have a copy and use the sheet to make notes.

What we might be assessing in this interview are things like:

- Is this a lone ranger?
- Do we have someone here who will likely be an advocate for the presbytery or someone who will engender estrangement from the presbytery?
- Does this appear to be someone who knows it all and is authoritarian in attitude?
- Are we seeing someone who might serve the larger church in some specific area?
- Did anything come up in the interview which the Presbytery Nominating Committee ought to be made aware?
- Is this person's theology and practice, Presbyterian?

Once the interview is completed, the prospective pastor should be excused; and the committee members should collaborate their impressions. One of the Fitness and Suitability interview members should collect notes and make a formal report which would be put in the committee's file. The report will be mailed to the Moderator of the Commission on Leadership.

We recommend that the Fitness and Suitability interview take place at a neutral site where privacy can happen.

Fitness and Suitability Interview Guidelines:

(Adopted by the Committee on Ministry, February 2, 2009)

1. Begin with prayer, introductions. Ask a few questions about the Candidate's Statement of Faith, including their sharing something of their spiritual journey, and possibly something which is key or central to their theology.
2. Questions for the interview will vary depending on circumstances, but may include the following or similar questions:
 - a. Please talk to us about your sense of call to ordained ministry.
 - b. What draws you to this new congregation?
 - c. What in your experience prepares you to serve this congregation well?
 - d. What energizes you as you think about becoming the pastor of this congregation?
 - e. What concerns you?
 - f. What leads you to seek a new call at this point? (If the candidate is a Minister of the Word and Sacrament serving as a pastor)
 - g. How do you anticipate serving in this presbytery?
3. Ask how they plan to approach their self-care: days off, what they see as appropriate work hours a week, how they approach their continuing education, their concept of Sabbath, etc.
4. "Can you answer all the ordination and installation questions with confidence and a clear conscience?" An alternative question: "Do you hold any scruples, or any points of departure, from the beliefs or requirements outlined in the church constitution for ordained officers?"
5. Talk about the culture and character of the presbytery (any packets of information to give?).
6. Invite the person being interviewed to ask any questions that they might have.

THE PASTORAL CALL
(For Pastor, Co-Pastor, Associate Pastor, Designated Pastor)
The Presbytery of Minnesota Valleys, Presbyterian Church (USA)

The _____ Presbyterian Church of _____
belonging to the Presbytery of Minnesota Valleys, being well satisfied with your qualification for ministry and
confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual
interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you,

_____ (Name)
to undertake the office of _____ in this congregation, beginning
_____, promising you in the discharge of your duty all proper support encouragement and
allegiance in the Lord.

That you may be free to devote full-time (part-time) to the ministry of Word and Sacrament among us, we promise
and obligate ourselves to pay you in regular monthly payments the following effective salary and following vouchered
expenses (fill in those which are agreed to):

Effective salary

Cash Salary	\$ _____
Fair rental value of manse	\$ _____
Housing Allowance	\$ _____
Utilities Allowance	\$ _____
Deferred Compensation	\$ _____
Other allowances	\$ _____
Total	\$ _____

Reimbursable expenses (by voucher)

Automobile expense (IRS rate)	\$ _____
Business/professional expenses	\$ _____
SECA Supplement (up to 50%)	\$ _____
Continuing Education	\$ _____
Other allowances	\$ _____
Moving Costs (up to)	\$ _____
(as of 1/1/19 this is taxable income)	

Benefits

Full medical, pension, disability, and death benefit coverage under the Board of Pensions

Paid Vacation of _____ weeks annually, including Sundays (4 Weeks Minimum)

Paid Continuing Education of _____ weeks annually (2 Weeks Minimum), cumulative for three years maximum.

Paid maternity leave of 6 Weeks. Paid paternity leave of 4 weeks

We further promise and obligate ourselves to review with you annually the adequacy of this compensation.

In the seventh year of service, the congregation may provide for a three-month Clergy Renewal Leave/Sabbatical
Leave, continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

In testimony, whereof we have subscribed our names this _____ day of _____, 20____.

Having moderated the congregational meeting which extended this call for ministerial services, I do certify that the call has been made in all respect according to the presbytery policy and the Form of Government, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

Vote of the congregation at the meeting was _____ in favor of the candidate and _____ opposed.

(Signed) _____, moderator of the meeting

Certification of Call

ACTION BY PRESBYTERY OF CALL

The Presbytery of _____ has reviewed and approved this call.

Date of action _____ (Signed) _____
Stated Clerk or Authorized Signer

This is to certify that I have received and accepted the call.

Date of action _____ (Signed) _____
Pastoral Leader

***Complete and sign at least three original copies. When all parties have signed, an original copy goes to
1) the minister, 2) the calling church or churches, and 3) the presbytery***

DOCKET FOR CONGREGATIONAL MEETING TO ELECT A PASTOR

The moderator of the session, or another minister of Minnesota Valleys Presbytery appointed by the moderator, shall preside. The Clerk of Session or a session designated substitute shall act as secretary. Tellers as well as ballot blanks shall be arranged prior to the meeting.

1. Call to order.
2. Open with prayer.
3. Declare the meeting to be in order if it has been properly called and a quorum is present.
4. State the purpose of the meeting:
“To decide whether a Call should be extended to _____ to become the (pastor, co-pastor, associate pastor, etc.) of the _____ Church of _____.”
5. Introduce the moderator of the Pastor Nominating Committee (PNC) who in turn will recognize the members of the committee and give a resume of the candidate.
6. Personal statements by the candidate (if present) and his/her spouse would be appropriate at this time.
7. If there are any outstanding references or recommendations, it would be appropriate for them to be read or mentioned at this time, if confidentiality permits.
8. The Terms of Call shall be read.
9. A summary of the agreed upon job description shall be given.
10. Information concerning the candidate’s availability should be given (when they could arrive on the field of service, when their responsibilities would begin, etc.).
11. Plans for ordination and/or installation, if in place, should be mentioned or discussed. The moderator should make it clear that installation is a presbytery event. (See Ordination-Installation Service Information Sheet.) This issue should have been discussed with the session, but the COL liaison may need to be certain the moderator has this information.
12. Excuse the candidate (if present) and his/her spouse/family from the meeting.
13. State the motion:
 - a. “Is there a motion that the congregation of the _____ Church of _____ call _____ to be their pastor according to the Terms of Call and summary job description as stated at this meeting?”
 - b. “Does someone second this motion?”
 - c. “Is there any discussion or questions?”
 - d. When the above discussion/questions are concluded, vote by written ballots which have been distributed to those members entitled to vote.

e. Instruct the tellers to collect and count the ballots. When finished, the count is reported to the congregation.

Number of votes in concurrence _____

Number of votes in non-concurrence _____

14. Invite the candidate to hear the report (if present).

15. Ask the candidate to state his/her acceptance (if present and ready).

16. State motion to authorize two or more persons (often the PNC) to sign the Call:

“Is there a motion to authorize _____, _____, _____,
_____ to sign the Call?” The signed Call forms are to be sent to the Stated Clerk of Minnesota
Valleys Presbytery.

17. State motion to take action to discharge PNC:

“Is there a motion to discharge with appreciation the Pastor Nominating Committee following the installation of
the new pastor?”

18. Closing prayer.

19. Pronounce Benediction.

ORDINATION/INSTALLATION SERVICE INFORMATION SHEET

The Presbytery of Minnesota Valleys

It is the responsibility of the Commission on Leadership Liaison to coordinate the Ordination/ Installation Service in close consultation with the Pastor-Elect. They shall also be responsible for contacting persons to serve on the Commission and to seek approval of this Commission from the Commission on Leadership.

The Presbytery of Minnesota Valleys takes seriously the need to begin new pastoral ministries with services of worship that are appropriate, dignified, and in full compliance with the Constitution of the Presbyterian Church (U.S.A.). The service needs to be planned far enough in advance for adequate publicity as well as at a time and day that will enable full participation by members of the Presbytery.

In planning for this service, be aware of the following guidelines:

1. The membership of the Administrative Commission for the Ordination/Installation of Ministers of Word and Sacrament shall be in accordance with G-3.0109b. The form for “APPOINTMENT OF A COMMISSION FOR ORDINATION/INSTALLATION OF A MINISTER OF THE WORD AND SACRAMENT” shall be completed and submitted to a Co-chair of Commission on Leadership for action by the commission. Copies of this form shall be given to the Moderator and Stated Clerk of The Presbytery of Minnesota Valleys. One copy of the form shall be retained by the church/Pastor-Elect for use in preparing the worship bulletin and possible news articles.
2. The Pastor-Elect, along with the calling church’s Clerk of Session and in consultation with COL Liaison shall have the responsibility for the preparation of the order of the service of worship. The intended order of worship shall be in the hands of the Commission on Leadership Liaison no later than two weeks prior to the service.
3. The Pastor-Elect shall have the responsibility of notifying in a timely manner all members of the Administrative Commission as to the date and time of the service as well as their particular duties as part of the service.
4. The sermon ordinarily should not exceed fifteen (15) minutes.
5. The charges to the congregation and to the pastor should ordinarily not exceed five (5) minutes each.
6. It is appropriate that the congregation be given an opportunity to confess their faith by using an appropriate creed, or a portion of a creed, from the *Book of Confessions*.
7. An elder from the calling church, who will be a member of the Administrative Commission, shall ask the constitutional questions required of the congregation (W-4.4006).
8. An offering will be received. A notice in the bulletin shall explain that the money received will be used by the Presbytery’s Commission on Leadership for support of those under care of the presbytery. This offering shall be counted by representative of the hosting church, then transmitted to the presbytery office by the church.
9. The charges to the pastor and to the congregation are ordinarily given by members of the Presbytery of Minnesota Valleys except in ecumenically federated or yoked parishes.
10. The Commission ordinarily meets no later than one-half hour before the service; the Presbytery Moderator runs the meeting. Prayer will be offered, and the work of the Commission reviewed and proper actions, i.e.: seating Presbytery-invited members, and the request that presbytery dissolve the Commission upon the completion of

its work. Thought should also be given to the seating arrangements of the Commission. The convener of the meeting shall ensure that minutes of this meeting are recorded and sent to the Stated Clerk.

11. The Commission should be ever mindful that it is serving as the presbytery and is subject to the requirements of the *Book of Order* and that it is accountable to presbytery.
12. The local congregation shall assume the expenses of the members of the Commission except for the Moderator and the Presbytery Leader.
13. The Ordination/Installation Service shall be recorded in the minutes of the next meeting of the church's session and the newly installed pastor's name, ordination date and installation date should be recorded in the church register.
14. If for some reason the ordination/installation service has to be cancelled due to inclement weather, that decision shall be made on the Friday preceding the service (if possible) by the pastor-elect and the Session. The Presbytery office and staff and the Presbytery Moderator must be informed.

**APPOINTMENT OF AN ADMINISTRATIVE COMMISSION FOR
THE ORDINATION AND/OR INSTALLATION OF
A MINISTER OF THE WORD AND SACRAMENT**
The Presbytery of Minnesota Valleys
Updated August 2016

This form or the information on this form needs to be sent to the chair of Commission on Leadership and receive approval from that body.

Candidate/Minister's Full Name _____

Date of Ordination/Installation Service _____ Time _____

Place of Ordination/Installation Service _____

Minister (Minister of the Word and Sacrament) Members of the Commission are (two or three):

Name	Church Served	Position
_____	_____	_____
_____	_____	_____
_____	_____	_____

Ruling Elder Members of the Commission are (must be from different congregations):

_____	_____	_____
_____	_____	_____
_____	_____	_____

Are all the recommended Commission members living within the bounds of the Presbytery of Minnesota Valleys?
____ Yes ____ No If no, give names and addresses of those who do not live in this presbytery.

Other Information:

Name of person providing the Ordination/Installation information

Telephone

Address/City/State/Zip Code/Email Address

Send to: Commission on Leadership Chairperson; see www.minnesotavalleys.org for contact information.

**PRESBYTERY OF MINNESOTA VALLEYS
SAMPLE ORDER FOR AN INSTALLATION SERVICE**

Prelude

Welcome by Convener (ordinarily Moderator of Presbytery) (Name)

Call to Worship (Name)

Hymn

Confession of Sin (Name)

Assurance of Pardon (Name)

Sung Response i.e. "The Gloria Patri"

Scripture Readings (Name)
 Scripture
 Scripture

Sermon (Name)

Offering

Offertory Music

Sung Response i.e. "The Doxology"

Prayer of Dedication (Name)

Hymn

Affirmation of Faith

Service of Installation (Convener)

The Charge to the Pastor (Name)

The Charge to the Congregation (Name)

Hymn

Benediction Newly Installed Pastor

Postlude

MINUTES/ACTIONS OF COMMISSIONS APPOINTED BY PRESBYTERY

G-3.0109b "...A commission shall keep a full record of its proceedings and shall submit to its council to be incorporated in its minutes and to be regarded as the actions of the council that created it."

Since commissions act on behalf of the presbytery and their minutes are presbytery minutes, it is recommended when feasible, that the form on the following page be used for recordkeeping purposes.

Following the commission's final or only meeting, the completed form(s) shall be submitted to the Presbytery Stated Clerk to be reported to the presbytery and included in the minutes of the meeting to which it was reported.

Process:

1. The Stated Clerk will send form to the moderator/convener when such person is approved by the Commission on Leadership, acting on behalf of the presbytery.
2. The Moderator/Convener will be responsible for the completion of the form and submitting it to the Stated Clerk for inclusion in presbytery minutes. Submitting it to the Stated Clerk may be done following the moderator/convener reporting the actions to Commission on Leadership or the presbytery.

Commission minutes will be included as an addendum in the appropriate minutes of presbytery

**REPORT OF AN ADMINISTRATIVE COMMISSION FOR
THE ORDINATION AND/OR INSTALLATION OF
A MINISTER OF THE WORD AND SACRAMENT
The Presbytery of Minnesota Valleys**

Date the Commission was appointed by Minnesota Valleys Presbytery _____

Moderator/Convener of the Commission _____

Date of the Commission meeting _____

Place of Commission meeting _____

Purpose of the Commission _____

Members of the Commission who were present:

Actions that were taken by the Commission:

NOTE: Be certain to include the action of RECOMMENDING TO PRESBYTERY the dismissal of the Commission.

Signed _____

PROCESS FOR RECEIVING A CALL FOR CANDIDATE UNDER CARE OF THE PRESBYTERY OF MINNESOTA VALLEYS

If a PNC seeks to call as Pastor, a Candidate Under the Care of this presbytery, the process outlined in the PNC Checklist is to be followed along with these additional steps:

1. Prior to submitting a PIF to a PNC for consideration, a candidate will have undergone a final assessment by COL and have received permission to circulate their PIF.
2. When the PNC is seriously considering a candidate under care of Presbytery of MN Valleys, COL Liaison will inform the COL Co-chairs of the possibility of such a call.
3. If the congregation issues a call to the candidate under care, COL, in consultation with the candidate, arrange for the candidate to attend a Presbytery meeting and be examined for ordination.
 - a. When at all possible, this shall be done at a regularly scheduled meeting of the Presbytery, so the COL liaison should help the PNC and candidate plan schedules accordingly regarding examination by the Presbytery, ordination services, and start date at the congregation.
4. The COL is responsible for informing the Stated Clerk of the date for the candidate to be examined by Presbytery.
5. The COL will assist the candidate with preparation for examination by Presbytery.
6. The COL will present the candidate for examination by Presbytery.
7. If the examination is successful, the COL presents motions to Presbytery seeking approval of the call, date of ordination and installation and membership for the administrative commissions for ordination and installation.
8. The COL liaison assists the candidate in planning the ordination and installation services. Ordination may be held in the candidate's home church with the installation service in the calling church.
9. The Stated Clerk files the appropriate papers and notifies the candidate's church of membership of the ordination and the necessity of removing the newly ordained pastor from their membership rolls.

**PROCESS FOR RECEIVING A CALL
FOR CANDIDATES UNDER CARE OF ANOTHER PRESBYTERY**

1. If a Pastor Nominating Committee is interested in pursuing a Candidate from a presbytery other than Minnesota Valleys, they will follow the same search and call process as with a pastor that is already ordained.
2. The COL liaison requests that the COL Co-Chair ascertain with the CPM Chair of the candidate's presbytery that the candidate has received a successful final assessment and has permission to circulate their Pastor Information Form (PIF).
3. If information is received that all is not in order, the COL Co-Chair shall notify the COL liaison who will in turn advise the congregation.
4. If the information received is in order, the COL liaison will advise the PNC that they may continue conversations with the individual.
5. If the candidate is invited to visit for a face-to-face interview and possible neutral pulpit, the COL shall arrange to conduct a "Fitness and Suitability interview" in conjunction with that visit.
6. If it is determined that the candidate is to be offered the position and asked to "candidate" with a congregation, before the "candidating" visit is planned, the COL liaison shall contact the presbytery office with the name and address of the candidate and request that the process for the background checks be started.
7. The presbytery office shall notify the Presbytery Leader, Stated Clerk, and COL liaison when the report of the background checks has been received. When that information is received, the COL liaison will inform the PNC that they may proceed appropriately.
8. "Candidating": the candidate conducts worship with the congregation. Worship is followed by a duly called congregational meeting to act on whether to extend a Call. If the congregation votes to extend a Call, action must also be taken to approve Terms of Call and elect those to sign the Call papers (four copies).
9. If Minnesota Valleys is to conduct the ordination examination, the COL presents the Candidate to the Presbytery for examination).
10. Upon successful examination, COL seeks action to approve the Call, notify the Candidate's presbytery of care and request that they be ordained. The Presbytery of candidate's care may request that Minnesota Valleys conduct the ordination.
11. Upon successful examination, the COL (or presbytery) approves, in consultation with the Moderator of Presbytery, the date of installation (and/or ordination) as well as the members of the commission(s).
12. The Candidate is ordained.
13. The COL liaison assists the candidate in planning the installation service.
14. The COL appoints a mentor, advising the mentor and new pastor of such appointment.

15. The Presbytery's Stated Clerk files the appropriate papers with General Assembly and Synod as well as entering the name of the newly ordained/installed pastor on the rolls of presbytery.

A PROCESS FOR CALLING A DESIGNATED PASTOR or A DESIGNATED ASSOCIATE PASTOR

In addition to Ministers of the Word and Sacrament being installed for an indefinite period of time, the *Book of Order* in G-2.0504a also states that Ministers of the Word and Sacrament may be installed “for a designated term determined by the presbytery in consultation with the congregation and specified in the call.” In order to call a designated pastor or a designated associate pastor, the congregation shall meet one or more of the following criteria:

- Congregational stability would be significantly endangered by a full vacancy process.
- The congregation lacks sufficient leadership to sustain its mission while at the same time conducting a search process.
- The congregation’s ministry is not sufficiently developed to attract applicants.
- A designated pastorate would help the congregation implement or develop its plans for ministry, particularly a redevelopment strategy.

When one or more of these criteria has been met, this process shall be followed:

1. The session, in consultation with the Commission on Leadership (COL), reviews the above criteria and determines if the congregation desires to call a designated pastor or a designated associate pastor.
2. If the COL determines that one or more of the above criteria has been met, it gives the congregation permission to elect a Designated Pastor Nominating Committee (DPNC) or a Designated Associate Pastor Nominating Committee (DAPNC).
3. The DPNC/DAPNC, assisted by the COL, may need to complete a mission study, or similar exercise, and prepare a position description and a Ministry Information Form (MIF) based on the results of that study. The MIF will be posted on the Church Leadership Connection (CLC) with all PIFs sent to the Presbytery Leader. The term will be for two years with the possibility of either being elected for another two-year term or called by the congregation as pastor/associate pastor.
4. The COL liaison informs the session that a criminal background check will be required for their final candidate before the congregation votes.
5. The COL, assisted by the Presbytery Leader, will review PIFs (Personal Information Forms) of potential candidates and send at least 5 PIFs to the DPNC or DAPNC chair and the COL liaison. The Executive Presbyter will complete the necessary executive-level reference checks with the appropriate person in the potential candidate’s presbytery so that it does not have to be done later in the process.
6. While maintaining contact with the COL liaison, the DPNC/DAPNC will conduct phone, Skype, and face-to-face interviews with those persons whose PIFs they have been given.
7. They will select the final candidate, agree on the terms of call, and request that the appropriate background checks be completed.
8. If the final candidate is not a current member of the Presbytery of Minnesota Valleys, the COL liaison will make arrangements to meet with two members of the Commission on Leadership for a “Fitness and Suitability interview.”

9. Once the DPNC/DAPNC receives clearance on the background check and “Fitness and Suitability interview” from their COL representative, the session will call a congregational meeting when the candidate will be presented to the congregation for election as designated pastor or designated associate pastor and the terms of call approved.
10. The Presbytery, upon recommendation of the COL, will approve the call extended by the congregation and install the candidate as designated pastor/designated associate pastor. The call form can be found in this manual.
11. The work of the designated pastor/designated associate pastor shall be reviewed every six (6) months with the session and COL at which time the designated pastor/designated associate pastor shall present a written report.
12. During the last six (6) months of the first two-year term, the session and congregation, assisted by the COL and in consultation with the designated pastor/designated associate pastor, will:
 - a. Approve another two-year term. If the session desires the designated pastor/designated associate pastor to serve a second two-year term and the designated pastor/designated associate pastor is willing to fulfill a second term, the session shall call a congregational meeting to elect him/her as designated pastor/designated associate pastor to a second two-year term. If there is at least a $\frac{3}{4}$ favorable vote, the COL may recommend that Presbytery approve a second term.
 - b. Elect the designated pastor as pastor or designated associate pastor as associate pastor. If there has been an open search process conducted by the COL and after at least two years of the designated pastor/designated associate pastor relationship, upon concurrence of the COL, the designated pastor/designated associate pastor and the session acting in place of the Pastor Nominating Committee (PNC) for the single purpose of calling the designated pastor/designated associate pastor, a congregational meeting shall be held to call the designated pastor as pastor or designated associate pastor as associate pastor. The action of the congregation is reported to the Presbytery through the COL. If the action is affirmative, the Presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.
 - c. Elect a pastor or associate pastor nominating committee. If the session and designated pastor/designated associate pastor decide to end the pastoral relationship, the session, with the concurrence of the COM shall call a congregational meeting to elect a pastor or associate pastor nominating committee to conduct the full pastoral search.
13. A designated pastor/designated associate pastor may serve a total of four (4) years before either a) being called and installed as pastor or associate pastor or b) ending the pastoral relationship. During the last six (6) months of the second two-year term, the session and congregation, assisted by the COM and in consultation with the designated pastor/designated associate pastor, will do one of the following:
 - a. Elect the designated pastor as pastor or designated associate pastor as associate pastor. If there has been an open search process conducted by the COL and after at least two years of the designated pastor/designated associate pastor relationship, upon concurrence of the COL, the designated pastor/designated associate pastor and the session acting in place of the Pastor Nominating Committee (PNC) for the single purpose of calling the designated pastor/designated associate pastor, a congregational meeting shall be held to call the designated pastor as pastor or the designated associate pastor as associate pastor. The action of the congregation is reported to the Presbytery through the COL. If the action is affirmative, the Presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor or the designated associate pastor as associate pastor.

- b. Elect a pastor or associate pastor nominating committee. If the Session and designated pastor/designated associate pastor decide to end the pastoral relationship, the Session, with the concurrence of the COL shall call a congregational meeting to elect a pastor or associate pastor nominating committee to conduct the full pastoral search.

In Summary:

A Designated Pastor or Designated Associate Pastor:

- is selected from among a few candidates forwarded by presbytery's Commission on Leadership (COL).
- is generally able to move into a new position fairly quickly.
- is an installed position.
- is a term-limited position.
- requires a vote of the congregation to establish position and then to approve specific call.
- requires approval by COL to establish position and then to approve specific call.
- requires an installation.
- requires review and reconsideration as the designated term concludes – whether to convert to a called-installed “permanent” position, or to part company.

PRESBYTERY OF MINNESOTA VALLEYS CONGREGATIONAL SUSTAINABILITY ASSESSMENT

Creating a Spirit of Generosity originates from a deep faith and trust in God as provider, sustainer, and redeemer. Jesus reminded the disciples that in life, we must choose our life treasures. Accordingly, we are told, “Where your treasure is, there your heart will be also” (Matthew 6:21). The Presbyterian Foundation states “Stewardship is the church’s theological antidote to the chief idols of our age, consumerism, materialism, and acquisition. Stewardship is about the joyous discipline of thanking God with the way we live our lives and spend and share our money.” As congregations discern their future, the following tools invite councils and members in a dialogue to review patterns of giving within their ministry context. Reviewing financial norms, current needs, and future goals in an open and honest dialogue establishes trust, accountability, and realistic goals for future ministry.

The following form should be used during the congregational mission study. It can also be used annually to review your congregational health. Data used to complete this form may be taken from your annual statistical report. Some questions are designed for further discussion and assessment with the congregation. As a credo, “we believe” people we affirm the following (*from Presbyterian Foundation*):

We trust in God alone who loves us and enriches us with abundant gifts.

And so, we will seek to move . . .

In attitude from scarcity to abundance. In

lifestyle from consumption to renewal. In

finance from debt to freedom.

We worship God alone who empowers us to celebrate the grace of the Lord Jesus Christ.

And so, we will seek to move . . .

In liturgy from avoidance to celebration. In

giving from funding to offering.

In emphasis from annual to year-round.

We serve God alone Who calls us to a life of thanksgiving to the Spirit, loving God, neighbor, and self.

And so, we will seek to move . . .

In practice from maintenance to mission. In

outreach from parochial to global.

In relationships from domination to interdependence.

Sustainability – Finances

Financial Stewardship

1. Our current stewardship education consists of: (check all that apply)

- ☐ Sharing a budget at the annual meeting.
- ☐ Printing the offering amount in the bulletin each Sunday.
- ☐ Including a bulletin appeal when funds are running short.
- ☐ We have a regular stewardship talk, by a member, which focuses on practices of generosity as part of growing in faith
- ☐ We do an Annual Financial Stewardship Campaign
- ☐ We actively encourage and lift up the Biblical practice of tithing
- ☐ Other, provide comments below:

Half (or more) of our annual congregational giving comes from the 65+ age group. Yes _____ No _____

If our congregation's top one or two giving households died within the next year, there would be a financial crisis within our congregation. Yes _____ No _____

We know the giving capacity of our congregation, based on the average household income in the area (that number is available from census reports). Yes _____ No _____ (you can find that info at www.census.gov/quickfacts/ ...enter your state, county, city, town, or zip code....in the "Select a Fact" box, scroll down and look for the Income and Poverty section)

We have a congregational/endowment/memorial fund. Yes _____ No _____

If so, we have withdrawn \$ _____ from it, to pay regular ministry expenses within the past 12 months. Yes _____ No _____

2. We receive financial gifts: (check all that apply)

- ☐ Through passing around plates/baskets in worship
- ☐ By providing and promoting online giving, giving at kiosks, etc.
- ☐ Pledges for special projects (i.e., capital improvements, mission projects, etc.)
- ☐ Fundraisers
- ☐ Grants
- ☐ Crowdfunding (the practice of funding mission through many small gifts from a large number of funders)
- ☐ By providing and promoting gifts through estate planning, trusts, stock gifts, etc.

How much mission support do we provide through Per Capita and Mission Giving? (Mission support is an investment in our present and future to provide resourcing, training, scholarships, educational debt assistance, administration, and small congregational support, etc.).

- ☐ Don't provide any
- ☐ Less than 5% of our budget
- ☐ 5-10% of our budget
- ☐ > 10% of our budget

Based on your previous answers, do you see your **financial stewardship** as an opportunity (we have the capacity to increase our giving) or an impediment (we are maxed out on our giving capacity and could be in jeopardy) for your sustainability as a congregation? Yes _____ No _____

Financial Resources Profile

Annual unrestricted contributions \$ _____

Giving Units _____

Church Cash/Investments restricted by donor 1 \$ _____

Church Cash/Investments restricted by session 2 \$ _____

Church Cash/Investments unrestricted 3 \$ _____

Church Total Cash/Investments (excluding land/building) Total \$ _____

Annual Operating Expenses (excluding Pastor Salary & Benefits) \$ _____

Cash/Investments available for Pastor Salary \$ _____

How will Pastor salary be funded?

_____ Current Contributions

_____ Existing Funds

Please attach copies of the last two years church audit/review.

Pastoral Compensation

We are able to provide a full-time defined compensation (*Salary+Housing+SECA*) to our pastor of at least the minimum of \$53,190 for a first call pastor or \$59,100 for a person with 10+ years of experience.

Yes _____ No _____

If not, what is the level of defined compensation you are able to provide a pastor (based on your recent actual giving numbers)? _____

If your giving reflects the ability to pay a less than full-time call, are you able to afford a:

_____ 3/4-time call

_____ 20 hour a week call

_____ less than 20 hour a week call

Are you able to provide full benefits coverage (*health, death and disability, retirement*)? (Full benefits through the Board of Pensions is 37 percent for installed pastors in the traditional Pastor's Participation plan.) Yes _____ No _____

If not, what level of benefit coverage are you able to provide a pastor in an uninstalled position?

_____ Coverage through the BOP Cafeteria Plan

_____ Contribution to a Retirement Savings Plan

_____ Other (explain)

We are able to provide continuing education, professional expenses, and mileage reimbursement to our pastor in accordance with presbytery guidelines. Yes _____ No _____

Based on our answers above, do we see pastoral compensation as a strength or a weakness for our sustainability as a congregation? _____

Sustainability – People

Leadership

We regularly have enough people to serve on Session Yes _____ No _____

We regularly have enough people to serve on committees Yes _____ No _____

We regularly have enough people to lead the most important ministries we do Yes _____ No _____

Has the pastor and or other leaders in the congregation attended stewardship, financial management, fundraising training? Yes _____ No _____

Does your congregation pledge, teach tithing and generous giving? Yes _____ No _____

Based on our answers above, do we see our leadership as a strength or a weakness for our sustainability as a congregation? Yes _____ No _____

Worship

We have enough people to prepare for and provide worship leadership on a weekly basis Yes _____ No _____

What has our average worship attendance been for the last 5 years? 2018

2017 _____

2016 _____

2015 _____

2014 _____

Are we growing? _____

Holding steady? _____

Declining? _____

Based on our previous answers, do we see our worship as a strength or a weakness for our sustainability as a congregation? Yes _____ No _____

Rate how you would identify the following for your sustainability as a congregation (strength, weakness, opportunity, or an impediment):

Facilities

Building age and maintenance _____

Current building usage _____

Finances

Financial Stewardship _____

Pastoral Compensation _____

People

Leadership _____

Worship _____

Congregations need resources to sustain ministry. The three primary resources include facilities, finances, and people. Reflect on what you filled out above. Then use the following questions to estimate your sustainability.

Do you have what you need to maintain or expand ministry?	Declined not sustainable 1	Declining but still sustainable 2	Maintaining 3	Growing or Increasing 4
Facilities Capacity – maintainability and usage of facilities				
Financial Resources – to pay for staffing, ministries, etc.				
People Power – to provide leadership, strengthen and sustain one another				
Write the lowest rated sustainability area here.				

Resource links: [Compensation Policy](#), [Per Capita](#) description from OGA, [Living by the Gospel](#) from the Board of Pensions, [Pathways to Renewal](#) from the Board of Pensions

SECTION 7:
NON-PRESBYTERIAN CHURCH (USA)
MINISTERS
IN THE
PRESBYTERY OF MINNESOTA
VALLEYS

ECUMENICAL PASTOR POLICY
The Presbytery of Minnesota Valleys

All non-Presbyterians serving in pastoral relationships with congregations of the Presbytery of Minnesota Valleys shall engage in a study of Presbyterian polity under the direction of the Commission on Leadership.

G-2.0505 Transfer of Ministers of Other Denominations

a. When a minister of another Christian church is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions have been met, shall recognize the minister's previous ordination to ministry. Such ministers shall furnish credentials and evidence of good standing acceptable to the presbytery, and shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. (G-2.0607 and G-2.0610). In exceptional circumstances the following provisions will apply:

(1) In the case of ministers for immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that group requires it, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, even though at the time of enrollment that minister lacks the educational history required of candidates, and provide such educational opportunities as seem necessary and prudent for that minister's successful ministry in the presbytery.

(2) A minister of another Reformed church who has been ordained for five or more years may be granted an exemption for some or all of the examinations required of candidates for ordination by a two-thirds vote of the presbytery.

b. Upon enrollment, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister has previously been associated.

**APPLICATION PROCESS FOR MINISTERS OF ANOTHER DENOMINATION
SEEKING TO SERVE IN (BECOME A MEMBER OF)
The Presbytery of Minnesota Valleys**

1. Certification of the Minister-Candidate's:
 - a) Ordination – a copy of the ordination certificate is required for the minister's file
 - b) collegiate bachelor's degree or its equivalent
 - c) Master of Divinity degree or its equivalent
2. A letter from the Minister-Candidate's judicatory executive who is the ecclesial counterpart of the Presbytery Leader (Executive Presbyter):
 - a) verifying her/his current ecclesiastical status in that judicatory
 - b) authorizing her/him for ministry in the Presbytery of Minnesota Valleys
 - c) containing a statement about the Minister-Candidate's ethical suitability and professional competence for undertaking pastoral ministry
3. Letters of reference:
 - a) one from an ordained Minister of the Word and Sacrament in good standing in the PCUSA
 - b) one – three others—preferably from present or former parishioners
 - c) at least one from churches where the Minister-Candidate has served
4. Documentation of the Minister-Candidate's ability, skills, knowledge, and specialized training for ordained ministry (such as career assessment data, reports from previous pastorates, clinical pastoral education, etc.)
5. The Minister-Candidate's official clergy profile/resume or PIF
6. Completed application
7. Interview with COL
8. Completions of required background checks, including Minnesota Statue 604.20, conducted through the presbytery office.

PASTORAL LEADERSHIP BY MINISTERS OTHER THAN PRESBYTERIAN CHURCH (USA)
The Presbytery of Minnesota Valleys
PROCESS

Session Actions:

- Contact is made with Commission on Leadership (COL) liaison or a COL Co-Chair informing them of the possibility of pursuing arrangements for pastoral leadership with a clergy who is not Presbyterian
- Seek COL assistance in making appropriate background and executive checks, etc.
- If background checks are found to be in order, seek approval from COL to continue conversation with clergy, requesting assistance of the commission, as necessary.
- Determine if a Temporary Pastoral Relationship (G-2.0505b) or a contracted position is desirable.
- Develop call/contract terms, including financial, time expectations, and continuing education terms.
- Act to seek approval from the COL for the relationship, including terms.
 - NOTE: If the clergy will be an Interim (PNC in place, continuing to seek other leadership), session will invite the clergy following approval from COL to do so.
 - NOTE: If the clergy will be a temporary pastoral relationship (PNC not in place, other leadership not being sought), session will seek approval from COL for presbytery to appoint the clergy as a Temporary Supply.
- If session desires that the clergy serve as moderator and be allowed to conduct the sacraments, action is taken to request such of COL.
- Relay action(s) taken by session to COL for approval.

Commission on Leadership Actions:

- COL liaison receives contact from the session regarding the possibility of pastoral leadership by someone who is other than Presbyterian.
- COL liaison contacts the presbytery office with name, address, and other necessary information for the clergy in question and requests from the Presbytery Leader or Stated Clerk that background and executive checks be done.
- If background checks are found to be in order, approval is given to proceed with conversations.
- If conversations are progressing positively, the COL liaison will make arrangements for a Fitness and Suitability interview to be conducted.
- Conduct Fitness and Suitability interview and present written reports of such to COL and presbytery office.
- Upon action of the session seeking approval from COL for the particular clergy as pastoral leadership, COL member will submit such request, including terms, to a COL Co- chair for COL approval.
- If it is the desire of the session that the person for whom they are seeking approval be given permission to moderate the session and conduct the sacraments, arrangements shall be made to provide Ecumenical Pastor Polity Training as per commission policy.
- Upon completion of the polity training, the requests to moderate the session and conduct the sacraments should also be submitted to COL for approval.
 - NOTE: Action on these requests may be taken at the time of action regarding approval of clergy, but contingent upon completion of the polity course.
- COL will take appropriate action(s) on submitted request(s) and notify the COL liaison.
- The COL liaison shall contact the clerk of session to notify them of the commission's action.

Additional Notes:

Clergy members of denominations other than Presbyterian Church (U.S.A.) may be in pastoral leadership positions such as (in all instances, background checks, etc., are necessary):

- A contracted person, with specific expectations and commensurate monies. COL must give approval for this arrangement
- As Interim Pastor (PNC is in place), invited by session with concurrence of COM/presbytery
- As temporary supply relationship (PNC is not in place, nor is there intent to do so), appointed by COL/presbytery following consultation with session.

According to COL policy, only upon successful completion of the polity course and approval by Commission on Leadership, may a minister be admitted to temporary membership in the Presbytery of Minnesota Valleys. Such ministers may be named as moderators of sessions and given approval to conduct the sacraments only after successful completion of the polity training and admission to membership.

Clergy members of denominations in full communion with Presbyterian Church (U.S.A.), i.e.: Evangelical Lutheran Church in America (ELCA), Reformed Church in America (RCA), and United Church of Christ (UCC) “may be called, examined, approved and installed as pastor” (G-2.0506). A formal Call may be issued, and these persons may be installed. If a formal Call is not issued, these persons may be given presbytery approval to moderate the session and conduct the sacraments as well as have voice and vote privileges at meetings of presbytery.

Clergy members of denominations with which the Presbyterian Church (U.S.A.) is in correspondence may serve in a temporary position. A formal Call shall not be issued, nor shall these persons be installed. In this temporary position, such clergy may be given presbytery approval to moderate the session and conduct the sacraments. As a temporary member, they may have voice and vote privileges at meetings of presbytery.

Clergy members of denominations with which the Presbyterian Church (U.S.A.) is NOT in correspondence may not be approved in a temporary position but, in some cases, may be approved to preach more than two consecutive Sundays. They cannot be approved to moderate the session or conduct the sacraments, nor can they be given voice and vote privileges at meetings of presbytery.

**REQUEST BY A SESSION FOR THE SERVICES OF A
MINISTER OF ANOTHER DENOMINATION**
Presbytery of Minnesota Valleys

NAME and LOCATION OF
CHURCH _____

NAME OF MINISTER REQUESTED _____
DENOMINATION: _____

Please describe what services the church is seeking from this minister:

Anticipated Length of Service: _____
(Note: The Commission on Leadership will approve such relationships for no more than one year in length.)

Effective Start Date: _____

Does the Session desire this person to administer the Sacraments of Baptism and the Lord's Supper?
_____ (yes/no)

Has the Commission on Leadership liaison counseled with the Session concerning this?
Relationship? _____ (yes/no)

This request was officially approved at a regularly constituted meeting of the Session held on
_____.

MODERATOR

CLERK OF SESSION

COL Co-chair/designee _____

Date:

**APPLICATION FOR A MINISTER OF ANOTHER DENOMINATION
TO PROVIDE PASTORAL SERVICE WITHIN THE
PRESBYTERY OF MINNESOTA VALLEYS**

I. GENERAL INFORMATION

Name _____

Street Address _____

City _____ State _____ Zip Code _____

Preferred Phone _____ Alternate Phone _____

E-mail _____

Ecclesiastical Status:

Denomination of Membership: _____

Name and Phone Number of Contact in Denominational District:

Ordained _____ Licensed _____ (*Please attach copy of Ordination Certificate.*)

Ordination Date: _____ / _____ / _____ (*Month/Day/Year*)

Church Membership: (if applicable)

Name of church of membership: _____

Street Address: _____

City & State: _____

Formal Education: (College and Seminary. Please attach copies or all degrees)

College/Seminary

Dates Attended

Degree Conferred

Please list your work experience: *(Please include position title, city, state, church size, community type, and dates from/to or number of years. Or attach resume)*

Please enter references here:

	<u>Name</u>	<u>Relation to you</u>	<u>Phone</u>	<u>Address</u>	<u>E-Mail</u>
1.	_____				
2.	_____				
3.	_____				

_____ I hereby authorize those inquiring into my suitability to contact my references.

Signature _____

Print Name _____

Date _____

COL Co-chair/designee _____

Date _____

II. DETAILED INFORMATION

1. Why are you interested in this position?
2. List and describe any previous affiliation with the Presbyterian Church (U.S.A.).
3. Explain any differences in the theology and conduct of corporate worship between the denomination to which you belong and that of the Presbyterian Church (U.S.A.) in the Reformed tradition.
4. Explain your understanding of the sacrament of baptism, including the role of the parents and congregation in the baptism of an infant. Please comment on any differences between your denomination's understanding and theology of baptism and that of the Presbyterian Church (U.S.A.) in the Reformed tradition.
5. Explain your understanding of the sacrament of the Lord's Supper. Please comment on any differences between your denomination's understanding and theology of the Lord's Supper and that of the Presbyterian Church (U.S.A.) in the Reformed tradition.
6. Please include a one-page statement of faith.

III. SEXUAL MISCONDUCT SELF CERTIFICATION

Please check one of the following:

 I certify below that no civil, criminal, ecclesiastical complaint has ever 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, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.

The information contained in this application is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize the Presbytery of Minnesota Valleys to inquire concerning any civil or criminal records, or any judicial proceeding involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the Presbytery of Minnesota Valleys.

 I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.

Signature _____

Print Name _____ Date _____

**AGREEMENT TO ABIDE BY AND BE SUBJECT
TO THE PRESBYTERIAN CHURCH (USA) CONSTITUTION
AND PRESBYTERY'S POLICIES**

As a non-Presbyterian minister/pastoral leader serving in a ministerial capacity in a Presbyterian congregation, I agree to the extent that I am not prohibited by my conscience or the official doctrine of my denomination, while I am serving a church within the Presbytery of Minnesota Valleys, to abide by and be subject to the Constitution of the Presbyterian Church (U.S.A.) (*Book of Confessions, Form of Government, Directory for Worship, and Rules of Discipline*) and the policies of the Presbytery of Minnesota Valleys as contained in the presbytery Manual of Operations, and as may be adopted by the Presbytery. I hereby authorize the Presbytery of Minnesota Valleys to work with my ecclesiastical body of membership regarding disciplinary action, of any kind, involving me.

Signature _____

Date _____

SECTION 8:

COMMISSIONED PASTORS

**(Also known as Commissioned Ruling
Elders)**

WHAT IS A COMMISSIONED PASTOR?

Vision Statement:

A Commissioned Pastor (also known as a Commissioned Ruling Elder) is a calling acknowledged by the Book of Order to ministry within the PC (USA). God calls men and women to this ministry. Using their God given gifts and talents, along with appropriate training, Commissioned Pastors are one of the varieties of ministry the Presbytery of Minnesota Valleys may employ in assisting congregations and ministries within the presbytery to be faithful in Word, Sacrament, and service.

It is the intention of the presbytery to equip people who are called, not to credential people for unspecified ministry. As such, the deployment of Commissioned Pastors within the Presbytery may include but not be limited to:

- As part-time pastoral leaders in smaller congregations with severely limited resources who are committed to conducting a vital witness in their community
- Clusters of congregations as part of a ministry team
- As temporary pastoral leaders for congregations seeking a Teaching Elder/Pastor
- New Church Developments and/or New Worship Communities (NWC), especially with new immigrant groups
- Youth or Campus Ministry positions, including UKirk
- Ministry assisting the congregation in visitation, teaching
- In new positions of ministry, as when a church seeks to add an Associate Pastor

When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the presbytery. G-2.10

What do Commissioned Pastors do?

That varies a great deal from presbytery to presbytery and with particular ministries they serve. Commissioned Pastors may be commissioned to a particular ministry to:

- moderate the congregation
- administer the Sacraments
- officiate at marriages when permitted by state law, provided that one of the partners is a member of the congregation to with the Commissioned Pastor has been commissioned and the marriage takes place on church property.

PROCEDURES FOR BECOMING A COMMISSIONED PASTOR
(also known as a COMMISSIONED RULING ELDER)
The Presbytery of Minnesota Valleys

DEFINITIONS AND ABBREVIATIONS

- Applicant for Commissioned Pastor (ACP) - A person who has been accepted by the COL as a candidate for the position of Commissioned Pastor and is training for that position.
- Eligible for Commissioned Pastor (ECP) - A person who has completed Commissioned Pastor Training, been certified by COL as eligible for commissioning, but who does not currently have eligible employment.
- Commissioned Pastor (CP) - A person who has completed Commissioned Pastor training, been certified by COL as eligible for commissioning, approved by the Presbytery and is being assigned to a specific ministry position with a congregation or group of congregations also known as Commissioned Ruling Elders.
- Commission on Leadership (COL) - A commission of Presbytery responsible for churches and pastors and responsible for guiding the ACP through the application and training process leading to eligibility for commissioning.

First Steps:

1. Those seeking to become Commissioned Pastors in the Presbytery of Minnesota Valleys:
 - a. Shall be an ordained Ruling Elder in the Presbyterian Church (USA) in a congregation within the bounds of the Presbytery of Minnesota Valleys.
 - b. Must demonstrate an active commitment toward fulfilling the ordination vows including engagement in the councils of the church beyond the session.
 - c. Must complete the Commissioned pastor (also known as Commissioned Ruling Elder) course work through The Academy (Synod of Lakes and Prairies educational program) or at an accredited PCUSA seminary or other approved program through an approved PCUSA organization. Coursework shall include Old/New Testament, preaching, worship and sacraments, reformed theology and history, Presbyterian polity, spiritual development, pastoral care, Christian education, mission, evangelism, church leadership and administration.
 - d. Must complete an assessment with Leader Wise (formerly the North Central Ministry Development Center).
 - e. Must complete the presbytery-mandated Background Checks, including Minnesota Statute 604.20; and,
 - f. Must complete the presbytery's Boundary Training, or an approved equivalent.
2. Individuals fulfilling the requirements for commissioning, and who are interested in receiving a commission when one becomes available, will be placed on the presbytery's roster of "Eligible Commissioned Pastor" (ECP) candidates. In order to be placed on this list, an individual must meet with and present copies of all required items.

The application form includes a statement by the person as to their sense of call to this ministry, a record of service to the church, the date and place of election and ordination as Ruling Elder, and formal education to date. The application is to be accompanied by the endorsement of the individual's session (page 810), along

with three reference letters by Ruling Elders or Ministers of the Word and Sacrament (page 811) that address the applicant's spiritual maturity, service to the church and suitability to the ministry of a CP (Commissioned Pastor).

3. Additionally, the candidate is to prepare and send (for COL use only) written reflections on the constitutional questions following the instructions described below:

*As you apply to become a Commission Pastor candidate in the Presbyterian Church (USA), the Commission on Leadership needs to have a sense that you are prepared to answer affirmatively, and with integrity, the constitutional questions that will be asked of you upon commissioning. These questions are found in the Book of Order W-4.4004. **Please share with us (1) what each question means to you, and (2) any areas where you wrestle with the implications of these questions.***

- (1) Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?
- (2) Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?
- (3) Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?
- (4) Will you fulfill your commission in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?
- (5) Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?
- (6) Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?
- (7) Do you promise to further the peace, unity, and purity of the church?
- (8) Will you seek to serve the people with energy, intelligence, imagination, and love?
- (9) Will you be a faithful commissioned pastor, watching over the people, providing for their worship? In your ministry, will you try to show the love and justice of Jesus Christ?

When an opportunity occurs:

When an opportunity becomes available for the use of a Commissioned Pastor (also known as Commissioned Ruling Elder) in a congregation, or other approved ministry, the following steps shall ordinarily be taken:

1. The Commission on Leadership will make contact with the session of the congregation to carefully explain the possible uses of a Commissioned Pastor. The advantages as well as the limitations shall be clearly laid out.

2. Action must be taken by the session to agree to pursue this particular form of pastoral leadership.
3. Members of the Commission on Leadership (COL) familiar with the congregation shall select eligible Ruling Elders from the presbytery's list of available CP candidates, determining who would be the best fit and then contact them.
4. Two members of the COL shall meet with the Ruling Elder to discuss the details of the position, review the possible Terms of Call, and discuss the expectations of the role, as well as limitations and boundaries. Prayerful consideration and acceptance will be sought from the Ruling Elder.
5. With the Ruling Elders agreement, the COL representatives shall present the candidate to the session of the congregation for their approval and the finalizing of the covenant.
6. Upon acceptance by the individual and the session of the congregation, a report shall be made to the COL, seeking approval of the relationship. COL approval shall occur after careful review of a completed and signed one-year covenant. (In as much as Commissioned Pastor relationships are considered Temporary Pastoral Relationships, in accordance with the Book of Order, G-2.10, contracts and covenants may not be for more than one year at a time, but may be renewable.)
7. The Commission on Leadership shall recommend to the presbytery at the next stated meeting, that the Ruling Elder be commissioned.
8. The Ruling Elder shall, at least two weeks prior to the presbytery meeting:
 - a. Submit a biographical statement recounting their faith journey; and,
 - b. Submit a statement of faith.
9. The documents submitted by the Ruling Elder will be posted with the official documents of the presbytery meeting for the review of the presbytery. At the presbytery meeting, the Ruling Elder will be examined by the presbytery and action will be taken either to approve or disapprove the elder's commissioning.
10. If the presbytery's vote is in the affirmative, a commissioning service shall be conducted.
11. The COL shall recognize the relationship with the congregation or covenanting body by participating in a worship service with the congregation/covenanting body on, or soon after, the effective beginning date of the covenant relationship.
12. A mentor shall be appointed for the CP and oversight of the relationship shall involve four-month check-ins and annual reports to the COL during the duration of the contract.
13. The presbytery, through the Commission on Leadership, shall review each commission annually.

SPECIAL NOTES:

1. Church membership:

Ordinarily, the Ruling Elder chosen will not be a current member of the particular congregation or covenanting body that is seeking leadership.

Extenuating circumstances may be, but not limited to:

- Previous successful experience by the Ruling Elder in a commissioned position.

- A reasonable request put forward by the covenanting body or congregation, along with a clearly established set of guidelines and boundaries from the very beginning; and/or,
- Consideration that the position is considered an interim position with the expectation that the Ruling Elder's primary roles is to prepare the congregation for future pastoral leadership. The position will not last beyond one year and is not renewable.

2. Separation Ethics for Commissioned Pastor:

The Commission on Leadership will meet with the Session and the Commissioned Pastor to clarify Separation Ethics using the Presbytery's "Separation Ethics for pastoral Leadership" policy for guidelines.

PRESBYTERY OF MINNESOTA VALLEYS COMMISSION ON LEADERSHIP (COL)
FLOW CHART FOR THOSE SEEKING TO SERVE AS COMMISSIONED PASTORS
(Use this as a checklist as you are working through the process.)

TASK CHECKLIST

___ Become an ordained elder in your local church

___ Begin required Academy courses or other COL preapproved program

___ Get endorsement of session

___ Become Applicant for Commissioned Pastor

___ Request meeting with Commission on Leadership (COL)

___ Liaison assigned by COL

___ Seek funding approval for Career Assessment

___ Career Assessment conducted and result forwarded to Presbytery Leadership prior to final assessment

___ Meet with COL

MEETINGS/CONNECTIONS

By election of the local congregation

Attend all classes and submit completed course assignments to facilitator.

Meet with session and have them fill out Session Endorsement form, page 810

Complete the following:

--Personal Information Form for Commissioned Pastor p. 807-809

--All additional written material listed at the end of the Personal Information Form

--3 reference letters by Ruling Elders or Ministers of the Word and Sacrament

--Written reflections on the Constitutional Questions submit to Presbytery Office and COL chair.

Complete Presbytery-mandated background check through the office.

Meet with COL for initial consultation and acceptance of application

Request first meeting with liaison and keep In contact during training phase and beyond

Request 1/3 of funding from Session, 1/3 from COL and be prepared to pay 1/3 yourself

Schedule and complete career assessment with LeaderWise Career Assessment Center in New Brighton, MN

Final assessment with COL to include examination of completed Academy records, presentation of 1–2-page Statement of Faith, exegesis paper and order of worship. Conduct worship and preach for the COL

___ If COL approves you for commissioning, you become Eligible for Commissioned Pastor

___ A Session requests you to be Commissioned to their Congregation.

___ A Commissioned Pastor Covenant is Prepared

___ Present your Statement of Faith and brief biographical Introduction (see page 809) and appear to be examined at a Presbytery meeting.

___ With COL and session, you arrange a Service of Covenant Relationship.

___ Mentor is assigned by COL

___ CPs Attend yearly consultation with mentor. ECPs attend yearly consultation with liaison to determine ongoing status.

___ Continuing Education

Working with the COL, seek a commissioning within the Presbytery of Minnesota Valleys

COL approves

Found in COL Manual

Examination with questions on faith, theology and sense of call at a Presbytery meeting. If approved, a commissioning service will be conducted.

A service of Covenant Relationship is held at the church where the CP will serve on or soon after beginning date.

Keep in contact with your Mentor throughout your commissioned position,

at least every 4 months.

CP's complete Commissioned Pastor Annual Report and submit to COL, signed by CP, clerk of session, and mentor, and also complete the Annual Compensation, Benefits and Education Report for Pastoral Leaders,

ECP's complete Eligible Commissioned

Pastor Annual Report and submit to COL

Attend any mandatory support group meetings, Presbytery Boundary Training, and quarterly Presbytery meetings. Attend and document continuing education events.

**PERSONAL INFORMATION FORM FOR A
COMMISSIONED PASTOR (aka Commissioned Ruling Elder) CANDIDATE**

This form is to be completed, signed, and sent to the session of the home congregation. If the person is endorsed by the session, the form (signed by the clerk of session) should be forwarded to the Commission on Leadership (COL). When COL recommends this person to presbytery as an approved Commissioned Pastor Candidate, this form will be used to help match persons with available ministry opportunities.

PERSONAL INFORMATION

NAME: _____
(Last) (First) (Middle)

MAILING ADDRESS: _____
(Street or P.O. Box)

(City) (State) (Zip Code)

CURRENT PHONE NUMBERS: Home _____
Work _____ Cell _____

E-mail: _____

DATE OF BIRTH: _____

FAMILY INFORMATION

This section is optional. Please provide any family information you consider pertinent to your application.

Name of Spouse (if currently married) _____

Names/Birth Dates of Children: _____

ACADEMIC INFORMATION

Institution	Dates Attended	Program Or Major	Academic Average	Diploma Or Degree
--------------------	---------------------------	-----------------------------	-----------------------------	------------------------------

_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

WORK HISTORY

Please list your employers, beginning with the most recent

Employer Employment	Job Responsibilities	Years
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

REFERENCES

Please list two persons we could speak to about you.

A pastor or church member

Name: _____
(Title) (First) (Last)

Address: _____
(Street or PO) (City) (State) (Zip Code)

Relationship: _____ Phone: _____ E-mail: _____

How long have you known this person? _____

A co-worker or friend

Name: _____
(Title) (First) (Last)

Address: _____
(Street or PO) (City) (State) (Zip Code)

Relationship: _____ Phone: _____ E-mail: _____

How long have you known this person? _____

CHURCH INFORMATION

Year of Baptism _____

(Name and Location of Church) _____

Year of Profession of Faith _____

(Name and Location of Church) _____

Other churches of which you have been a member:

Presbyterian Church of Current Membership: _____

Year of Ordination as Elder: _____ Years served as an Active Elder: _____

List areas of service to your local congregation:

List areas of service to the larger church (Presbytery and beyond):

List areas of service to your community:

ADDITIONAL WRITTEN MATERIALS

Please attach the following written materials:

- 1) A brief biographical introduction which includes your sense of call to the role of Commissioned Pastor in the Presbyterian Church (USA).
- 2) A description of how you see yourself using your gifts for ministry and your Leadership training in service to the Church.
- 3) A brief statement of your faith.

Signature of Applicant _____ Date _____

**SESSION ENDORSEMENT
OF A PERSON APPLYING TO BECOME A
COMMISSIONED PASTOR (also known as a Commissioned Ruling Elder)
CANDIDATE**

Please note that if this person was previously endorsed by the Session, you may simply fill in the date when that endorsement took place.

On _____, the Session of _____
(Date of Endorsement) (Name of Church)

met with (Name of Applicant) _____ who intends to seek the training and experiences necessary to become a candidate for service as a Commission Pastor (also known as a Commissioned Ruling Elder) in the Presbyterian Church (USA).

After prayerful discernment of this person's gifts and motivations, the Session voted to endorse the above-named applicant.

Signature of Clerk of Session _____

Date: _____

Feel free to include any comments from Session:

REFERENCE FORM
FOR A COMMISSIONED PASTOR (also known as a Commissioned Ruling Elder) CANDIDATE
The Presbytery of Minnesota Valleys

Date _____

For _____ (name of CP applicant)

Name of individual providing this letter of reference _____

Check one:

- ☐ Ruling Elder of _____ Church
☐ Minister of the Word and Sacrament of _____ Presbytery

Address _____

Phone number _____

Email _____

Please feel free to answer the following questions on a separate page as needed.

- Please describe how long and in what circumstances you have known the applicant.
- Please provide information concerning the applicant's service to the church.
- Please comment on the applicant's spiritual maturity and spiritual practices.
- Please comment on the applicant's leadership capabilities.

- A commissioned pastor may be selected by the presbytery to serve a congregation by leading worship, preaching the gospel, watching over the people, and providing for their nurture and service. Please comment on this applicant's suitability for such a ministry. Give specific examples of the applicant's behavior that would lead you to recommend her/him for this ministry.

PREPARING THE COMMISSIONED PASTOR COVENANT

GUIDELINES and SUGGESTIONS The Presbytery of Minnesota Valleys

This is offered as a resource for your use. As the covenant for a CP's services is developed, it will be helpful to refer to the Compensation and Benefits Policy and Guidelines found in Section 3.

Compensation Considerations:

- **Compensation for Pastoral Services**
The minimum salary for a Commissioned Pastor (also known as a Commissioned Ruling Elder) is explained in the presbytery's Compensation and Benefits Guidelines and Policy document. Refer to this document for appropriate guidance.
- **Social Security, Taxes and Worker's compensation**
A Commissioned Pastor (also known as a Commissioned Ruling Elder) serves as an employee of a congregation and should be issued an IRS W2 form. The church pays the employer portion of Social Security. The church must withhold the employee portion of federal, state, and local taxes. In addition, the CP should be added to the congregation's Worker's Compensation coverage.
- **Vouchered Reimbursement Expenses**
Travel: reimbursed at maximum IRS approved per mile rate.
- **Vacation and Study Leave**
The requirements regarding Vacation and Study Leave time, as well as the Study Leave allowance as contained in the Compensation and Benefits Policy and Guidelines.
- **Additional Reimbursable Vouchered Professional Expense Allowance**
The Session may designate any other allowances the congregation is providing and for what purpose (such as internet service or meals).

Accountability and Evaluation

When a session, in consultation with COL, is interested in contracting with a Commissioned Ruling Elder, a COL liaison will meet with the session to establish the covenant and assist the session in devising a plan to interpret the work of the CP to the congregation.

The CP may only begin service after the COL has voted to approve the covenant and after the presbytery, at a stated meeting, has approved the appointment and commissioned the CP for service.

The Commissioned Pastor is accountable to the presbytery, through the Commission on Leadership. The CP and their Mentor will submit an annual report to the Commission on Leadership. At the end of the work of the CP, the Mentor and session will provide an evaluation of the work of the CP, with copies supplied to COL and the CP. The COL will conduct an exit interview with the CP and the session.

COMMISSIONED PASTOR COVENANT
The Presbytery of Minnesota Valleys

The Session of the _____ Presbyterian Church in _____, Minnesota is fully satisfied with your ministerial qualifications to lead and assist us in the fulfillment of our corporate and individual ministries and hereby contracts with you _____ to serve this congregation as Commissioned Pastor For the period of _____ months from _____ to _____. (Not to exceed one year; may be renewed on an annual basis.)

This covenanted position is considered to be ☐ Full Time, ☐ 3/4 Time, ☐ 1/2 Time, ☐ 1/3 Time, ☐ 1/4 Time, or ☐ Other (Please specify here _____).

During this time, as a Commissioned Pastor commissioned to this service by the Presbytery of Minnesota Valleys, we expect you to perform the following services (please include any and all responsibilities as applicable, and remove those that do not apply):

1. Conduct worship, which includes preaching and administration of the sacraments, and any special worship services, such as Thanksgiving and Christmas Eve () weekly () every other Sunday () all Sundays except the 5th Sunday () other (Please specify)

_____ Special Provision: *As part of this commission, the CP may conduct weddings with the provision that one of the parties being married is a member of the congregation to which the CP has been commissioned and the wedding takes place on the church property.*

2. Accept the supervision of _____, as mentor, and the counsel of _____, as Commission on Leadership liaison.
3. Moderate and assist the Session in its planning, organizing, and carrying out programs of nurture, fellowship, service, stewardship, leadership training, and service.
4. Actively participate in the life of the presbytery and encourage the congregation's support of the work of the Presbyterian Church (USA) and Presbytery of Minnesota Valleys.
5. Other responsibilities:

The Session promises and obligates itself to provide you with the following remuneration:

1. A salary of \$ _____ per month, or a total of \$ _____ per year; based on approximately _____ hours per week over a period of _____ weeks per year.
2. The Session agrees to provide SECA remuneration of \$ _____ annually.
3. Reimbursement for travel on behalf of the church and its ministries will be provided at the current Federal Allowable Rate, not to exceed \$ _____ annually. The IRS will not allow for reimbursement of miles traveled between home and work.

4. Continuing Education Allowance of \$ _____ annually (proof and receipts to be submitted)
5. Other remuneration: _____ (proof and receipts to be submitted)
6. Other benefits shall include:
_____ weeks of vacation annually, to include _____ Sundays
_____ weeks of study leave annually, to include _____ Sundays

I will support and promote the doctrinal stance of the Presbyterian Church (USA) as found in the denomination's Book of Confessions, the system of government as found in the "Form of Government," worship as described in the "Directory of Worship," discipline as described in the Rules of Discipline and in general the mission and program of the Presbyterian Church (USA).

CP Shall Initial Here _____

This covenant was agreed upon by the Session and Commissioned Pastor (also known as a Commissioned Ruling Elder) on the following date: _____, 20____. If this service continues for more than one year, the Session agrees to review this contract annually with you, your Mentor, and the Commission on Leadership.

Signed by:

Clerk of Session Date

Commissioned Pastor (also known as a Commissioned Ruling Elder)
Date

Moderator of Commission on Leadership Date
(Upon approval of the Covenant by the Presbytery)

This form was adapted from work that was done by the Presbytery of Salem (Presbyterian Church, U.S.A.) and the Evangelical Lutheran Church in America.

Revised and Approved. 08/2016
Revised. 10/06/2016
Revised and Approved: 11/17/2016

SAMPLE SERVICE FOR THE COMMISSIONING OF COMMISSIONED PASTORS
(also known as Commissioned Ruling Elders)

Opening Sentences (Responsively)

From Romans 12:5-8 and Ephesians 4:1-6

We, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Lead a life worthy of the calling to which you have been called, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Constitutional Questions

The Presbytery of Minnesota Valleys is satisfied that _____ has/have met all requirements and completed all preparations prescribed in the Constitution of the Presbyterian Church (U.S.A.). We now commission _____ to serve as a Commissioned Pastor (also known as a Commissioned Ruling Elder) with and for (*Name of church or ministry* _____).

Name(s) _____, please respond to these questions:

Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

I do.

Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

I do.

Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

I do and I will.

Will you serve as a Commissioned Pastor in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?

I do.

Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

I will.

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I will.

Do you promise to further the peace, unity, and purity of the church?

I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?

I will.

Will you be a faithful Commissioned Pastor, watching over the people, providing for the worship? In your ministry, will you try to show the love and justice of Jesus Christ?

I will.

Prayer (Responsively)

Almighty God, in every age you have chosen servants to speak your Word and lead your loyal people.

We thank you for (Names) _____, whom you have called to serve you as Commissioned Pastor(s) in and for (Name of Church/es or Ministry/ies) _____.

Give them gifts to do their particular work. Fill them with your Holy Spirit, so that they may have the same mind that was in Christ Jesus and be faithful disciples throughout their lives.

God of grace, in baptism you have called us to a common ministry as ambassadors of Christ, trusting us with a message of reconciliation.

Give us courage and discipline to follow where your servants rightly lead us, that together we may declare your wonderful deeds and show your love to the world; through Jesus Christ the Lord of all. Amen.

Declaration and Greeting

The moderator says: *Name(s)* _____, you are now a Commissioned Pastor, commissioned to serve (*Church or ministry*) _____.

On behalf of the Presbytery of Minnesota Valleys, I welcome you to this ministry.

The grace of the Lord Jesus Christ be with you. Amen.

Adapted from *Book of Occasional Services*, copyright 1999 by the Presbytery Church Corporation on behalf of the Office of Theology and Worship.

GUIDELINES FOR LIAISONS AND MENTORS FOR ACPs and CPs

GUIDELINES FOR LIAISONS TO ACPs (APPLICANTS FOR COMMISSIONED PASTOR)

1. A liaison will be assigned by COL to those who have completed the steps to becoming an Applicant for Commissioned Pastor (page 821 in COL manual)
2. Keep in contact throughout the training period, through the period of eligibility and up until the person is commissioned.
3. When Applicant is considered Eligible for Commissioning, a yearly consultation will be held on the anniversary of eligibility, between the ECP and the liaison, using the Eligible Commissioned Pastor Annual Report form (page 818-819). The form is to be signed by ECP and Liaison and submitted to COL.
4. If you have questions, contact the chair of COL.

GUIDELINE FOR MENTORS TO CPs (COMMISSIONED PASTORS)

1. A mentor will be assigned by COL to those who have been commissioned to a church
2. Keep in contact throughout the period of commissioning to that church
3. An annual consultation with the commissioned pastor shall take place
4. If you have questions, contact the chair of COL.

COMMISSIONED PASTOR ANNUAL REPORT
The Presbytery of Minnesota Valleys

(Note: The session must act annually to renew this CP relationship on the anniversary of the original action. The action by session must be reported to the Commission on Leadership, and this form must accompany the report of session action.)

Name of COMMISSIONED PASTOR _____

Church served _____

Name of clerk of session _____

Name of mentor _____

Date of report _____

1. Key ministry strengths of CP :

2. Accomplishments in this ministry:

3. Challenges in this ministry:

4. Areas where CP could use additional training, support, or other assistance:

5. Is there anything else the Commission on Leadership should be aware of?

_____ The CP and congregation desire to continue in this pastoral relationship

_____ The CP and mentor desire to continue in this covenant relationship

_____ COL should schedule a face-to-face meeting with this CP

Signature of Commissioned Pastor _____

Signature of Clerk of Session _____

Signature of Mentor _____

ECP (ELIGIBLE FOR COMMISSIONED PASTOR) ANNUAL REPORT
The Presbytery of Minnesota Valleys

(Note: This form must be completed annually on the anniversary of your eligibility and submitted to Commission on Leadership. Use additional pages as needed)

Name of ELIGIBLE COMMISSIONED PASTOR _____

Church membership _____

Name of clerk of session and pastor _____

Name of liaison _____

Date of report _____

1. Key ministry strengths of ECP :

2. Continuing Ed completed this past year: (Name of event, date, how it will impact your ministry)

3. Areas where ECP could use additional training, support, or other assistance:

4. a) How have you served in your own church in the past year:

b) How have you served the larger church in the past year: (pulpit supply, Presbytery committees and commissions, attendance at Presbytery meetings, Synod or GA involvement)

5. Is there anything else the Commission on Leadership should be aware of?

6. Do you want to be kept on the Presbytery's list of Eligible Commissioned Pastors?

Signature of Eligible Commissioned Pastor _____

Signature of Liaison _____

SECTION 9:

SUPPORTING MINISTRY IN THE

PRESBYTERY'S CONGREGATIONS

DUTIES OF THE MODERATOR OF A CONGREGATION WITHOUT PASTORAL LEADERSHIP

In the Presbyterian form of government, the presbytery assumes special responsibility for the guidance and leadership of congregations without pastoral leadership. Since a session cannot function without a moderator, the presbytery appoints someone from its own members as moderator of sessions of congregations without pastoral leadership. The Commission on Leadership has the authority to act on behalf of the presbytery and appoint moderators for congregations without pastoral leadership, usually after consultation with the session.

The Duties of the Moderator of the Session:

1. She/he shall be present and preside at regular and called meetings of the session, seeing that the requirements of the Form of Government for such meetings are fulfilled.
2. She/he should confer with the clerk of session prior to each meeting and prepare with her/him a docket for business.
3. She/he shall give leadership to the session to ensure the maintenance of the work and worship of the church, its regular services of worship, its educational program, its organization, stewardship and whatever is usual and needful in the life of the church.
4. She/he shall ensure that the sacraments are not neglected, and that they are properly celebrated under the direction of the session.
5. As moderator and member of the session, she/he will consult with the COL, and with its aid, advice and consent secure temporary supplies (or an interim pastor), for the pulpit during the period of the vacancy.
6. She/he should report regularly to the COL regarding the spiritual and temporal welfare of the congregation so that the resources of the presbytery may be made available as needed.
7. She/he should work with the session to ensure that pastoral care is provided to the members of the congregation.
8. She/he should work with the session to ensure that the assignment of specific responsibilities is carried out by the session members.
9. She/he should see that the presbytery's concern for Christian education, stewardship, and interpretation of the mission of the church is maintained.
9. She/he shall moderate the congregational meetings of the church, seeking that constitutional notice and procedures are followed, and the actions of the congregation reported to the presbytery through the COL.

Relationship with the Pastor Nominating Committee:

The moderator of the session has NO RELATIONSHIP with the PNC itself, unless specifically outlined by the Commission on Leadership. The moderator does preside over and counsel the session in preparing recommendations for the selection of the PNC, and does preside over the congregational meetings when the committee is chosen and when the committee makes its report.

Relationship with the Commission on Leadership:

- A. The moderator of a congregation whose pulpit is vacant should have a relationship of cooperation and understanding with the presbytery's COL. The moderator position, however, has to do with the session of that congregation. She/he represents presbytery's interest in the ongoing life of the congregation, and has no relationship to the PNC of the congregation by virtue of being moderator.
 - 1. The moderator shall not consult with nor dissuade the PNC against any candidate or prospective candidate without the consent of the COL, through the COL's liaison to that congregation.
 - 2. The moderator shall refer all questions of the polity for the PNC to the COL liaison.
- B. The COL should obtain regular reports from the moderator of the church concerning:
 - 1. Session meetings.
 - 2. The financial condition of the church.
 - 3. The supply of the pulpit, including the financial arrangements.
 - 4. Public worship.
 - 5. The administration of the sacraments.
 - 6. Christian education, including the nature of the materials being used, and the status of the youth programs.
 - 7. Matters of discipline.
- C. The COL may invite the moderator of the congregation to meet with the commission to make reports and to discuss matters concerning the church and should notify her/him of the time and place of such meetings.

Expenses of the Moderator

The church shall pay the moderator an honorarium of \$50.00 per Session and/or Congregational meeting as established by presbytery, and mileage at the IRS rate.

MENTOR/COLLEAGUE RELATIONSHIPS AND GUIDELINES

Approved by the Committee on Ministry, January 2012

DEFINITION: A mentor is defined as a wise, loyal advisor. Through the mentor relationship, the Commission on Leadership of the Presbytery of Minnesota Valleys provides support, friendship and counsel to individuals who may be student pastors, newly ordained pastors, clergy new to our presbytery or clergy from other denominations serving our congregations. The mentor/colleague is not an overseer or a supervisor, but a friend and colleague. The goal of the relationship is to assist the individual in interpreting the reality of his/her new situation in relationship to the Presbytery of Minnesota Valleys.

GUIDELINES:

1. Mentors/Colleagues for Presbyterian clergy with experience new to Minnesota Valleys Presbytery:

- Period of mentor relationship: three months
- Frequency of meeting: as desirable
- Purpose: to welcome, orient and introduce new pastor to the presbytery

2. Mentor for Presbyterian clergy receiving a first call to ministry in a congregation:

- Period of mentor relationship: one year
- Frequency of meeting: twice a month for the first three months, once a month thereafter
- Purpose: to welcome, orient and introduce new pastor to the presbytery and the ministry

3. Mentor/Colleague for clergy with experience coming from a background other than Presbyterian:

- Period of mentor relationship: one year
- Frequency of meeting: at least once a month for first six months, as often as necessary thereafter
- Purpose: to welcome, orient, introduce, and facilitate adjustment to Presbyterian polity and theology as well as to the presbytery

4. Mentor for student pastors serving congregations in the presbytery

Mentor/Supervisor of Commissioned Pastor (also known as Commissioned Ruling Elder):

- Period of mentor relationship: The duration of service of the student pastor within the presbytery or the duration of Commissioned Pastor (also known as Commissioned Ruling Elder)'s commissioning
- Frequency of meeting: once a week for first month, at least once a month thereafter
- Purpose:
 - a. To discuss the role of a pastor in relationship to the session, presbytery, the worshipping congregation, and individuals in the congregation
 - b. To assist in developing personal discipline in maintaining his/her own spiritual life
 - c. To assist in balancing the demands of family life and vocation
 - d. To assist in addressing those issues identified by the student's Committee on Preparation for Ministry or the session of the congregation being served

REGISTRATION OF CREDENTIALS: If the pastor is new to the State of Minnesota, the mentor/colleague will advise the pastoral leader of the need and procedure to register his/her credentials with the County Recorder in order to officiate at marriage ceremonies.

ACCOUNTABILITY: The mentor/colleague will be appointed by the Commission on Leadership and shall submit a written report to COM at the conclusion of the mentor relationship, or as situations suggest additional reports would be beneficial to the Minister of the Word and Sacrament/pastoral leader/student/Commissioned Pastor (also known as Commissioned Ruling Elder), the session or the presbytery.

EXPENSES: The expenses of the mentor shall be the responsibility of the new pastoral leader's church.

ADVISING THE MENTOR/MENTEE: At the time of the appointment of a mentor, a copy of these guidelines shall be sent to the new clergy/student/Commissioned Pastor (also known as Commissioned Ruling Elder), the clerk of session of her/his congregation and to the mentor.

PRESBYTERY OF MINNESOTA VALLEYS
“GREAT EXPECTATIONS A Six-Month Ministry “Check-In”
(Adapted from the Presbytery of Baltimore; Approved and Revised April 13, 2016)

Church Name _____ Date _____

Pastoral Leader _____ Start Date _____

The Presbytery of Minnesota Valleys is committed to nurturing healthy pastoral leaders and healthy congregations. To that end, the Commission on Leadership uses “Six Month Check-in Conversations” in each new call or commissioned relationship.

After a Pastoral Leader (Minister of the Word and Sacrament or Commissioned Pastor) has been in their call or commissioned role for approximately six months, two COL members will be appointed to convene a gathering consisting of the Session and the new Pastoral Leader. This check in could also include former PNC members, the Personnel Committee, other congregational leaders, support people/groups and/or the Presbytery “mentor” as recommended by the pastoral leader. The purpose of this gathering is to converse about how things are progressing and to assist the participants in strengthening the relationship, as needed.

Part I. Please divide into small groups (mixing members) and consider these questions. (During this time, the COL members may work with the pastoral leader to answer the questions him or herself. Once the small groups have done their work, the COL members will assist the groups to their conclusions.

1. FIRST SIX MONTHS:

- a. How have these first six months gone?
- b. Have there been any surprises?
- c. Have there been any “bumps in the road”?

2. MID-YEAR COURSE CORRECTIONS NEEDED?

- a. What would you like to see done more of in the coming year?
- b. What would you like to see done less of in the coming year?
- c. What in your mind is essential for the session, congregation, and pastoral leader to remember in the coming year?

3. EXPECTATIONS (3 years)

- a. Looking ahead -- what are your top three expectations of your pastoral leader in the first three years of his or her ministry?
- b. What accomplishments do you expect? Is there a plan in place to help make this happen?
- c. In what activities ought the pastoral leader be engaged?
- d. What should the session and congregation be doing to support the pastor’s ministry?
- e. Are the expectations realistic?

For pastoral leaders:

- a. What are your top three expectations of the session in the first three years of your ministry together?
- b. What accomplishments do you expect? Is there a plan in place to guide the session and the congregation?
- c. In what activities do you believe you ought to be engaged?
- d. How can you best support the session in its work?
- e. Are these expectations realistic?

4. LEADERSHIP STYLE:

- Commanding – “gives clear direction in critical moments; is in total charge”
 - Pacesetter – “meets challenging and exciting goals”
 - Democratic – “values peoples’ input and gets commitment through participation”
 - Affiliative – “creates harmony by connecting people to each other”
 - Coaching – “connects what a person wants with the organizations goals”
 - Visionary – “moves people toward shared dreams”
- (from Corey Schlosser-Hall, Presbytery of the Northwest Coast)*

For the Session:

What leadership style, do you believe would be best for your pastoral leader to use during the next year with your church? Why?

For pastoral leaders:

What leadership style, do you believe would be best for you to use during the next year with the church? Why?

5. CONFLICT:

For the Session:

In the event that your pastoral leader does something or fails to do something that results in your being concerned or disappointed, how would you handle it? If talking to the pastoral leader about your concerns does not resolve the issue, what other options could you consider?

For pastoral leaders:

In the event that the session does something or fails to do something that results in your being concerned or disappointed, how would you handle it? If working with the session about your concerns does not resolve the issue, what other options could you consider?
(This could be used this as a teachable moment in which the role of COL could be explained.)

Part II. All present will then turn their attention to strengthening the Pastoral leader - Session - Congregation Relationship. These questions can be used to guide your discussions.

1. Tell us about an exciting, positive, meaningful, and hope-filled experience you have witnessed at your church?
2. Tell us the story of how you came to this church. What keeps you engaged?
3. If we asked church members, what they value most about your pastoral leader-session-congregational relationships what might they tell us?
4. What produces energy and vitality in your partnership among the session, congregation, and pastoral leader?
5. If your church could strengthen or transform the relationship between the session, pastoral leader, and congregation, what might it look like? How might you get there?
6. If Jesus came to your church five years from now, what would you hope he would see?

PULPIT SUPPLY LIST
POLICIES & PRACTICES
The Presbytery of Minnesota Valleys
Revised and approved, November 17, 2016

A list containing the names of Presbyterian Ministers of the Word and Sacrament, Ministers who are members of denominations with whom we are in correspondence, Graduates of Lay Pastor/ CRE training programs or Presbyterian Ruling Elders will be maintained by the Commission on Leadership. The list may be accessed on the Presbytery website. Certification for State of Minnesota Statute 604.20 and Background Checks is on file for all persons named on this listing.

Congregations are strongly encouraged to use this listing when the need for pulpit supply arises with the following guidelines:

- Anyone (Minister of the Word and Sacrament or Ruling Elder) supplying a pulpit more than two times in succession must have Commission on Leadership approval.
- Minimum remuneration is \$150 if preaching at one service, \$200 if preaching at two services, plus mileage at current IRS rate.

The names on this listing are placed according to the area in which they live. These areas correspond to Presbytery Cluster Areas as well as “Other” for those outside the Presbytery bounds.

The information will include designations as to Minister of the Word and Sacrament, other denominations, graduate of Lay Pastor training programs, etc. as well as address, phone numbers, email addresses and travel restrictions (if any).

Management of the Pulpit Supply List:

The Commission on Leadership shall appoint, each year, one or more of its members to bear responsibility for the Presbytery Pulpit Supply List. Their responsibilities shall include, but not be limited to:

1. Being alert to new persons who might request or be available for inclusion on the list and make sure that the Background Check Statute 604.20 is completed.
2. Once the above noted Background Check has been successfully done, bringing the name to the Commission on Leadership (COL) for approval to be placed on the List.
3. Anyone who wishes to be included on the Presbytery Pulpit Supply List must be approved by COL prior to being available to a congregation.
4. Annually reviewing the Presbytery file to be certain all background checks have been done within the past five years. If any need to be updated, relaying that request to the Presbytery Office and receive the results, making certain a copy is placed in the appropriate file.
5. Be responsible for the annual mailings and updating of the Listing.

NOTE: Ruling Elders in commissioned positions will not be included on the Pulpit Supply List until such time as their commissioning is complete.

The Process:

1. Annually, persons currently listed will receive an email or letter with a form (FORM # 1) asking if they wish to continue being available for pulpit supply and if so, a request for current contact information and travel restrictions (if any). Opportunity is also available to request removal of their names.
2. Annually, following receipt of FORM # 1, Sessions will receive an email or letter (FORM #2) calling attention to those from their congregation currently on the Pulpit Supply list and seeking information as to whether continuance is recommended. The contact will also ask Sessions for suggestions as to possible additional persons to add to the list.
3. Annually, the Presbytery file will be reviewed to ensure that a Background Check has been completed in the past five years for each individual wishing to remain available as pulpit supply. If a current Background Check is not in the file, a new check will be done by the Presbytery Office at Presbytery expense (approx. \$12). Receipt of such certification submitted by an individual will also be acceptable if it has been done within the past five years.
4. Annually an updated listing shall be posted on the Presbytery website and a copy made available to each member of the Commission on Leadership.

FORM # 1

PULPIT SUPPLY INFORMATION FORM
Presbytery of Minnesota Valleys

The Pulpit Supply list for the presbytery is being reviewed and updated. Your name is currently on the listing, and we appreciate that you have been willing to make yourself available for this important ministry of service to our congregations. To assure your information is accurate, we ask that this form be completed and returned via email to: karen@minnesotavalleys.org or mailed to: Presbytery of Minnesota Valleys, PO Box 431 Kerkhoven, MN 56252.

CONTACT INFORMATION:

Name: _____ Home Phone: _____

Email: _____ Cell Phone: _____

Address: _____

Please remove my name from the Presbytery Pulpit Supply list: _____

PRESBYTERY STATUS: If you wish to continue, please complete the following:

Minnesota Valleys Minister of the Word and Sacrament: _____
Minister of the Word and Sacrament from _____ Presbytery

Ruling Elder: _____ Educator: _____ Other: _____

Church of membership (if not Presbyterian Minister of the Word and Sacrament)

Church Address: _____

Pastor of another denomination _____

Denomination and contact information: _____

Preferences: How far are you willing to drive (one way)? _____

Are there other preferences? _____

Thank you for your help.

FORM # 2

**PULPIT SUPPLY INFORMATION FORM
PRESBYTERY OF MINNESOTA VALLEYS**

Dear Pastor/Session:

The Pulpit Supply list for Presbytery is being reviewed and updated. Where possible, we have noted below the names of those from your congregation that are currently on the Presbytery listing. If there are others you would suggest others to be included on the list, we would appreciate current contact information for them and that this form be completed and returned via email to:

karen@minnesotavalleys.org, or mailed to Presbytery of Minnesota Valleys, PO Box 431Kerkhoven MN 56252

Persons from your congregation currently on the Presbytery Pulpit Supply list are: (Please note if you recommend continuance on the listing.)

Others you would recommend as pulpit supply:

CONTACT INFORMATION:

Name: _____ Home Phone: _____

Email: _____ Cell Phone: _____

Address: _____

Name: _____ Home Phone: _____

Email: _____ Cell Phone: _____

Address: _____

Name: _____ Home Phone: _____

Email: _____ Cell Phone: _____

Address: _____

Thank you for your help.

SERVICE OF WORSHIP AND RECOGNITION OF HONORABLE RETIREMENT

Opening

There are different gifts,

But it is the same Spirit who gives them.

There are different ways of serving God,

But it is the same Lord who is served,

God works through different people in different ways,

But it is the same God whose purpose is achieved through them all.

Litany of Recognition

O God, Creator of all things visible and invisible and Lord of history, You have called us by the voice of the Church to serve Jesus Christ and revealed to us this work for which we have been chosen.

Thanks be to God.

Holy Spirit, You have given us the scriptures to be a unique and authoritative witness to Jesus Christ, and we have accepted them to be God's Word for us.

Thanks be to God.

Master and Teacher, You have enlisted us in Your service and instructed us so that we might lead others, be a friend, love our neighbors, and work for reconciliation in the world.

Thanks be to God.

Prayer: Eternal God, through the ages men and women have been called to witness to Your love and to give evidence of Your kindness to Your people. We honor your servant _____ today. Your Church has been enriched by his/her wisdom, energy, sensitivity, love of Your Word, and obedience to Your Spirit. For Your manifestation in his/her life and ministry, we give You thanks, O Lord.

We are grateful that, in the years ahead, he/she may enjoy a new measure of Your peace. Bless him/her with good health. Teach him/her new uses of his/her time. Continue to use him/her for the constructive purposes of Your Kingdom. Surround him/her with the continued comradeship of friends and colleagues. As he/she has served You with joy and faithfulness, may he/she continue to know the happiness of Your presence, through Jesus Christ our Lord. Amen.

Declaration

In the name of Jesus Christ, the great Head of the Church, we recognized the honorable retirement of ____ in accordance with the Constitution of the Presbyterian Church (U.S.A.) and the action of this Presbytery.

We, the members of the Presbytery of Minnesota Valleys express our appreciation for your faithful service and acknowledge the privilege we enjoyed in serving with you.

Beloved in Christ, in as much as God's goodness has brought you to years of Christian maturity in the gospel ministry, the Presbytery of Minnesota Valleys, in granting your request of retirement, desires to make public acknowledgment of your service to the Kingdom of God.

Presentation of Retirement Certificate

Benediction

UNDERSTANDING SABBATICALS

Adapted from the Presbytery of Tropical Florida

1. What is a sabbatical?

A sabbatical is an extended time off for the Minister of Word and Sacrament in addition to the minister's usual vacation time. The purpose of a sabbatical is to provide rest and reinvigoration for ministers so that they can be even more equipped to shepherd the flock of God with vigor, creativity, and longevity. The sabbatical is both a reward to the minister and a great benefit to the church itself.

2. Why should a church provide a sabbatical to its pastor?

A sabbatical is a great benefit to a church since it helps to provide the pastor with energy, ability, and stamina needed to shepherd the flock of God with excellence over a long period of time. It may lead to far more effective pastoral leadership and prevent the pastor from burnout or tendencies in this direction.

This could possibly also lead to a much longer church-pastor relationship. While some may see a sabbatical as a loss to the church for the period of time the pastor is gone, they are failing to see the long-term benefits to the church. Instead, a church should consider the sabbatical a strong, worthwhile investment - not a sacrifice.

3. What is the Biblical precedent for a sabbatical?

The Sabbath day given to the Israelites established the precedent of the sabbatical from the very conception of the Old Covenant (Ex. 20: 8-10). Rest was considered highly valued and essential. As such, God commanded rest. In the Old Testament, even the ground for farming had to be given a one-year sabbatical after every six years of planting (Lv. 25: 2-4). Failing to do so would deplete the soil of its ability to produce bountiful crops. The results are similar with people.

4. Are there sabbaticals in other professions?

Yes. One correlation is in the teaching profession. Most educational organizations offer sabbaticals of sorts to their teachers. For the most part, this is built into the yearlong schedule. So, a teacher who is paid on a twelve-month basis has a two or three-month sabbatical each summer. A college professor's summer is closer to four months every year. (College professors are often given addition semester-long or yearlong sabbaticals, but these are often for publishing purposes.) Sabbaticals are particularly needed in the teaching profession. Teaching requires creativity and fresh vigor for optimal effect. While pastors are not schoolteachers, they are certainly teachers needing such rest and reinvigoration as well.

5. What does the Presbytery of Minnesota Valleys recommend regarding sabbaticals?

While the Presbytery of Minnesota Valleys does not require sabbaticals per se, it strongly recommends that churches provide them.

The presbytery sees the great benefits for both the church and pastor. Namely, the pastor is able to remain fresh, creative, and thoughtful. This also leads to greater longevity for a pastor at any given church. Because we have seen increasing incidents of pastoral burnout, the presbytery urges churches to provide sabbaticals for their pastoral leaders.

This presbytery asks that a sabbatical be at least discussed with the pastor every year as part of the review of the terms of call. Each church should consider reporting to presbytery the fact that the Sabbath was discussed when it yearly reports on all its terms. If a sabbatical is granted, the church

should inform Presbytery and the Commission on Leadership in the terms of call and as the sabbatical approaches.

6. How much time should be given for a sabbatical?

Please refer to the presbytery's guidelines in Section 3 of this Manual, pages 21-22.

7. How does a church go about providing a sabbatical to a pastor?

If a church has a personnel committee, that committee could bring a recommendation of a sabbatical and its terms to the Session. An individual Session member can also bring up a sabbatical for discussion and make a motion for one. The Session would then discuss the recommendation or motion and make decisions regarding it. This could be done in a regularly scheduled stated Session meeting. In most cases, it would be best if the pastor were not present during the discussion so that open discussion can be made, and a decision rendered. However, input from the pastor should be sought at some point and details of a sabbatical should be worked out in conjunction with the pastor.

8. How should the pastoral duties be accomplished while the Pastor is absent?

Often specifically appointed members of the congregation may be assigned to help with the pastoral duties such as visitation. A sabbatical may be a great way for elders of a church to step up in ministry. This in turn may make the church much stronger in the end. Ministers of the Word and Sacrament and ruling elders in the Presbytery who regularly fill pulpits can fill the preaching role. It is also possible that a Seminary student or recent graduate would be an excellent possibility. Either way, these costs will be somewhat low and manageable for congregations who prepare in advance. Communion must be administered by ordained ministers. All those who will be helping during the sabbatical should be secured well before the sabbatical begins. The presbytery can help churches to meet these needs and so both presbytery and the Commission on Leadership should be informed of an upcoming Sabbatical as noted.

9. How should the Session operate in the pastor's absence?

If the sabbatical is a one-month sabbatical, the Session might consider not meeting for that one month. Session is required to meet only four times per year. If the sabbatical is longer, say three months, the Session will most likely want to meet. To do so, the church must secure a moderator with the assistance of the Commission on Leadership. The church should be certain that major decisions regarding the direction of the church are not made in the pastor's absence.

10. How should the session prepare the congregation for the sabbatical?

The leadership of the church should make certain the sabbatical and its duration is announced to the congregation often. Every effort should be made to inform every member of the congregation of the upcoming sabbatical. The purpose of the sabbatical and all its benefits to the church and pastor should be clearly stated as well. The congregation should also be given the clear understanding that this sabbatical was proposed by and has the full backing of the Session. The congregation should also be made aware of who will be filling the duties of the pastorate during the sabbatical. All of this information should be repeated often and placed in the church newsletter and bulletins.

11. What should the church avoid in preparing the congregation for the sabbatical?

The leadership should not present the pastor as being given the sabbatical since they are 'burned out' or stressed out or in special need of a rest. This could give the impression that something is wrong. Even if this is the case, you may not want to inform the congregation of this in this manner. Instead, the congregation should be told that the sabbatical is a reward for the pastor's hard work and to make them even better over the long haul in service to this church.

12. What else should the leadership do for the congregation during the sabbatical?

The church leadership should continue to announce the sabbatical and its purpose and benefits during the sabbatical so that newcomers and others who have not been informed are kept abreast. The congregation should be reminded of those who have been given the pastoral duties during the pastor's absence so they know whom they should contact. The congregation should also be clear of the return date of the pastor.

13. What should Pastors do on their sabbaticals?

The pastor should do that which is restful and reinvigorating to them during the sabbatical. Many will pursue areas of personal interest engaging in projects that rejuvenate them and use their creativity. A pastor should not be using the sabbatical to prepare future sermons or lessons. Likewise, the pastor should not be making or receiving pastoral calls during the sabbatical. Even if these things might be enjoyed, it is not rest and would be counter-productive to the sabbatical and unfair to the church that granted the sabbatical.

Likewise, the pastor should not be visiting their church during the sabbatical unless there is some pressing emergency that cannot be handled by those left in charge. This would be very rare. Finally, the pastor should also not be using the sabbatical to engage in a search process for another church.

14. Should pastors stay in the area during their sabbaticals?

It is not recommended that pastors stay in the area a great deal of time during their sabbaticals. As a rule of thumb, pastors should plan to be away about half the time or more of their complete sabbaticals. When at home, a pastor is still likely to see parishioners in and about the community. As such, they are still 'pastoring' to some degree. As a rule, pastors should not take 'stay-at-home' vacations. They should likewise not take fully 'stay-at-home' sabbaticals. Obviously, getting away physically helps a person to get away mentally and emotionally. For this reason alone, pastors should get away during their sabbaticals.

15. What should the pastor do to prepare for the sabbatical?

The pastor can help the church to have the personnel in place to take on pastoral duties. The pastor can also help prepare these personnel for their task. Pastors should also plan what they will do on their sabbaticals in advance. Last-minute planning during the sabbatical itself may take away from the rest that is needed on the sabbatical. It may also take away travel opportunities for the pastor due to failure to plan ahead. The pastor may need to prepare well in advance financially and begin saving on a regular basis. Failure to do so may cause them to have fewer options when it comes to travel. As stated, a fully stay-at-home sabbatical is not recommended.

16. Should the Pastor be contacted when away on a Sabbatical?

This should be avoided. While there may be some rare occasion when the pastor would need to be contacted, this would not be normally the case. Instead, the person or people designated as in charge during the pastor's absence should handle any emergencies that arise. If the pastor needs to be contacted, it would be at the discretion of those left in charge. For this possible rare emergency, pastors should be sure to leave their cell-phone numbers.

17. Is the pastor paid during a sabbatical?

Pastors are indeed paid their full salary during a sabbatical. A sabbatical is not a leave of absence, which is unpaid. Unpaid leave would not be desirable to most pastors.

18. Should the church offer the pastor monetary help for the sabbatical?

A church is not expected to provide monetary help to its pastor for a sabbatical. However, a church should understand that a sabbatical will mean many expenses for the pastor. As such, any financial help would be greatly appreciated and may help make the sabbatical even more restful and reinvigorating as the pastor is able to travel more freely. Therefore, a church may choose to present the pastor with a monetary gift as, perhaps, a bonus would be presented. A church should consider this monetary gift a part of the wise investment of the sabbatical itself and the reward of the sabbatical to the pastor.

19. Does the pastor still receive full vacation and study leave during the year in which there is a sabbatical?

Absolutely. The entire one-month of vacation and two weeks of study leave are given to every pastor during every year - even those years with sabbaticals. So, if there is a month-long sabbatical on a given year, the pastor receives that sabbatical and one month vacation and two weeks study leave. Sabbatical is additional time off. There is one exception. According to the Manual of Operations, study leave is not granted at all to Presbytery staff members in the year of a sabbatical.

20. Can a sabbatical be combined with vacation time and study leave so that a longer leave is made possible?

A sabbatical can have vacation time and study leave added to it in any measure. That is, you can add the one-month vacation time to a one-month sabbatical. (This would make for a two-month leave in total.) You can add on just one week or any other combination that is desired. However, a longer sabbatical may not be the best thing for the minister or church. Therefore, vacation time should only be added to a sabbatical if the pastor and Session discuss it and decide together that this is what is desired.

21. What should the church do upon the return of the Pastor?

Those with the pastoral responsibilities during the sabbatical should be in contact with the pastor upon his or her return. The pastor should be briefed with all needed information at this time. A church might consider having a welcome back reception after a service as yet another show of appreciation for the pastor. This might be particularly appropriate if the sabbatical was a long one. Again, the congregation should be clear as to the date of the pastor's return. The pastor should thank both his congregation and Session for their support and commend them for their wise action on behalf of the church itself.

22. Should a church provide sabbaticals to other staff members?

For the same reason a head pastor is given a sabbatical, the church would be well-served to provide sabbaticals to other staff members. Once again, this would be at the discretion and approval of the Session. For obvious reasons, a church would be advised not to place sabbaticals of staff members in a way that they overlap to any degree. Rather, sabbaticals should be well spaced out.

23. When in the year is it best to take a sabbatical?

Many pastors take sabbaticals during the summer. This is a down time in most churches both in attendance and activity. It is not necessary, however, for a sabbatical to be taken at that time. There may be reasons that a pastor will need to take the sabbatical at another time of year or that another time would be better for the church. So, there should be flexibility regarding this.

SECTION 10:

ACCOUNTABILITY: REPORTS AND FORMS

(Not found elsewhere in the Manual)

APPOINTED MODERATOR REPORTING FORM
The Presbytery of Minnesota Valleys

Date _____

Report # _____

Congregation _____ City _____

Moderator _____ Phone _____

1. The good news in this congregation is:

2. The challenges, as I see them, are:

3. Resources from the presbytery that might be helpful for this congregation are:

4. Commission on Leaderships needs to be aware of:

5. For congregations in an Interim/Transitional period: Are efforts being made to deal with any of the following interim developmental tasks? (Use the reverse side for additional comments.)

- ☐ Coming to terms with history
- ☐ Discovering a new identity
- ☐ Allowing new leadership change
- ☐ Renewing denominational linkages
- ☐ Commitment to new directions in ministry

This report is to be submitted annually to Commission on Leadership through the presbytery office.

REVIEW OF TEMPORARY PASTORAL RELATIONS (G-2.0504b)
The Presbytery of Minnesota Valleys

Name of Temporary Pastoral Supply _____ Date Began _____

Church _____ Location _____

1. List three generally accepted strong points of the person providing temporary pastoral supply:

A.

B.

C.

2. List growth areas for the temporary pastoral leader:

3. Please comment on the following (use other side of this sheet, if necessary):

A. Preaching:

B. Visitation:

C. Leadership:

D. Personal Relationships:

E. Administration:

The session ☐ recommends ☐ does not recommend that the _____ relationship be continued for another year.

The temporary pastoral leader ☐ requests ☐ does not request that the _____ relationship be continued for another year.

Session Approval date _____

Clerk of Session _____

Temporary Pastoral Leader _____

Date _____

Commission on Leadership co-chair or designee _____

**PRESBYTERY OF MINNESOTA VALLEYS
ANNUAL COMPENSATION, BENEFITS, AND EDUCATION REPORT FOR
PASTORAL LEADERS 2022**

This form must be completed and returned to the Presbytery Office no later than Feb 28, 2022

Name of Minister of the Word and Sacrament or Commissioned Pastor (Indicate One)

Position Title _____ Number of years ordained/commissioned _____

Congregation Served _____ City _____

Full-Time _____ Part-Time _____ (Number of Hours/Week) _____

Congregational Membership (December 31, 2021) _____ Average Worship Attendance _____

COMPENSATION:

1. \$ _____ **Cash Salary**

2. \$ _____ **Housing Allowance**, including utilities, and furnishings allowances

3. Yes or No **Manse**

4. \$ _____ **SECA Allowance**

5. \$ _____ **Other Compensation:**

6. \$ _____ Medical Reimbursement (other than Board of Pensions)

7. \$ _____ 403b savings plan (paid by church, additional compensation)

8. \$ _____ Other: _____

9. \$ _____ Other: _____

10. \$ _____ **TOTAL SALARY** (sum of lines 1-9)

REIMBURSABLE EXPENSES (by voucher):

11. \$ _____ **Travel Allowance** (*mileage at current IRS rate*)

12. \$ _____ **Continuing Education Allowance** (*\$750 per year minimum*)

13. \$ _____ **Other:** _____

14. \$ _____ **Other:** _____

15. \$ _____ **Other:** _____

16. \$ _____ **Other:** _____

17. \$ _____ **TOTAL REIMBURSABLE EXPENSES**

SUMMARY OF REQUIRED MINIMUM TERMS OF CALL:

2022 Minimum Compensation – Please refer to the approved “Presbytery Compensation Policy” on the presbytery website

Vacation: 4 weeks/year (Minimum)

Continuing Ed: 2 weeks/year, (minimum) *time and unused funds cumulative up to three years*

Board of Pensions: for details refer to pensions.org

Health and Medical Leave: Up to 10 compensated days annually; *cumulative to 90 days*

Emergency Leave: Maximum of 5 days annually (for specific details refer to the “Presbytery Compensation Policy”)

RECOMMENDED BY ACTION OF PRESBYTERY

Sabbatical: 3 months compensated leave for pastoral leaders after six years of service

DAYS OFF Pastoral leaders are encouraged to take two days off per week, with at least one full, uninterrupted day off per week. When there has been an unusually heavy work week, pastoral leaders are encouraged to take an extra day off during the next week to compensate. This is not considered a vacation day.

Please remember that the Board of Pensions Benefits Connect must also be completed and submitted to the Board every time there is a change in Effective Salary.

CLERK OF SESSION – PLEASE COMPLETE:

The TERMS OF CALL were approved at a **Congregational Meeting** held on _____.

Signed – Clerk of Session

Date

MINISTER OF THE WORD AND SACRAMENT/COMMISSIONED PASTOR – PLEASE COMPLETE:

My terms of call were reviewed with me by the personnel committee or session.

YES ☐

NO ☐

I have ☐

I have not ☐ accepted the terms reported above.

Do you wish to have a consultation with representatives of the Commission on Leadership regarding your call?

YES ☐

NO ☐

Signed – Minister of the Word and Sacrament/Commissioned Pastor

Date

PASTORAL LEADER'S ANNUAL REPORT

ALL INFORMATION SHALL BE RECORDED IN SESSION MINUTES

VACATION: Number of days GRANTED in 2021 _____

Number of days USED in 2021 _____

Number of days CARRIED OVER, if approved by Session _____

CONTINUING EDUCATION: Number of days AVAILABLE in 2021 _____

Number of days USED _____

Number of days CARRIED OVER _____

Number of days AVAILABLE in 2022 _____

CONTINUING EDUCATION EVENTS ATTENDED:

CONTINUING EDUCATION FUNDS USED IN 2021: \$ _____

CONTINUING EDUCATION FUNDS CARRIED OVER: \$ _____

CONTINUING EDUCATION FUNDS AVAILABLE IN 2022 \$ _____

HEALTH AND MEDICAL LEAVE PROVIDED IN 2021? Yes _____ No _____

HEALTH AND MEDICAL LEAVE USED IN 2021? Number of Days _____

Presbytery policy states that Minister of the Word and Sacrament members and Commissioned Pastors (also known as Commissioned Ruling Elders) are entitled to up to ten working days of paid sick leave each calendar year cumulative up to ninety days.

EMERGENCY LEAVE – Are you and your Session aware of the Presbytery Policy regarding Emergency Leave? Yes _____ No _____

PRESBYTERY SABBATICAL POLICY – Are you and your Session aware of the Presbytery's Sabbatical Policy? Yes _____ No _____

In what year would you be eligible for a sabbatical? _____

If you have any questions about this completing this form, please call Presbytery Business Consultant Bea Ourada at 320-796-5310

ALL THE ABOVE INFORMATION SHALL BE INCLUDED IN SESSION MINUTES

Please return this form to the
Presbytery of Minnesota Valleys, PO Box 431, Kerkhoven MN 56252
Or email it to karen@minnesotavalleys.org

To be submitted quarterly to the Commission on Leadership

1. Good News:

3. Progress in regard to the Developmental Tasks:

- #### 4. Resources needed from the presbytery

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HONORABLY RETIRED MINISTERS ANNUAL REPORT TO PRESBYTERY
Presbytery of Minnesota Valleys

*Please return to the presbytery office, PO Box 431 Kerkhoven MN 56252,
on or before February 1*

Year _____

Name _____

Address _____

City _____ State _____ Zip Code _____

Telephone _____ Email _____

Ministries which you have performed during the past calendar year which you wish to report to presbytery:

In what ways has the presbytery been helpful to you?

In what ways, can the presbytery be helpful to you?

In what ways are you actively related to the life and work of a particular church?

Signature _____

ANNUAL REPORT BY MEMBERS-AT-LARGE OR VALIDATED MINISTERS
The Presbytery of Minnesota Valleys

NOTE: Members-at-Large and Ministers of the Word and Sacrament in Validated Ministries of the Presbytery:

It is your responsibility in filling out this form to describe the way in which the ministry which you are performing fulfills all of the criteria which have been set forth in the Form of Government. It will be most helpful for your presbytery's Commission on Leadership if you use detail in describing the objectives of your ministry and the fashion in which that ministry is conducted.

To be returned to the presbytery office, PO Box 431 Kerkhoven MN 56252 on or before February 1

Name: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Telephone: _____ Email: _____

1. Describe your employment during the past year (list all full-time or part-time positions held, whether secular or religious, including self-employment for which income was earned), or write "not employed."

2. Your report on your activities of religious or ecclesiastical nature:

a. In what ways have you been active in the life and work of the presbytery?
(List specific responsibilities and how they have been filled.)

b. In what ways are you actively related to the life and work of a particular church (e.g., Parish Associate)?

3. In what ways can presbytery be helpful to you?

Signature: _____

Date Completed: _____

PRESBYTERY OF MINNESOTA VALLEYS
Commission on Leadership

Request for Session/Deacon Term Limit Waiver (G-2.0404)

This request is to waive term limits of a Session member/Deacon who has served for two full terms (six years) and a need is present for this Session member/Deacon to serve another three-year term. Send this request to the Stated Clerk of Presbytery for consideration at least six weeks before the scheduled annual election of church officers. Once the Commission on Leadership has taken action on this request, the form will be returned to the Clerk of Session and filed appropriately at the Presbytery office.

Date _____ Name of Church _____

Pastor/Moderator _____ E-mail _____

Clerk of Session _____ E-Mail _____

Active Membership _____ Average Attendance _____ Size of Session _____

Has a change in the size of Session/Deacons been considered? _____

Waiver Requested for _____ Name of Session Member/Deacon
Class of _____ (Year)

Rational for this request: _____

Date of Session Approval for this request _____

Signed by Clerk of Session _____ Date _____

=====

Date of Action taken by the Commission on Leadership: _____

Comments/Provisions: _____

Co-chair, Commission on Leadership

Stated Clerk

SECTION 11

REFERENCES AND RESOURCES

THE ROLE AND RESPONSIBILITIES OF THE COMMITTEE ON CONGREGATIONAL NURTURE

The Committee on Congregational Nurture will:

1. Develop relationships with and among the presbytery's congregations with a strong commitment to their overall health and well-being
2. Conduct regular visits to each congregation
3. Communicate the needs or concerns of the congregations to the appropriate presbytery entity. (Particularly Commission on Leadership – this is to be done by the CoCN Member to the CoCN Chairperson, who then passes the information to the COL.)
4. Recruit the members of and secure training for the Presbytery Response Team

Key Focus Points – This is What the CN Members were asked to Keep in Mind:

- ✦ You are the TENDERS OF CONGREGATIONS and RELATIONSHIPS – The health and well-being of our congregations and their relationships with one another and the presbytery is your primary priority.
- ✦ You are the TENDERS OF COMMUNICATIONS – encouraging congregations to tell their stories; discover what congregations need and connect them with the resources of the presbytery; ensuring that the news and information from the presbytery finds its way into the congregations, so that everyone is in the loop
- ✦ In a sense, you are the PRESBYTERY'S DEACONS – as you become aware of needs and concerns, direct them to where they can find a response
- ✦ YOU ARE NOT:
 - Conflict Solvers – but you will direct conflict matters to those who can assist in managing conflict
 - The “Answer to Every Question” – but you will help them find their answers
 - The One's Who Ask for Money
 - Automatic Pulpit Supply or Session Moderators when the Pastor is On Vacation or Study Leave
- ✦ Encouragements:
 - Know your congregations' pastors and leaders – help them to know you and see you as a helpful face
 - Be prayerful – pray for your congregations and their leaders
 - Celebrate significant moments with your congregations

STANDARDS OF ETHICAL CONDUCT

**Approved by the 210th General Assembly (1998)
Presbyterian Church (U.S.A.) and COL in 2019**

LIFE TOGETHER IN THE COMMUNITY OF FAITH: STANDARDS OF ETHICAL CONDUCT FOR MEMBERS OF THE PRESBYTERIAN CHURCH (U.S.A.)

As a member of the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, I accept Christ's call to be involved responsibly in the ministry of the church, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my membership in the Presbyterian Church (U.S.A.). Therefore, I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service.
2. Be honest and truthful in my relationships with others.
3. Be faithful, keeping the covenants I make and honoring marriage vows.
4. Treat all persons with equal respect and concern as beloved children of God.
5. Maintain a healthy balance among the responsibilities of my life's work and church membership, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal.
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs.
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

II

I will conduct myself within the Presbyterian Church (U.S.A.) so that nothing need be hidden from sisters and brothers in Christ. Therefore, I will:

1. Bear witness to the gospel of Jesus Christ with courage, speaking the truth in love.
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries.
3. Be judicious in the exercise of the power and privileges of positions of responsibility I hold.
4. Avoid conflicts of interest that might compromise my witness and relationships within the community of faith.
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy.
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others.
7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate.
8. Claim only those qualifications actually attained, give appropriate credit to others where due and observe copyrights.
9. Be a faithful steward of and fully account for funds and property entrusted to me; and
10. Accept the discipline of the church.

III

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore, I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church.
2. Show respect and provide encouragement for sisters and brothers in Christ.
3. Recruit church members responsibly, respect existing congregational relationships and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

**LIFE TOGETHER IN THE COMMUNITY OF
FAITH: STANDARDS OF ETHICAL CONDUCT
FOR**

**EMPLOYEES AND VOLUNTEERS OF THE PRESBYTERIAN
CHURCH (U.S.A.)**

As an employee or volunteer in an entity, governing body, or congregation associated with the Presbyterian Church (U.S.A.), I commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that will support the ministry of my workplace. Therefore, I will:

1. Be honest and truthful in my relationships with others.
2. Treat all persons with equal respect and concern.
3. Maintain a healthy balance among the responsibilities of my position, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal.
4. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs; and
5. Refrain from gossip and abusive speech.

II

I will conduct myself at my workplace in a manner that will support its ministry. Therefore, I will:

1. Honor relationships within the workplace and observe appropriate boundaries.
2. Be judicious in the exercise of the power and privileges of my position.
3. Avoid conflicts of interest that might compromise the effectiveness of my work.
4. Refrain from exploiting relationships within the workplace for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy.
5. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others.
6. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate.
7. Claim only those qualifications actually attained, give appropriate credit for all sources used in papers, music, and presentations, and observe copyrights.
8. Observe limits set by the appropriate governing body for honoraria.
9. Deal honorably with the record of my predecessor and, upon leaving a position, speak and act in ways that support the work of my successor.
10. Be a faithful steward of and fully account for funds and property entrusted to me.
11. Accept the appropriate guidance of those to whom I am accountable.
12. Participate in continuing education and seek the counsel of mentors and professional advisors.
13. Show respect and provide encouragement for colleagues; and
14. Cooperate with persons of other faith traditions.

**LIFE TOGETHER IN THE COMMUNITY OF
FAITH: STANDARDS OF ETHICAL CONDUCT
FOR
ORDAINED OFFICERS IN THE PRESBYTERIAN CHURCH (U.S.A.)**

As an ordained officer in the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, under the authority of Scripture and guided by our Confessions, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

I

I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry. Therefore, I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service.
2. Be honest and truthful in my relationships with others.
3. Be faithful, keeping the covenants I make and honoring marriage vows.
4. Treat all persons with equal respect and concern as beloved children of God.
5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal.
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs.
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

II

I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry. Therefore, I will:

1. Preach, teach, and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love.
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries.
3. Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold.
4. Avoid conflicts of interest that might compromise the effectiveness of my ministry.
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (U.S.A.) policy.
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission unless an individual is a danger to self or others.
7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate.
8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights.
9. Refrain from incurring indebtedness that might compromise my ministry.
10. Be a faithful steward of and fully account for funds and property entrusted to me.
11. Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family.
12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry.
13. Participate in continuing education and seek the counsel of mentors and professional advisors.
14. Deal honorably with the record of my predecessor and upon leaving a ministry or office speak and act in ways that support the ministry of my successor.

15. ****Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery.**
16. ****Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors; and**
17. ****Consult with the committee on ministry in the presbytery of my residence regarding my involvement in any ministry setting during my retirement.**

III

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore, I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church.
2. Show respect and provide encouragement for colleagues in ministry.
3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

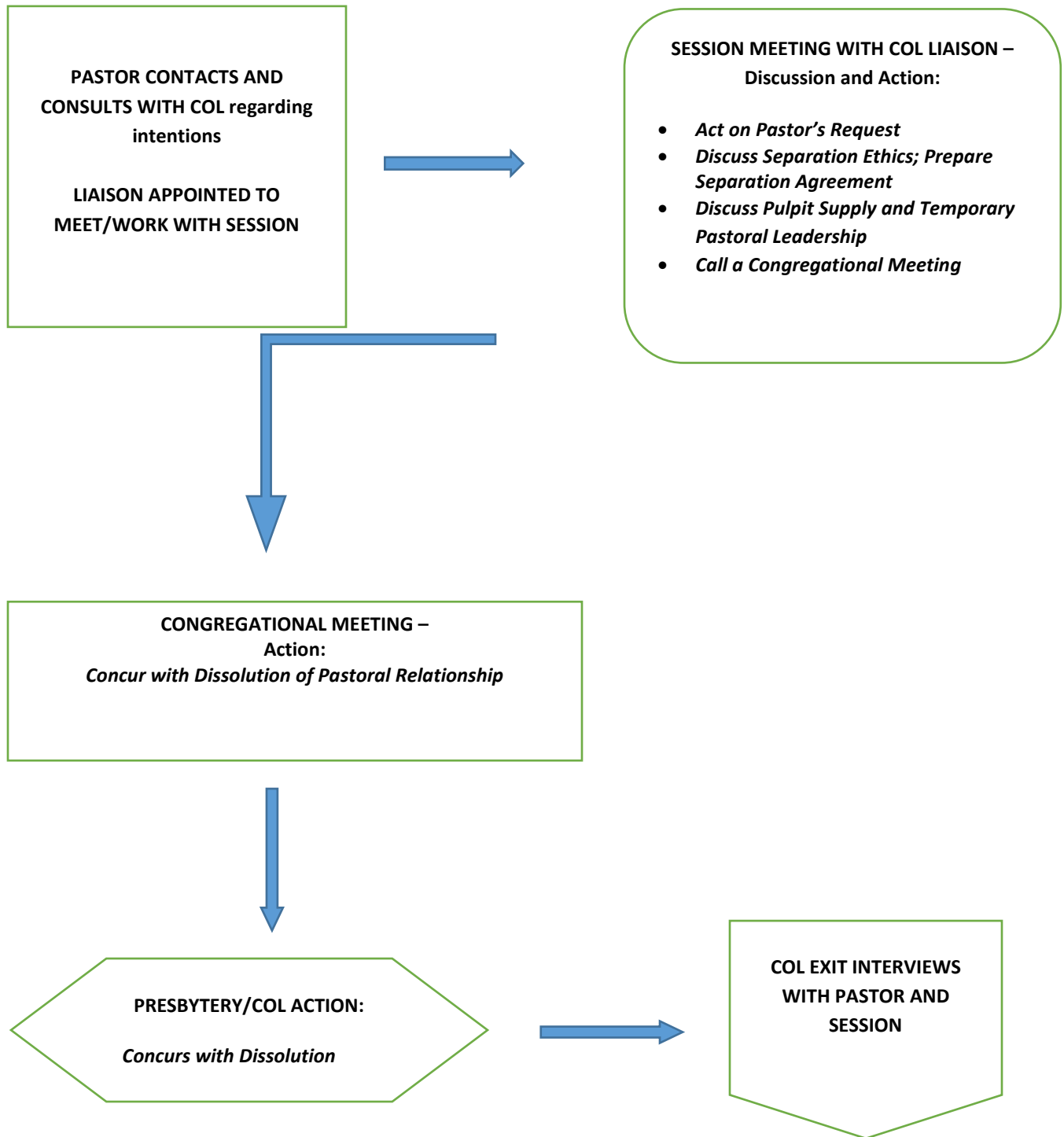
**** These standards apply only to pastors; they also apply to commissioned lay pastors (CREs) when they are performing pastoral functions.**

SECTION 12

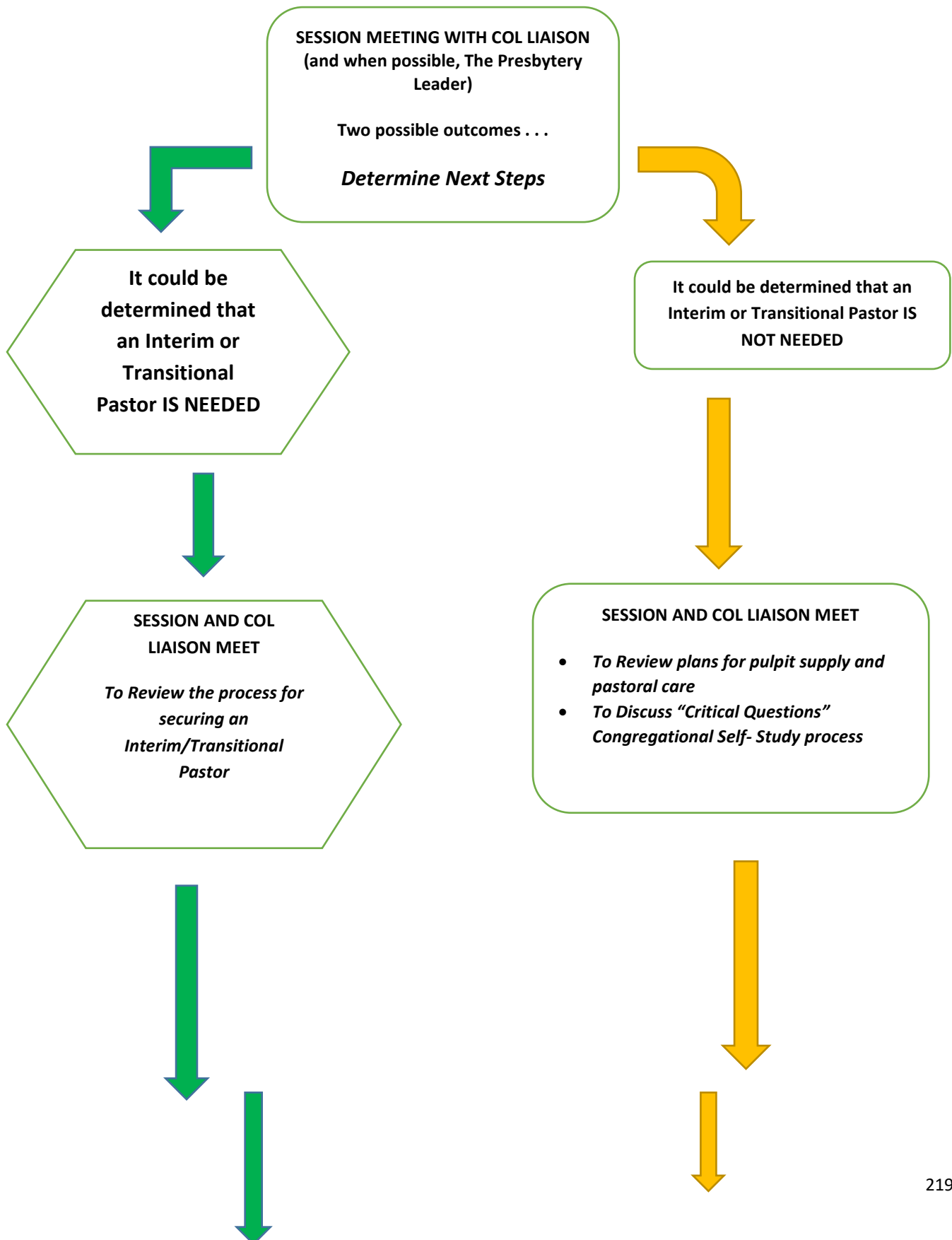
FLOW CHARTS

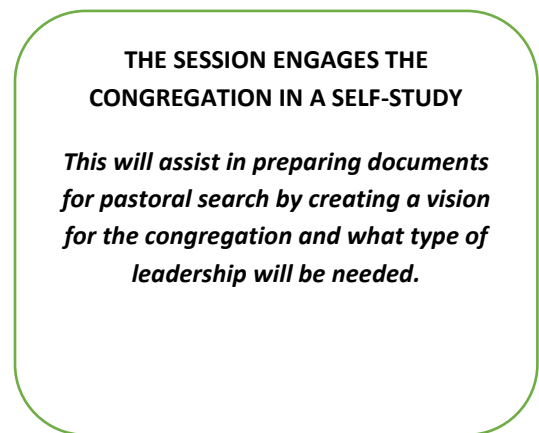
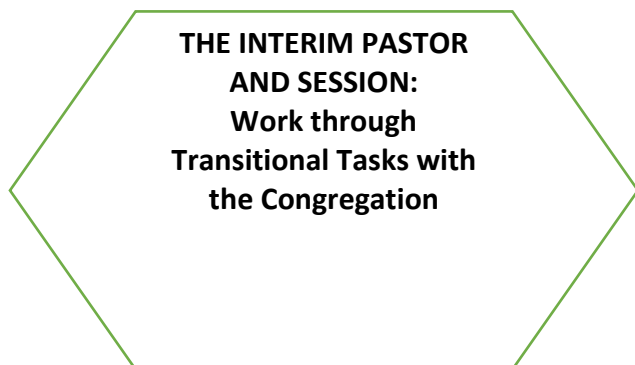
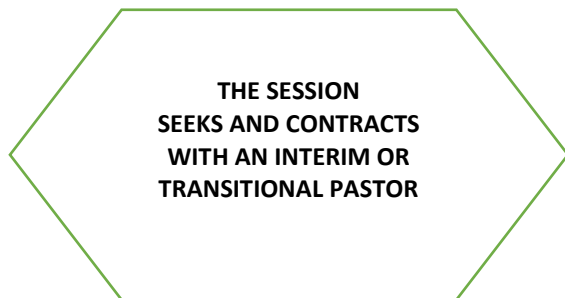
FOR PASTORAL TRANSITIONS

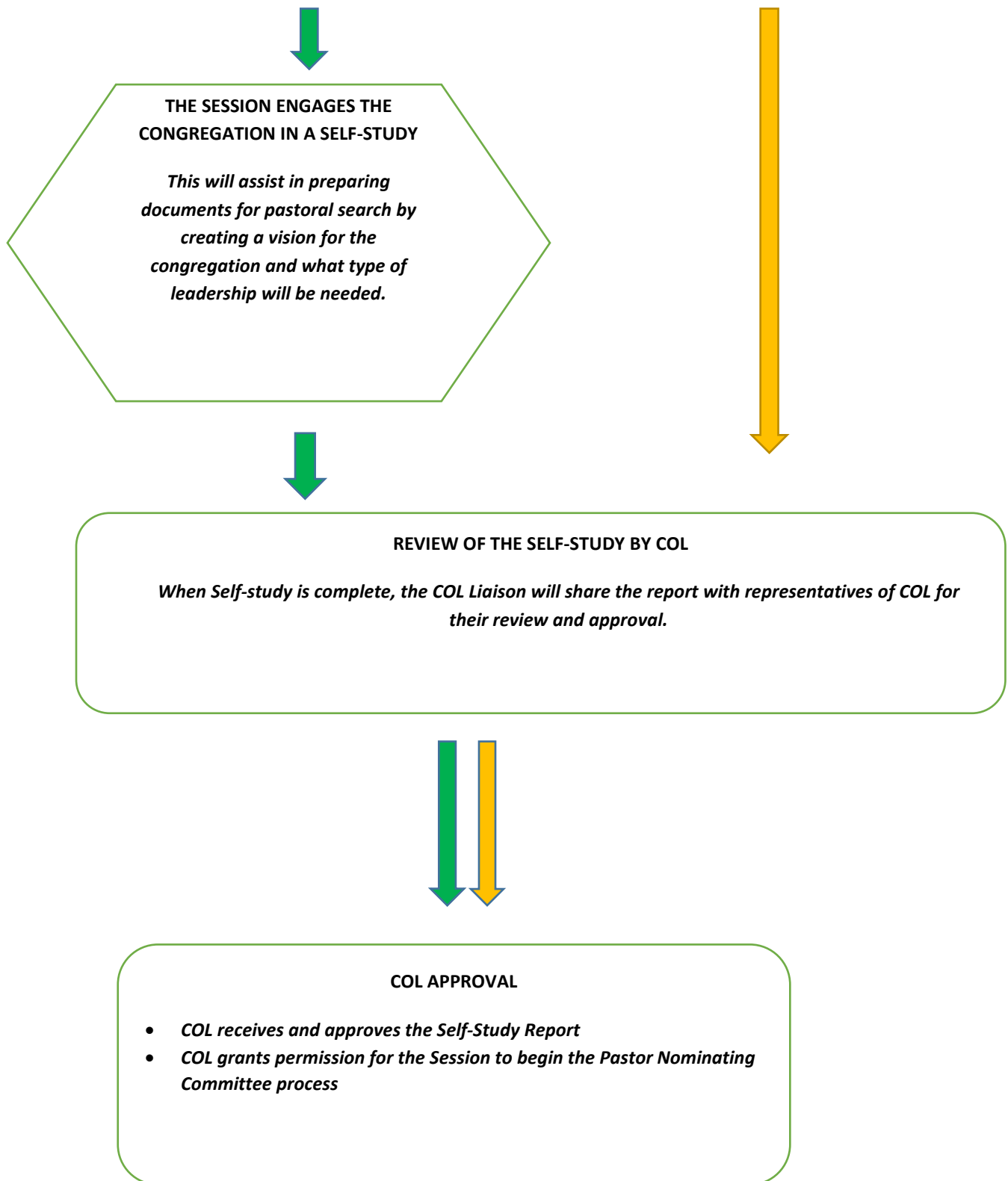
PASTORAL TRANSITIONS: FIRST STEPS



PASTORAL TRANSITION: MOVING INTO THE TRANSITION







PASTORAL TRANSITIONS
INITIATING THE PASTOR NOMINATING COMMITTEE (PNC) PROCESS

SESSION ACTION

When permission is given to form PNC –

- *Session determines the number of members for the PNC*
- *Session directs the Congregational Nominating Committee to begin the work of seeking nominations for the PNC*



**CONGREGATIONAL NOMINATING COMMITTEE MEETING WITH COL
LIAISON, *prior to beginning their work***

- *Review expectations of the PNC*
- *Discuss what sort of individuals should be sought*
- *Determine a procedure by which the committee shall conduct its work*



ELECTING AND COMMISSIONING THE PASTOR NOMINATING COMMITTEE (PNC)

- *Nominating Committee conducts its work*
- *When it is ready to report to the congregation, the Session is requested to call a Congregational Meeting*
- *At the meeting the PNC is elected and commissioned by the Moderator of the Session, or the Clerk of Session.*
- *First meeting of the PNC is set in consultation with COL Liaison*



ORIENTATION OF THE PASTOR NOMINATING COMMITTEE BY THE COL LIAISON

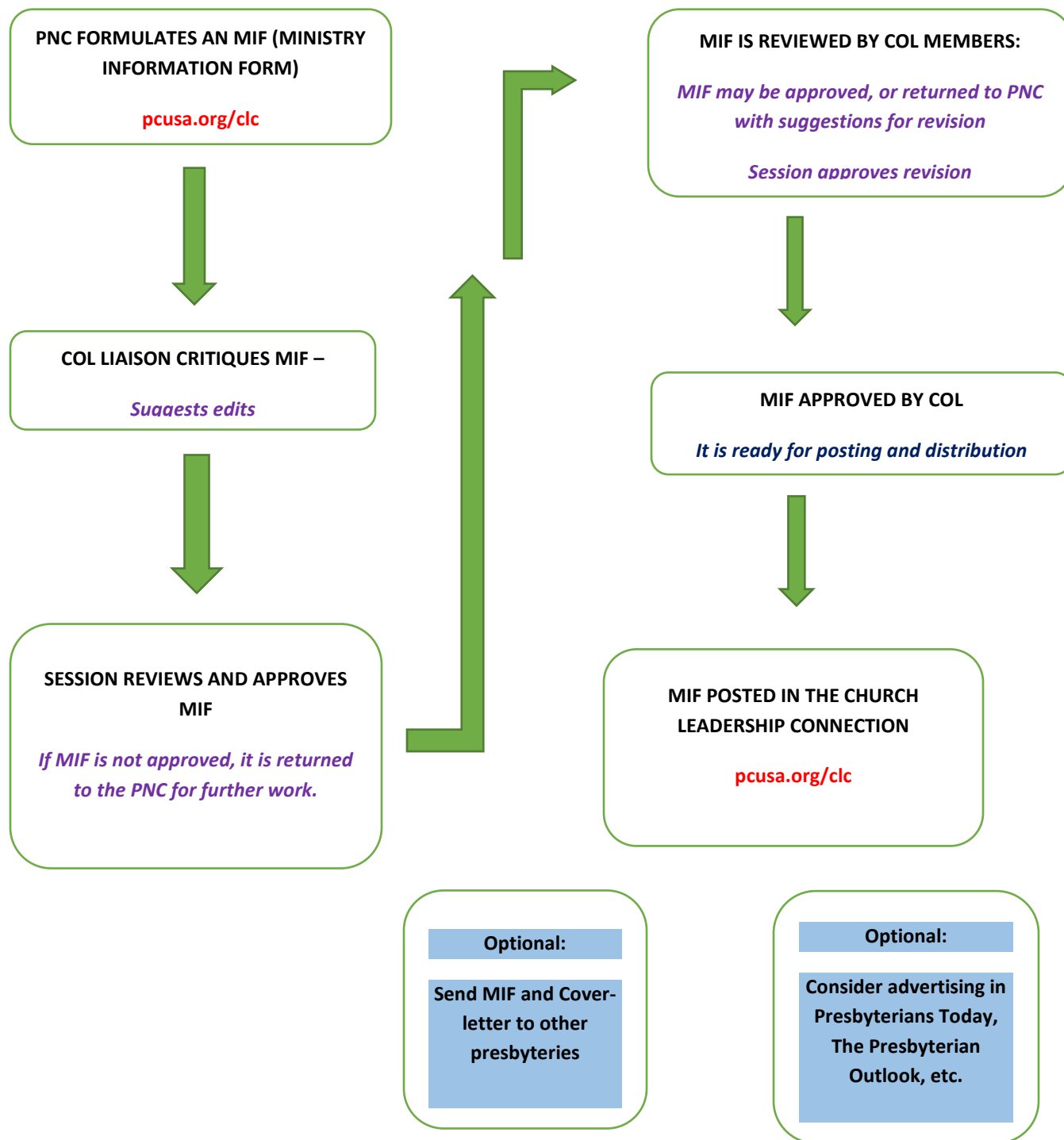
- *Review procedures and practices*
- *Affirm Equal Employment Opportunity provisions*
- *Elect Chairperson, Vice-Chair, and Recorder*
- *Set meeting schedule*



PASTOR NOMINATING COMMITTEE MEETINGS

- *COL Liaison serves as resource – meeting with PNC as needed*

PASTORAL TRANSITIONS: TYPICAL STEPS IN THE PASTORAL SEARCH:
Preparation Phase
COL Manual, pp. 409-412



PASTORAL TRANSITIONS: TYPICAL STEPS IN THE PASTORAL SEARCH:
Search, Discernment, and Call Phase
COL Manual, pp. 409-412, 609-628

