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**COM MANUAL: 2014**

**Presbytery of New Covenant**

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*from Book of Order (PCUSA) & Manual of Operations (PNC)*

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COMMITTEE ON MINISTRY
MANUAL
PART I
Introductory Information
From the Book of Order (PCUSA) and the Manual of Operations (PNC)

From the Book of Order
Constitution of the Presbyterian Church (U.S.A.)

G-3.0301
The presbytery is responsible for the government of the church throughout its district, and for assisting and supporting the witness of congregations to the sovereign activity of God in the world, so that all congregations become communities of faith, hope, love, and witness. As it leads and guides the witness of its congregations, the presbytery shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the presbytery has responsibility and power to:

a. provide that the Word of God may be truly preached and heard. This responsibility shall include organizing, receiving, merging, dismissing, and dissolving congregations in consultation with their members; overseeing congregations without pastors; establishing pastoral relationships and dissolving them; guiding the preparation of those preparing to become Teaching Elders; establishing and maintaining those ecumenical relationships that will enlarge the life and mission of the church in its district; providing encouragement, guidance, and resources to congregations in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration to the end that the church’s witness to the love and grace of God may be heard in the world.

b. provide that the Sacraments may be rightly administered and received. This responsibility shall include authorizing the celebration of the Lord’s Supper at its meetings at least annually and for fellowship groups, new church developments, and other non-congregational entities meeting within its bounds; authorizing and training specific Ruling Elders to administer or preside at the Lord’s Supper when it deems it necessary to meet the needs for the administration of the Sacrament; and exercising pastoral care for the congregations and members of presbytery in order that the Sacraments may be received as a means of grace, and the presbytery may live in the unity represented in the Sacraments.

c. nurture the covenant community of disciples of Christ. This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are Teaching Elders; commissioning Ruling Elders to limited pastoral service; promoting the peace and harmony of congregations and inquiring into the sources of congregational discord; supporting congregations in developing the graces of generosity, stewardship, and service; assisting congregations in developing mission and participating in the mission of the whole church; taking jurisdiction over the members of dissolved congregations and granting transfers of their membership to other congregations; warning and bearing witness against error in
doctrine and immorality in practice within its bounds; and serving in judicial matters in accordance with the Rules of Discipline.

**G-3.0307 Pastor, Counselor, and Advisor to Teaching Elders and Congregations**

Presbyteries shall be open at all times to communication regarding the life and ministry of their congregations.

Each presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to *Teaching Elders*, Ruling Elders commissioned to pastoral service, and certified Christian educators of the presbytery; to facilitate the relations between the presbytery and its congregations, Teaching Elders, Ruling Elders commissioned to pastoral service, and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient.

Each presbytery shall develop and maintain mechanisms and processes to guide, nurture and oversee the process of preparing to become a *teaching Ruling Elder*.

To facilitate the presbytery’s oversight of inquirers and candidates, reception and oversight of teaching Ruling Elder members, approval of calls for pastoral services and invitations for temporary pastoral services, oversight of congregations without pastors, dissolution of relationships, dismissal of members, and its close relationship with both member congregations and Teaching Elders, it may delegate its authority to designated entities within the presbytery. Such entities shall be composed of Ruling Elders and Teaching Elders in approximately equal numbers, bearing in mind the principles of unity in diversity in F-1.0403. All actions carried out as a result of delegated authority must be reported to the presbytery at its next regular meeting.

**The Presbytery of New Covenant delegates responsibility and authority to fulfill the functions above that relate to congregations, Teaching Elders and church professionals to the Committee on Ministry, as follows.**

**COMMITTEE ON MINISTRY**

*Ref: Bylaws, Article X (10.01)*

**FUNCTIONS:**

Provide for the responsibilities delineated in *Book of Order*.

Establish *liaison groups* in consultation with the four (4) subcommittees, to assist with the work of the Committee on Ministry. Specific responsibilities will be given to *liaison groups*, such as:

- triennial visits
- work with Pastor Nominating Committees
- address other issues and concerns

Recommend to the presbytery, when necessary, the formation of an Administrative Commission according to the *Book of Order*.

Annually prepare and propose a budget for the Committee on Ministry

Administer the Committee on Ministry budget

Record minutes of all meetings and maintain accurate records of the work of the Committee on Ministry which shall be available in the Presbyterian Center

**MEMBERSHIP:**

The Committee on Ministry shall be composed of a chairperson, vice chairperson, the chairpersons and vice chairpersons and members of its four (4) subcommittees (Calls and

*Revised 12/2013*
Contracts, Congregational Life, Professional Life, and Examinations). **Members of the subcommittee on Examinations shall not be counted toward a quorum.**

The presbytery shall elect the chairperson and vice chairperson of Committee on Ministry and the chairpersons and vice chairpersons of its subcommittees, with each individual eligible for re-election twice.

**QUORUM:**
One third of those elected and serving on the committee (not including members of Examinations sub-committee) shall constitute a quorum.

**MEETINGS:** Ordinarily monthly.

**LINKAGES:**
The Committee on Ministry reports directly to the presbytery and is accountable to the Ministries Division Steering Committee on matters of budget and program.

**Duties and Responsibilities** (Rev. Nov 2009)

**Chair/COM & Vice Chair/COM**
(Committee on Ministry)

**Note:** In an ideal organization, the Vice Chair/COM would be elected to succeed the Chair/COM. The below duties and responsibilities are intended to prepare the Vice Chair for that possibility.

**COM Mission:** Providing support and encouragement to the ministry of congregations and church professionals in order to grow congregations that passionately engage their community in making disciples

**Chair/COM Responsibilities**
- Has overall responsibility for the efficient and successful operation of COM
- Is COM’s primary liaison with the General Presbyter, the Stated Clerk, the Associate General Presbyters and the Coordinator for COM
- In consultative partnership with the Vice-Chair/COM, the General Presbyter, the Stated Clerk, the Associate General Presbyters and the Coordinator for COM, has overall responsibility for the strategic planning and strategic actions of COM
- Attends Ministries Division Steering Committee meetings
- As needed, assists the Presbytery’s Coordinator for COM with preparation of the COM report for Presbytery meetings
- Presents the COM report to presbytery meetings
- Serves as COM’s liaison with the chairs of other appropriate presbytery committees and divisions (e.g., General Council, Ministries Division, Administrative Division, CPM, etc.)
- In partnership with the General Presbyter, provides COM’s direct assistance to churches with very special needs (e.g., mergers, financially challenged, conflicted leadership)
- In consultation with presbytery staff, develops the agenda for, and presides at, the annual COM retreat

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1 Amendment in bold – by vote of General Council, 6/15/09, reported to pby, 11/09.
Vice Chair/COM Responsibilities

Reports to, and is under the direction of, the Chair/COM
Is COM’s secondary liaison with the General Presbyter, the Stated Clerk, the Associate General Presbyters and the Coordinator for COM
In consultative partnership with the Chair/COM, the General Presbyter, the Stated Clerk, the Associate General Presbyters and the Coordinator for COM, has overall responsibility for the day-to-day actions of COM
Maintains regular communication with COM subcommittee chairs and vice chairs to ensure they are adequately supported in their work and that their respective committees operate efficiently and successfully
As requested by the Chair/COM, the Vice Chair presides at the monthly COM Moderator’s Council and Plenary Session
Attends Ministries Division Steering Committee meetings in the absence of the Chair/COM
Presents the COM report to presbytery meetings in the absence of the Chair/COM
As needed, assists the Presbytery’s Coordinator for COM with preparation of the COM report for Presbytery meetings

Serves as Coordinator of FastTrac, COM’s workshop for new pastoral relationships.

SUBCOMMITTEES OF COM:

Moderators’ Council
Although not a committee, prior to every meeting of COM, the chairpersons of all of the subcommittees meet to discuss matters of mutual concern. They provide initial contact for ministers seeking membership without a call – includes Pastor Information Forms and suitability interview. They appoint Support Teams for conflict resolution.

Initial Contact Team
The initial Contact Team of COM exists to interview Teaching Elders and those assessed as ready to receive a call who seek to transfer their membership without benefit of a call. The Initial Contact Team consists of the Moderator of COM, a member of General Council, a person appointed by the Moderator of COM and other co-opted individuals.
When a Teaching Elder or candidate without benefit of a call requests to transfer into the Presbytery of New Covenant, the Coordinator for COM and CPM will request the Teaching Elder or candidate to provide a PIF and a Statement of Faith to be submitted to the Initial Contact Team. Following receipt of these documents, the ICT will schedule an interview with the Teaching Elder or candidate. The intent of the interview is to review the person’s history of ministry and faith development. This interview serves as a collegial opportunity to get to know the individual and acquaint the person with the characteristics and strengths of the Presbytery. The ICT will assess the Teaching Elder or candidate for “suitability for ministry,” and make a recommendation whether to examine the Teaching Elder or candidate for transfer of membership.

1. Calls and Contracts

FUNCTIONS:
Approve calls/terms of call/dissolutions
Approve annual reviews of terms of call
Receive and dismiss members of presbytery
Validate Ministries
Approve laboring inside/outside the bounds
Approve and monitor contracts/covenants for:
  Stated Supply Pastor
  Interim Pastor
  Designated Pastor – length of term
  Parish Associate
  Commissioned Ruling Elder’s – responsibilities granted
  Certified Christian Educators – approve terms of call
  Other temporary positions
Develop and evaluate policies and forms for the above responsibilities

MEMBERSHIP:
The Calls and Contracts Committee shall be composed of twelve (12) members divided into three (3) equal classes. All members serve in the Committee on Ministry plenary.

MEETINGS: Ordinarily monthly

2. Congregational Life

FUNCTIONS:
Organize visits to sessions and/or congregations and receive reports, referring to other presbytery committees when appropriate
Support congregations in pastoral transition:
  Provide Transition Teams to congregations
  Provide liaisons to Associate Pastor Nominating Committees
  Appoint Moderators for sessions without moderators
Approve Church Information Form
Approve Administrative Commissions for ordination/installation
Provide Fast Track meeting and report
Reviews staff-conducted criminal background checks
Clear incoming Teaching Elders for serious contact by PNC’s
Receive reports on Future Story conducted by Evangelism and Renewal Committee
Develop and evaluate policies for the above responsibilities

MEMBERSHIP:
The Congregational Life Committee shall be composed of twelve (12) members divided into three (3) equal classes. All members serve in the Committee on Ministry plenary.

MEETINGS: Ordinarily monthly

3. Professional Life

FUNCTIONS:

Revised 12/2013
Provide care for church professionals by:
Encouraging and facilitating formation of support groups
Caring for racial ethnic/immigrant professionals

Review, and refer when appropriate, annual reports from:
at large or
Retired church professionals
validated members
Commissioned Ruling Elders

Recruit and train Support Teams for conflict resolution
Recognize retirements of church professionals
Maintain Pulpit supply list
Develop and evaluate policies for the above responsibilities

**MEMBERSHIP:**
The Professional Life Committee shall be composed of twelve (12) members divided into three (3) equal classes. All members serve in the Committee on Ministry plenary.

**MEETINGS:** Ordinarily monthly

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### 4. Examinations

**G-3.0306 Each presbytery shall examine each teaching elder or candidate who seeks membership in it on his or her Christian faith a views in theology, the Sacraments, and the government of this church.**

**FUNCTION:**
Examines in person on areas of Bible, polity, theology, and worship and sacraments:
Teaching Elders transferring into the presbytery
Candidates for ordination
Commissioned Ruling Elders
Persons referred by initial contact team

Develop and evaluate policies and forms for the above responsibilities

**MEMBERSHIP:**
The Examinations Committee shall be composed of twelve (12) members divided into three (3) classes. The chairperson and vice-chairperson shall serve in the Committee on Ministry plenary.

**MEETINGS:** Ordinarily monthly, however, additional meetings will be scheduled as needed.
# COMMITTEE ON MINISTRY MANUAL

## Part II Calling a Pastor

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ADMINISTRATIVE COMMISSION REQUEST: TO ORDAIN AND/OR INSTALL

ATTENTION: Minister-elect and/or Clerk of Session

This form is provided for your convenience to request of the Committee on Ministry membership and of the commission to preside over and the time for the ordination/installation. A service of installation shall occur in a timely fashion, ordinarily within the first three months of the beginning of service. The commission to ordain/install a minister shall be composed of a minimum of five members from the Presbytery of New Covenant, with not more than one of its elder members from any one of its constituent churches. Ministers and elders from other presbyteries may be included on the commission as “guests of the commission.” A quorum shall be 2/3 of the commission’s membership. The Moderator of the Presbytery or the Moderator’s representative shall be a member of the commission and shall preside and propound the constitutional questions. Composition of the commission shall be representative and inclusive of the diversity within the presbytery and with women and men and ministers and elders in approximately equal numbers.

Commission to ordain and/or install must be approved by the Committee on Ministry at least three weeks prior to the service, and shall be scheduled within the first three months of service.

Name __________________________ is to be ordained/installed as (title) __________________________ of (church) __________________________ (city) ____________ at (date) ____________ (hour) ____________

To preside and propound the constitutional questions:

Name __________________________

Church/City __________________________

To preach the sermon:

Name __________________________ Church/City __________________________

To charge the pastor:

Name __________________________

Church/City __________________________

To Charge the Congregation:

Name __________________________

Church/City __________________________

To complete the Commission:

Name __________________________ Church/City __________________________
Name_____________________________ Name______

Church/City_________________________ Church/City______

Name_____________________________ Church/City_________________________

The minister-elect shall contact each person to determine willingness and availability to service, and upon approval by the COM, will be so advised. Expenses for commission members will be paid by the church.

**It is the policy of the Presbytery of New Covenant that an offering be received and designated to assist those preparing for pastoral ministry.**

Once this form is completed send to Committee on Ministry, Attention: Sharon Darden  The Presbytery of New Covenant 1110 Lovett, Houston Texas 77006-3808  sdarden@pbyofnewcovenant.org
CALLING A DESIGNATED PASTOR OR DESIGNATED ASSOCIATE PASTOR

A designated pastoral relationship, full or part-time, is a call to a minister of the Word and Sacrament established by the presbytery for a term of not less than two nor more than four years. The congregation and the minister must both have agreed to be considered for a designated relationship. The congregation’s pastoral nominating committee shall nominate to the congregation for its consideration and vote, only from among those ministers designated to it by the presbytery’s committee on ministry. The minister is installed by the presbytery and is a member of the session.

The call approved by the presbytery is renewable anytime during the last six months of the term, and cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor or at the request of the church by action of the congregation, when the presbytery, after consultation with the minister and the congregation finds that the church’s mission under the Word imperatively demands it, or when the term specified in the call expires without action having been taken to renew the call. The presbytery may designate and the congregation may call more than one minister to serve as designated pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery. When there is more than one pastor, the ministers and the session shall agree on a schedule for sharing the times each will moderate.

If there has been an open search process conducted by the committee on ministry and after at least two years of the designated pastor relationship, upon the concurrence of the committee on ministry, the designated pastor, and the session, acting in place of the pastor nominating committee for the single purpose of calling the designated pastor as pastor, a congregational meeting may be held to call the designated pastor as pastor. The session, with the concurrence of the committee on ministry, may call a congregational meeting to elect a pastor nominating committee to conduct a full pastoral search or to prosecute the call to the designated pastor to become pastor. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.

In sum:

Designated Pastor or Designated Associate Pastor:
- is selected from among a few candidates forwarded by presbytery’s committee on ministry (COM);
- 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 COM 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.

Approved by COM: 2008

Revised 12/2013
Commissioning Service for the PNC

This service can be used immediately following election of the Pastor Nominating Committee or on another date.

Prayer

Romans 12:1-8

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

Moderator: You have been chosen to serve this church family in a special way. Together you will seek a candidate for pastor, associate pastor, or co-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, to be present at all training sessions and committee meetings, and to share in all committee decisions?

Committee members: I WILL.

Will you respect the other committee members in this task, work with them in love and forbearance when opinions differ?

I WILL.

Will you maintain an openness about the persons you will interview, recognizing that ministers and candidates for the ministry are to be considered without regard to their race, ethnic origin, sex, marital status, age, or disability?

I WILL.

Will you maintain the necessary confidentiality of this task, even in regard to members of your own family?

I WILL.

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

You are also assuming an important task in the life of this church because you will have to give up time with the member of your family on this committee and, perhaps, assume some of his or her obligations. Will you answer these questions?
As you experience the new demands place on your family member's time and strength, will you strive to cheerfully and prayerfully support that person?

**I WILL.**

Will you respect your family member's need for maintaining confidentiality?

**I WILL.**

(The congregation will be asked to stand)

This committee will be working on behalf of the entire congregation and will need its support and encouragement. Will you answer these questions?

Will you keep these committee members in your thoughts and prayers in the months ahead, praying for the guidance of the Holy Spirit for their work?

**I WILL.**

Will you trust that God is guiding them and those in Grace Presbytery who are working with them? Will you support them with patience and humor?

**I WILL.**

Will you, relying upon the Holy Spirit, resist forming images of what your new pastor should look like or be like, trusting the committee's skills and intentions to discern worthy qualities of ministry in this place?

**I WILL.**

Will you respect the need for confidentiality in this search process?

**I WILL.**

Will you understand that members of this committee may not be able to carry their usual share of the other responsibilities of this congregation?

**I WILL.**

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 new leader for this congregation. Enlarge their gifts and help them to discover 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.**
Definitions and Process for PNC’s
For Preliminary Contact and Contact Requiring Clearance
Committee on Ministry
The Presbytery of New Covenant

(Please 1 of 3)

**Preliminary Contact** (Information exchange with no commitment)

Prior to the approval of a candidate by COM, the PNC may:
- Telephone the candidate
- Discuss availability
- Conduct a phone interview by most or all of PNC
- Have members of the PNC hear the candidate preach
- Receive audio and video copies of sermons, etc.
- Discuss the CIF, including salary ranges with the candidate

**Contact Requiring Clearance** (Steps One and Two)

To process further with a particular candidate, clearance must be granted through the Administration Committee of COM:

**Step One:**
The Executive/ General Presbyter (or other person in leadership who has complete knowledge of the candidate) will be contacted regarding Clearance
The PNC, with the assistance of the Coordinator for COM and CPM, will conduct a Background Check on the Candidate

*Upon completion of Step One, the PNC may proceed to*
- Hear the candidate preach in a neutral pulpit
- Conduct an interview with the candidate
- Discuss the candidate’s status in his/ her search
- Negotiate specific terms of call

**Step Two:**
Whenever the PNC is nearing the point where it is ready to extend a call, there shall be a conversation involving the candidate, members of the PNC, and representatives from COM.

Upon completion of Step Two, the candidate will be cleared for Examination.

**Step One Clearance**

*Revised 12/2013*
When the PNC informs COM that they are ready to proceed further with a candidate, the Administration Committee of COM will conduct a clearance check.

Most often this conversation will be with the Executive/General Presbyter of the Candidate’s Presbytery; however, there are cases in which another individual in leadership would have a more complete knowledge (i.e. the Chair of COE would have better information on a candidate newly certified to receive a call).

All conversations regarding candidates shall be held in confidence, with comments being reported in generalities without attribution and refraining from direct, attributed quotes.

Questions should address most of the following areas:
Is this person a member in good standing in your presbytery? Are there any “red flags” or charges pending?
How long have you known the individual and in what capacity? Is there someone with whom I should speak who better might know this person? What type of reputation does his/her work enjoy?
Is there anything in this person’s background that raises questions about her/his suitability for ministry?
What might our presbytery expect from this individual in terms of his/her participation in the ministry of the larger church? In what capacity has she/he served your presbytery?
Offer a brief description of the position/church that is interested, do you think this person has abilities that would be suitable for such a call?
Would you describe this person as a “visionary” leader or a “maintenance” pastor?

Upon completion of Clearance Step One, please inform the Chair of Administration and the Coordinator for COM and CPM.

Note: Clearance by the COM in no way is a substitute for the reference check work performed by the PNC. PNC’s are encouraged to “do their homework” asking primary references for suggestions for secondary individuals with whom to discuss the candidate.

**Step Two Clearance**

Whenever the PNC brings in for an interview any candidate in whom there is a serious investment, there shall be a conversation involving the candidate, members of the PNC, and representatives from COM.

The Liaison may be invited to attend and/or to provide input.
There would be a conversation, usually lasting no more than one hour, in three segments between the following:
- COM and the Liaison
- COM and the candidate
- COM and the PNC
- COM, the liaison, the candidate, and PNC

The dialogue would center upon the following topics:

What is it in this candidate/church that leads you to believe this is a call of God?
What are the “leading indicators” that you think this will be a good “fit” between both parties?
How do you see yourself/this person adjusting to this size of church? Living in this particular community?
In what ways have specific personal issues played into this potential call?

The concluding conversation between all three parties will highlight:

Those areas in which the candidate and PNC obviously are “in sync”
Those specific areas, if the call goes forward, there might be issues

Promotion of participation in FastTrac (we can sign you up today!)

ADOPTED BY COM: April 6, 2007
Designated Pastor Phases
Presbytery of New Covenant
2011

Key to Acronyms:  COM (Committee on Ministry);  TST (Transition Support Team); DPNC (Designated Pastor Nominating Committee); CIF (Church Information Form); PIF (Personal Information Form); CLC (Church Leadership Connection); COC (Care of Congregations subcommittee of COM); AC (Administrative Commission of Presbytery); GP (General Presbyter)

PHASE I
Pastor resigns.

TST appointed by COM; meets with session.

Congregation meets to vote on dissolution.

Pastor leaves.

TST meets with session to plan for transition.

PHASE II
Temporary/interim work begins.

Decision is made to seek a DP; approved at Cong. Mtg.

Request to COM to elect DPNC.

Congregation meets to elect DPNC.

1-3 months

PHASE III
TST meets with DPNC to organize & train.

Session sets goals.

DPNC prepares CIF.

Session approves CIF.

CIF to COM for approval (Care of Congregations)

1-3 months

PHASE IV
PNC reads, screens PIF’s from short list referred by GP (includes reference checks and clearance), approved by COM

DPNC interviews candidates
DPNC either accepts one of candidates or seeks another list of possibilities

| 2-4 months |
| PHASE V |
| Final interview |
| Proposed Terms of Call. |

**PHASE VI**

Candidate meets w/Examinations (If coming from outside of presbytery.)

COM approves Call & Transfer.

Meeting of congregation to elect DP.

Pastor begins work.

AC to install approved.

Pastor introduced to presbytery.

| 1-3 months |
| PHASE VII |
| Installation by AC, on behalf of presbytery. |

Session, pastor & PNC participate in FastTrac.

| 2-4 months |
FastTrac
To a Spirit-Led and Effective Ministry

Offered by the Committee on Ministry
Presbytery of New Covenant

to strengthen the start-up of new ministries

Participants: The pastor/associate pastor, members of the session and the Pastor Nominating Committee (PNC) where a new pastoral relationship has begun. Other staff members may also be invited, but this is primarily for the new pastor and the session to begin to work on their relationship and clarify expectations. Another meeting designed for inter-staff workings might be scheduled at other times.

When: Within the first three months of the new pastor/associate pastor coming onto the field.

Purpose: To provide an opportunity for the new pastor/associate pastor and session to develop shared expectations for the conduct of the ministry of the church, informed by the discussions between the PNC and the pastor during the search process. This process will provide a foundation for further conversations between the pastor and the session as the ministry of the church grows and a need to modify roles and expectations arises.

Sample Agenda:
Begin with The Word.
Explanation of purpose.
Shared experience.
Small groups for charting needs and expectations.
Break
De-briefing on needs and expectations.
Clarify meanings, and identify priorities.
Identify what (if anything) cannot be accommodated.
Shared learnings from this event.
Closing Blessing.

Facilitators: Conducted by two representatives from the Committee on Ministry, ordinarily an elder and a minister.

Time: Two to three hours, depending on the size of the session.

Space: A room large enough for everyone, plus two smaller meeting rooms.

Equipment: Easels with paper, markers, and masking tape.

Follow-up: The Facilitators will provide a written summary of the event the week following, and forward that summary to the Committee on Ministry (Care of Congregations sub-committee).
Instructions For Putting MIF Online:

1. Once the Congregational Life Subcommittee of Committee on Ministry (COM) approves your MIF (Ministry Information Form) Sharon Darden will send your User IDs and Passwords for the Chair of the PNC (Pastor Nominating Committee) and the Clerk of Session.

2. To enter the MIF online go to the PCUSA website www.pcusa.org/clc

3. On the left hand side of the page you will see Church Leadership Connection; directly under that you will see Login to Church Leadership Connection (click on that one, not the one in the middle of the page).

4. Pull down MIF for instructions.

5. You will enter Part I; submit and then enter Part II; submit (you cannot enter over 1,500 letters or numbers it will kick it out of the system.

6. Once you have entered the entire CIF; the clerk of session must approve the CIF online. Go to website as above, enter your User ID and Password and click approve and submit. (You can ask your clerk of session permission to use his/her User ID AND PASSWORD and you can approve it for him or her).

7. Call or email Sharon Darden so she can approve the MIF online as the COM person. 713/526-2585 x 204; sdarden@pbyofnewcovenant.org

8. It will take GA a day or two to approve the MIF before it is up and running.

9. Make sure the PNC Chair’s name, phone numbers and email address are on the MIF, because an email will come to the PNC Chair when matches start coming; and each time matches or referrals will come to that email address.

10. You will be able to email me to get new matches.

Sharon Darden, Coordinator for Committee on Ministry 713/526-2585 x 204; sdarden@pbyofnewcovenant.org

Or Church Leadership Connection – Office of the General Assembly 888/728-7228 x 5738; x 5724

Revised 12/2013
Instructions for Entering a Ministry Information Form (MIF)

Before you begin

Make sure your computer will run the CLC system.

**CLC System.** There is a two-hour time limit per page for entering information. Completing a draft of the form will allow you the time needed to gather information and complete answers without the CLC system time-out constraints. CLC encourages the more lengthy sections of the form, especially the narrative questions, be completed in a word processing document. You can then copy and paste the draft responses into the form. If you are unable to complete your form in this time period, select “save my place and return later.”

**Login and Password.** Your password will be a hodge-podge of case-sensitive letters, numbers, and symbols. After logging in, CLC suggests you immediately change your password to one that is more easily remembered. Go to “Admin” at the top of your screen. Click on “Change Password” and follow the instructions. If you forget your login or password, click on “forgot login ID or password.” The system will allow you to create a new one. If you need assistance with this function, contact a CLC consultant by telephone at (888) 728-7228, ext. 8550, or email clcstaff@pcusa.org.

**For church positions.** Obtain your login and password from the moderator of the committee on ministry (COM) or the executive/general presbyter. Your login will begin with a letter, followed by two numbers, then followed by your five-digit PC(USA) church PIN number (e.g., P0150639).

**For Designated Pastors, New Church Development, Pastors for a Parish, Mid Councils, Seminaries and Colleges, or Other Non-Parish positions,** contact the CLC Consultants at 888-728-7228, ext. 8550, or email clcstaff@pcusa.org.

**CLC TIPS AND HINTS FOR ENTERING A MIF**

**There are mandated character limits.** The Brief Church Mission Statement and answers to the five narrative questions in Part II are limited to 1,500 characters each, including spaces and punctuation.

**Completing your draft MIF.** To get back to where you left off, click on “Resume.”

**CLC can help you.** CLC consultants are available Monday through Friday, 8 a.m. to 5 p.m. Eastern Time, at 888-728-7228, ext. 8550, or email clcstaff@pcusa.org.

**Enter a MIF.** Part I of the MIF asks for general information about your church or organization. To begin entering a form, go to (pcusa.org/clc) and enter your “login” and password.
Entering MIF Part I: On the menu bar move cursor to “MIF.” Use the drop-down menu and select “Part I” to choose the action you desire. If you completed a draft MIF, use the above steps but select from the menu “Update MIF Part I.” Submit.

Church/Organization IDs: Churches use their five-digit PC(USA) church PIN number. Other organizations use the five-digit ID that you were given from CLC.

Non-parish positions can skip the following questions

Church Size. On the pull-down menu select the appropriate number of church members.

Average Worship Attendance. Enter your average worship attendance for all regular worship services. Do not include special or one-time services.

Church School Attendance. Enter the number of people (children through adults) who attend church school.

Curriculum. List (within 150 characters, including spaces and punctuation) the curriculum most commonly used in church school.

Seminary Debt Assistance Program. If your church has fewer than 150 members and a budget less than $250,000, check the box “Certified as eligible for participation in the Seminary Debt Assistance Program.” See the Board of Pensions Web site for more information.

Racial Ethnic Composition of Church/Organization.

Using whole numbers that add up to 100 percent, enter the racial ethnic composition of your church or organization.

Click on “next” at the bottom.

Presbytery and Community Type.

Presbytery. On the pull-down menu, select the presbytery where your church or organization is located.

Community Type. On the pull-down menu, select the community type where your church or organization is located.

Clerk of Session/Contact Person Information

For church positions, enter the contact information for your clerk of session.

For designated pastors, new church developments, or pastors for a parish, enter the presbytery contact person.

For mid councils, seminaries, colleges, or other non-parish positions, provide the contact information for the search committee’s primary contact person.
Entering MIF, Part II

Part II of the MIF asks for more in-depth information about your church or organization, including answers to narrative questions. **CLC strongly urges you to answer the questions in MIF, Part II, off-line, in a word processing document, where the information can be saved and then copied and pasted into the on-line form.** **NOTE: Responses to each narrative question are limited to 1,500 characters, including spaces and punctuation.**

**Enter the CLC System.** If you are not already in the CLC system, go to pcusa.org/clc. Click on “User Login,” Enter your login and password.

**Entering MIF Part II.** On the menu bar at the upper part of your screen, go to “MIF” to “Part II” and click on “Create MIF Part II.”

**Position Type and Requirements.** On the pull-down menu, click on the position type you are seeking.

**Employment Status.** Click “Full-time” for a full-time position or “Part-time” for a part-time position. Ignore the “Open to both” button.

**Experience Desired.** On the pull-down menu, click on the minimum number of years of experience you are willing to consider. Your MIF will be matched with all persons who have this level of experience and above. If you are open to all levels of experience, click on “First Ordained Call.”

**Language Requirements.** Click on the language(s) in which the person who fills this position needs to be fluent.

**Deadline date. CLC does not recommend** entering a deadline date unless you believe it to be absolutely necessary. If you enter a deadline date, know that the CLC system will purge your MIF from the system when the deadline arrives. This will mean that you will need to reenter your MIF if you wish to continue your search beyond the deadline date.

When this step is completed click on “next” at the bottom.

**Mission Statement and Narrative Questions**

**NOTE: Non-parish positions answer the mission statement question and then may, if they choose, skip the rest of the questions.**

Answers to these questions are limited to 1,500 characters each, including spaces and punctuation.

**References.** List up to three persons who know your congregation or organization well. Include the contact information requested and their relationship to your congregation or organization.

**Position Information.** Select the position type from the pull-down menu.

**Position Description.** Enter the position description, including major responsibilities for which this person will be responsible.
Description of Characteristics and Qualifications. Describe the characteristics and qualifications needed in a person who would fill this position. You may also wish to include information about the leadership style you are seeking in this individual.

Leadership Competencies. Select up to ten (10) leadership competencies that you are seeking in this individual. For a definition of the competencies, click on “Reference Materials” and select “Leadership Competencies.”

Salary and Housing. Enter the minimum and maximum effective salary for this position. Effective salary includes salary and housing allowance/manse value combined (for pastoral positions). The minimum salary will be displayed on your MIF. The maximum salary is not displayed but is used for matching purposes only. Do not write “Negotiable.”

Housing for Pastoral Positions.

If you have a manse that is part of the call, click on “Manse.”

If a housing allowance is part of the call, click on “Housing Allowance.”

If you have a manse, but are willing to consider a housing allowance in lieu of manse use, click on “Open to Either.”

Do not enter a figure in “Housing Allowance Amount.”

Housing for Non-Pastoral Positions. Click on “N/A” if this is a non-pastoral position.

Equal Employment Opportunity. All MIFs must answer both questions in the affirmative for the MIF to be included in the CLC system. Although the statement refers to instructions from the committee on ministry (COM), the statements are intended to indicate a willingness to comply with PC(USA) Equal Employment Opportunity policies.

PNC/Search Committee Chairpersons. Enter the contact information for the chair of the pastor nominating committee or search committee.

Click on “Submit Completed MIF!”

Corrections. The system may ask for corrections to your MIF, Part II. Simply go to the screen where the correction is needed, make the correction, and click, “Submit Completed MIF!”

Success. The system will let you know that your MIF, Part II, has been successfully saved. If you have not already done so, please make note of the entire MIF. This MIF number is needed to review all referred PIFs, and to make changes to your form.

Approval. Before your MIF can be circulated, it must be approved by your clerk of session and the committee on ministry (COM) moderator for congregations. A CLC system generated email will be sent to them requesting approval.

Saving a Copy of Your MIF.

Login to the CLC website.
Under “MIF,” click on “View MIF Query.”

Enter your MIF # (i.e. 01234.aa) and click “Submit.” Your MIF will be displayed.

Highlight the entire MIF and copy and paste into a processing document.

You may choose to save your document as a PDF by clicking “PDF.”

Save to your computer. You can now print and/or email copies of your MIF as needed.

**CLC Matching.**

Once your MIF has been approved, it will be available for matching with Personal Information Forms (PIF) in CLC. When matched, a list of the referred PIFs will be sent to the chair of the PNC or search committee, the presbytery EP/GP, and/or the committee on ministry (COM) moderator.

**View Referred PIFs.**

Using your login and password, you are able to enter CLC to view the PIFs that have been matched to your MIF. From the “Report” menu, click on “View Referred PIFs.” Any matching and referrals to your MIF will be listed. You can view a referred PIF by clicking on the PIF number.

**Update Your MIF.**

If you wish to make changes to your MIF, log in to CLC. Choose Part I or Part II and click “Update.” If you have two or more positions when you go to update MIF, Part II, there will be a pull-down box. Make sure you update only the correct MIF, Part II. Make changes and then click on “Submit Completed MIF!” Certain corrections, noted with a red asterisk, will make it necessary to have your MIF reapproved.

**Notification of a Call.**

When a call has been extended, please notify CLC by entering the CLC system, going to “Admin,” scrolling down to “Pending/Fill,” and clicking on “Report a New Call Pending.” Fill in the requested information.
PREAMBLE

The Church Leadership Connection System has been revised with new forms and user friendly changes. The new Ministry Information Form affirms our theology that honors “openness to the sovereign activity of God in the Church, to a more radical obedience to Christ, and to a more joyous celebration in worship and work” (F.1.0404).

Users will first notice the following changes to the system:
Church Information Forms (CIFs) are now called Ministry Information Forms
The removal of preference language such as community type and church size on PIFs
Call seekers must indicate on forms whether they are “actively seeking” a call or “not actively seeking, but open to a call.”
The inclusion of additional position types in the various organizations of the church, seminaries, and partner institutions.
New Leadership Competencies that have replaced the skills on the old forms
Advance technological features that allow the linking of sermons, lesson plans, websites, blogs, articles and other resources that might help search committees to know more about a person and or the calling organization.
Expanded language fluency section to include a wide variety of languages of new immigrant communities
New narrative questions that solicit more outcome responses, which demonstrates a person’s leadership practices or an organization’s leadership needs.
A more user friendly online format that includes pull down menus, internal formatting features, the ability to develop PDFs, and the ease of transferring responses from word processing software into online fields.

Before you Begin:

We recommend that you review the instructions for completing a MIF at http://www.presbyterianmission.org/ministries/clc/enter-new-ministry-information-form/.

Asterisks on the form note, if changes are made to this field, re-approval is require of the Clerk of Session and COM moderator for calling congregations.

*The online system format may vary slightly from the printable forms, however, all data fields are the same.
MINISTRY INFORMATION FORM

Ministry ID _____________________________________________________________
Ministry Name _________________________________________________________
Mailing Address _________________________________________________________
City_______________________State ________ Zip Code __________
Telephone Number____________________ Fax Number __________
Email ________________________________________________________________
Web site ______________________________________________________________

Congregation or Organization Size (Select one)

_____Under 100 members
_____101 - 250 members
_____251 - 400 members
_____401 - 650 members
_____651 - 1000 members
_____1001 - 1500 members
_____More than 1500 members
_____N/A

Average Worship Attendance _________________
Church School Attendance
Church School Curriculum

☐ Check if certified as eligible for participation in the Seminary Debt Assistance Program

**Ethnic Composition Of Congregation (in whole %):**
*Enter the percentage of each racial ethnic component of your congregation.*

- _____ American Indian or Alaska Native
- _____ Asian
- _____ Black or African American (African Native, Caribbean)
- _____ Hispanic Latino/Latina, Spanish
- _____ Middle Eastern
- _____ Native Hawaiian or Other Pacific Islander
- _____ White
- Other __________________________

**Presbytery __________________________ Synod __________________________**

**Community Type (select one)**

- _____ College
- _____ Rural
- _____ Suburban
- _____ Small City
- _____ Town
- _____ Urban
- _____ Village
- _____ Recreation
- _____ Retirement
- _____ N/A

**Clerk of Session Contact Information:**

Name_____________________________________________________________________
Address___________________________________________________________________
City __________________________ State _______ Zip Code __________
Preferred Phone ___________ Alternate Phone ________________
E-mail ______________________ FAX ________________________________
**Select below the position to be filled and the minimal number of years of experience required (select one)**

<table>
<thead>
<tr>
<th>Select Position Type</th>
<th>Position</th>
<th>Indicate number of years of experience needed</th>
<th>Select Position Type</th>
<th>Position Type</th>
<th>Indicate number of years of experience needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solo Pastor</td>
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<td>General Execut...</td>
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<tr>
<td>Head of Staff (Multi-Staff Pastor, who supervised two or more ordained staff persons)</td>
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<td></td>
<td>Stated Clerk (Presbytery)</td>
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<tr>
<td>Head of Staff (supervised one ordained staff person and others)</td>
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<td>Synod Executive</td>
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<tr>
<td>Associate Pastor (Christian Education)</td>
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<td>Mid-Council Program Staff</td>
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<tr>
<td>Associate Pastor (Youth)</td>
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<td>General Assembly Staff</td>
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<tr>
<td>Associate Pastor (Other)</td>
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<td></td>
<td>Church Business Administrator</td>
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<td>Pastor (church planter, new church development, new worshipping community)</td>
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<td></td>
<td>Executive Director</td>
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<tr>
<td>Pastor (Transformation/Redevelopment)</td>
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<td>Director of Music (non-ordained)</td>
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<tr>
<td>Pastor Interim</td>
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<td>Minister of Music (ordained)</td>
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<tr>
<td>Pastor (for a designated term)</td>
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<td>Mission Co-worker (International)</td>
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<tr>
<td>Pastor (Other Temporary i.e., Supply, Student)</td>
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<td>Christian Educator (Certified)</td>
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<tr>
<td>Pastor, yoked/parish</td>
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<td>Christian Educator (non-certified)</td>
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<tr>
<td>Co- Pastor</td>
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<td>Administrator</td>
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<td>Executive Pastor</td>
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<td>Funds Developer</td>
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<td>Evangelist or Mission Pastor</td>
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<td>Finance Manager</td>
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<tr>
<td>Chaplain</td>
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<td>Media Specialist</td>
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</tr>
</tbody>
</table>
Pastoral Counselor | Communicator
---|---
College/Seminary Faculty | Coordinator
Other: | 

You may also specify the position title (if appropriate)__________________________

*Employment Status

<table>
<thead>
<tr>
<th>Full Time</th>
<th>Part Time</th>
<th>Open to Either</th>
<th>Bi-vocational (able to provide employment through outside partnership)</th>
</tr>
</thead>
<tbody>
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<td></td>
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</tbody>
</table>

Is this a yoked congregation? Yes ______ No _____
(If yes, please complete the Yoked Congregation Detail Form.)

Clergy Couple (Are you open to a clergy couple?) Yes ______ No _____

Certification/Training (check below the desired certification or training needed for the position):

Interim/Transitional Ministry Training_______ Interim Executive Presbyter Training ______
Certified Christian Educator ______ Certified Business Administrator
Certified Conflict Mediator ______ Clinical Pastoral Education Training

Other ____________________________________________________________

Language Requirements

<table>
<thead>
<tr>
<th>English</th>
<th>Spanish</th>
<th>Korean</th>
<th>French</th>
</tr>
</thead>
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<tr>
<th>Arabic</th>
<th>Armenian</th>
<th>Creole</th>
<th>Portuguese</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Japanese</th>
<th>Russian</th>
<th>Swahili</th>
<th>Burmese</th>
</tr>
</thead>
<tbody>
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<td></td>
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</tbody>
</table>

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<thead>
<tr>
<th>Cambodian</th>
<th>Indonesian</th>
<th>Laotian</th>
<th>Thai</th>
</tr>
</thead>
<tbody>
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<td></td>
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</table>

<table>
<thead>
<tr>
<th>Vietnamese</th>
<th>Taiwanese</th>
<th>Cantonese</th>
<th>Mandarin Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Twi</th>
<th>Sign Language</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tbody>
</table>

Statement of Faith Required ______ Yes ______ No
Mission Statement

What is your congregation’s or organization’s Mission Statement?

NARRATIVE QUESTIONS

(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation.)

What is the congregation’s or organization’s vision for ministry? Additionally describe how this vision is lived out.

How do you feel called to reach out to address the emerging needs of your community or constituency?

How will this position help you to reach your vision and mission goals?

Provide a description of the characteristics needed by the person who is open to being called to this congregation and/or organization.

What specific tasks, assignments, and programs areas will this person have responsibility?
(Select 10 leadership competencies from the list below that are required for the position.)

<table>
<thead>
<tr>
<th>THEOLOGICAL/SPIRITUAL INTERPRETER</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Compassionate</strong> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.</td>
</tr>
<tr>
<td><strong>Hopeful</strong> – maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.</td>
</tr>
<tr>
<td><strong>Preaching and Worship Leadership:</strong> Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.</td>
</tr>
<tr>
<td><strong>Spiritual Maturity:</strong> Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology.</td>
</tr>
<tr>
<td><strong>Lifelong Learner</strong> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.</td>
</tr>
<tr>
<td><strong>Teacher</strong> – creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMMUNICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Communicator</strong> - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.</td>
</tr>
<tr>
<td><strong>Bilingual</strong> – having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.</td>
</tr>
<tr>
<td><strong>Public Communicator</strong> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.</td>
</tr>
<tr>
<td><strong>Media Communicator:</strong> Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.)</td>
</tr>
<tr>
<td><strong>Technologically Savvy</strong> - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ORGANIZATIONAL LEADERSHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Advisor</strong> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</td>
</tr>
<tr>
<td><strong>Change Agent</strong> – having the ability to lead the change process successfully; anchoring the change in the congregation’s/organization’s vision and mission.</td>
</tr>
<tr>
<td><strong>Contextualization</strong> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.</td>
</tr>
<tr>
<td><strong>Culturally Proficient</strong> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.</td>
</tr>
<tr>
<td><strong>Externally Aware</strong> - identifies and keeps informed of the polity of the church and/or the organization;</td>
</tr>
<tr>
<td><strong>Entrepreneurial</strong> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates</td>
</tr>
</tbody>
</table>
maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.  

<table>
<thead>
<tr>
<th><strong>Risk Taker</strong> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.</th>
<th>actions that involve a deliberate risk to achieve a recognized benefit or advantage.</th>
</tr>
</thead>
</table>

| **Task Manager** - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes. |
|---|---|

<table>
<thead>
<tr>
<th><strong>Willingness to Engage Conflict</strong>: Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.</th>
<th><strong>Decision Making</strong>: Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Organizational Agility</strong>: Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.</th>
<th><strong>Strategy and Vision</strong>: Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Financial Manager</strong> – deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems.</th>
<th><strong>Funds Developer</strong> – maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization’s contact list; prepares statement of planned activities and enlists support for mission initiatives.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Collaboration</strong>: Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others.</th>
<th><strong>Interpersonal Engagement</strong> - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the</th>
</tr>
</thead>
</table>

| **Bridge Builder** – possessing a certain responsibility for the unity of the congregation and or organization; works to connect people of different cultures, worldviews, and theological positions. | **INTERPERSONAL ENGAGEMENT** |
success of outcomes.

<table>
<thead>
<tr>
<th>Motivator - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.</th>
<th><strong>Personal Resilience</strong>: Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initiative: Demonstrates ambition is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.</td>
<td><strong>Flexibility</strong> - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.</td>
</tr>
<tr>
<td><strong>Self Differentiation</strong>: Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.</td>
<td></td>
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</tbody>
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**COMPENSATION AND HOUSING:** A range is needed for matching purposes. The maximum salary is not published anywhere. Effective salary is cash salary plus housing allowance or manse value and other compensation considered “effective salary” by the Board of Pensions of the PC (U.S.A.)

See Effective Salary Definition at [Board of Pensions](#).

Minimum **Effective Salary** $___________  Maximum **Effective Salary** $_______

Housing Type 

<table>
<thead>
<tr>
<th>Manse</th>
<th>Housing Allowance</th>
</tr>
</thead>
</table>

| Open To Either (Manse or Housing Allowance) |
| Not Applicable (For Non-pastoral Positions Only) |

---

**EQUAL EMPLOYMENT OPPORTUNITY**

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 (U.S.A.) 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 stated in this Constitution. (F-1.0403)

Each Pastor Nominating committee and Search committee is expected to undertake its search for a Teaching Elder 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 and Search Committee affirmed its intention to follow the Form of Government in this regard?

_____ Yes

_____ No

REFERENCES (Limit 3)

Below, please list three persons who know your congregation. You might list your Presbytery leadership, a neighboring pastor, or other persons whom you believe can give a clear and accurate reference for your congregation.

Name ____________________________________________________________
Address __________________________________________________________
Phone Numbers _____________________________________________________
Relation __________________________________________________________
E-mail_____________________________ __________________________________

Name ____________________________________________________________
Address __________________________________________________________
Phone Numbers _____________________________________________________
Relation __________________________________________________________
E-mail_____________________________ __________________________________

Name ____________________________________________________________
Address __________________________________________________________
Phone Numbers _____________________________________________________
Relation __________________________________________________________
E-mail_____________________________ __________________________________

*Pastor Nominating Committee/Search Committee Chairperson/Mid-council Search Committee Chairperson:

Name____________________________________________________________
Address________________________________________________________
City__________________________ State ___________ Zip Code _______
Preferred Phone ________________________________________________
Alternate Phone ________________________________________________
E-mail Address for PNC Communications (required): ____________________________

ENDORSEMENTS
Pastor Nominating Committee/
Search Committee_________________________________________ Date ______
Signature

Clerk of Session_____________________________________________ Date ______
Signature

Presbytery_________________________________________ Date ______
Signature
BASIC OUTLINE FOR CALLING AN ASSOCIATE PASTOR
COMMITTEE ON MINISTRY PRESBYTERY OF NEW COVENANT

To fill a position that has been vacated:

Session determines if calling an Associate Pastor (AP) meets the needs of the church’s ministry, or if hiring a Christian Educator or other Church Professional would better suit those needs. If calling an Associate Pastor for a position already established is the preference,

Session requests permission of the Committee on Ministry to elect an APNC (Associate Pastor Nominating Committee).

The congregation elects an APNC.

The Pastor/Head of Staff serves ex-officio on the APNC with voice but no vote. The expectation is that the Pastor/Head of Staff would participate primarily in the early APNC stage (i.e., creation of the CIF) and late stage (i.e., serious contact and interviews) of the process. Regardless, the APNC may request to meet with the Pastor/Head of Staff or the Pastor/Head of Staff may request to meet with the APNC at any time in the process.

The APNC conducts the search and narrows candidates to a “small list” of finalists.

When the list of candidates is narrowed to a small list of finalists it is appropriate for the APNC to invite the Pastor/Head of Staff to participate in the interviews (generally as an observer) and/or have a separate interview/conversation with each of the finalists. The Pastor/Head of Staff may share thoughts with the APNC before the APNC makes its final candidate choice.

APNC notifies Committee on Ministry (COM) of the final candidate choice.

COM approves Terms of Call and schedules candidate to meet with Examinations sub-committee of COM (if needed - ALL THE ABOVE MUST HAPPEN BEFORE APNC NOTIFIES SESSION OR CONGREGATION!

Once all approvals have been obtained from the Committee on Ministry and the candidate has been successfully examined, the APNC shall ask Session to schedule a meeting of the congregation to elect the Associate Pastor. The announcement of the call for the congregational meeting should include information about the candidate.

After the congregation approves the call for the Associate Pastor, he or she may begin work at the church.

To create a new Associate Pastor position:

Session considers if there is a need for a Christian Educator or other Church Professional on the staff or if
there is a need for another ordained minister on staff, to meet the needs of the church’s ministry. Session requests permission of the Committee on Ministry to establish a new Associate Pastor position for the church and to elect an APNC. The congregations votes to establish the position and elects an APNC. Both of these actions may be taken, in sequence, at one meeting of the congregation. See process above beginning with Step 4.
Pastoral Call Form  
Presbytery of New Covenant  
Presbyterian Church (USA)

______________________ Presbyterian Church of ________________, Texas, being well satisfied with your qualifications 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,  
______________________ to undertake the office of ______________ (Pastor, Associate Pastor) of 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 the Word and Sacrament among us, we promise and obligate ourselves to provide you the following annually:

**PART ONE: Compensation Subject to Board of Pensions Dues**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Annual Cash Salary</td>
<td>$_______________________</td>
</tr>
<tr>
<td>b. Housing and Utility Allowance</td>
<td>$_______________________</td>
</tr>
<tr>
<td>c. Value of Manse (if provided)</td>
<td>$_______________________</td>
</tr>
<tr>
<td>d. Social Security Compensation <strong>8.25% &amp; ABOVE</strong></td>
<td>$_______________________</td>
</tr>
<tr>
<td>e. Other direct compensation/reimbursement</td>
<td>$_______________________</td>
</tr>
<tr>
<td>f. Deferred Income</td>
<td>$_______________________</td>
</tr>
<tr>
<td>g. Other paid insurance</td>
<td>$_______________________</td>
</tr>
</tbody>
</table>

Total Effective Salary (1.a. through 1.g.) $_______________________

**PART TWO: Reimbursed Expenses**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Auto Allowance @ IRS Rate</td>
<td>$_______________________</td>
</tr>
<tr>
<td>b. Books, Professional Dues</td>
<td>$_______________________</td>
</tr>
</tbody>
</table>

*(NOT included in Professional Development Allowance)*

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>c. Moving expenses</td>
<td>$_______________________</td>
</tr>
</tbody>
</table>
PART THREE: Benefits

a. Board of Pensions Dues $_____________________

b. Professional Development Allowance (cumulative for 3 years)$_____________________

c. Paid Prof. Development Leave (Time cumulative for 3 years) _____ weeks

d. Paid Vacation ________ weeks

e. Social Security Compensation UP TO 8.24% $________________________

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

In testimony whereof we have subscribed our names this ___day of ______ 20 ___.

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

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

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 rules laid down in the Form of Government, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

(Signed) _______________________________, Moderator of the Congregational Meeting

(Printed Name of Moderator)_______________________________________________

CERTIFICATION OF CALL

Presbytery of New Covenant Presbyterian Church (U.S.A.)

This CALL has been reviewed by the Committee on Ministry (COM). The Committee recommends that the Presbytery of New Covenant approve this CALL.
This CALL was approved by the Presbytery of New Covenant through action taken by its COM as authorized by G-11.0502h (Book of Order, 2009-2011).

Stated Clerk, The Presbytery of New Covenant

By Presbytery of Care or Present Call

This CALL has been reviewed by the [Committee on Ministry/on Preparation for Ministry]. The Committee recommends that the presbytery find it expedient to release ___________________________ to accept this CALL.

Committee Moderator

The Presbytery of ___________________________ hereby finds it expedient to release ___________________________ to accept this CALL and therefore has placed this CALL in the minister’s/candidate’s hands.

Stated Clerk

By Candidate

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

Signature
PASTORAL RELATIONSHIPS WITH CHURCHES

A description of pastoral relationships within the Presbyterian Church (USA) with possible considerations. 2011

In the Presbyterian Church (USA), there are three kinds of pastoral relationships: permanent, designated, and temporary. There is also the provision for commissioned ruling elders. This brochure is an attempt to indicate the differences between pastoral relationships when a church transitions from permanent to temporary or from one temporary form to another.

<table>
<thead>
<tr>
<th>Description</th>
<th>Permanent</th>
<th>Designated</th>
<th>Interim</th>
<th>Temporary Supply</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor, Associate Pastor</td>
<td>Elected by congregation and the relationship established by presbytery. Call has to be approved by presbytery and can only be changed by presbytery. Ordinarily Associate Pastor may not be called to succeed the pastor.</td>
<td>Designated Pastor, Designated Co-Pastor, Designated Associate Pastor</td>
<td>Interim Pastor or Interim Associate Pastor</td>
<td>Pastor, Associate Pastor</td>
</tr>
<tr>
<td>Co-Pastor</td>
<td>Two ministers called and installed with equal responsibility for pastoral ministry of one congregation.</td>
<td>Approved by COM and presbytery to serve a term of 2-4 years by vote of the congregation. Nominated by PNC (which can be the Session; if so, elected by the congregation) from among those candidates designated by presbytery’s COM. After two years as Designated Pastor, by vote of congregation a Designated Pastor may become the permanent pastor.</td>
<td>Invited by the Session to fulfill pastoral duties for a period not to exceed 12 months at a time while the church seeks a pastor. Ordinarily may not be the next installed pastor, co-pastor, or associate pastor of a church served as interim pastor. Interim covenant may be renewed.</td>
<td>Teaching elder, candidate, or ruling elder secured by the Session when there is no pastor. (See “Student Supply” below) May be called to be installed pastor or associate pastor of a church served as temporary supply, if approved by 2/3 vote of presbytery.</td>
</tr>
</tbody>
</table>
### Advantages

- Moving or Minimum relationship
- Future dissolution
- Transformation

<table>
<thead>
<tr>
<th>Costs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum terms of call or greater. Moving costs.</td>
</tr>
</tbody>
</table>

### Limitations

- Call process may take up to two years or longer
- If congregation is facing transformation or possible dissolution in the near future a change in pastoral relationship may be more difficult.

<table>
<thead>
<tr>
<th>Costs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum terms of call or greater. [Generally, the same terms of call as a permanent position.] Moving costs.</td>
</tr>
</tbody>
</table>

### Advantages

- Interim leadership with specialized training and experience
- Intentional focus on accomplishment of interim tasks and taking advantage of transitional opportunities
- Congregation is more likely to learn from the past and call a pastor that fits congregational culture
- Continuity of leadership and the option for maintenance or transformational growth

<table>
<thead>
<tr>
<th>Costs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negotiable – minimum terms of call or greater COM requires a 60-day transition agreement that includes full salary and benefits for departing interim pastor Moving costs (for regional and national interim pastors)</td>
</tr>
</tbody>
</table>

### Limitations

- Possible loss of continuity
- Transition tasks may not be completed and as a result the interim opportunities are lost
- Maintaining status quo is more likely
- Getting quality worship leadership and readily available pastoral services can be difficult

<table>
<thead>
<tr>
<th>Costs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negotiable COM recommends $150 per week plus mileage for pulpit supply ($250 for two services) Other services can be specified and are negotiated with temporary supply pastor</td>
</tr>
</tbody>
</table>

---

**Other Temporary Types of Pastoral Leadership**

---

Revised 12/2013
**Stated Supply**

Appointed by the presbytery, after consultation with the Session, to perform the functions of a pastor in a church not seeking an installed minister. Relationship shall be established only by the presbytery and shall not exceed 12 months at a time. With presbytery's approval, may serve as Moderator of Session. May be renewed.

**Student Supply**

Invited by Session, with concurrence of COM, and approval by inquirer or candidate’s Committee on Preparation for Ministry (CPM). Student may serve as Temporary Supply.

**Pulpit Supply**

Invited by the session of a church to preach on occasional basis, with no other responsibilities.

Commissioned Ruling Elder (Book of Order, G-2.10)

A ruling elder of the Presbyterian Church (U.S.A.), who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service. Commission is valid in one or more specified congregations, new church development, or other validated ministries of the presbytery. Elder is selected by and receives training approved by the presbytery, and is mentored by a minister-member of presbytery. Commission shall be valid for a period up to three years as determined by the presbytery, and may be renewed, by recommendation of COM and vote of presbytery.

**Who Can Become What?**

Often the question arises whether a pastor in one relationship with a church can change that relationship to another one. Ordinarily an Associate Pastor may not become the next installed Pastor of a church in which he/she has served as Associate Pastor, but the presbytery may make an exception by a three-fourths (3/4) majority vote of those present and voting. Ordinarily, an Interim Pastor or Interim Associate Pastor may not become the next installed Pastor of a church in which she/he has served as an Interim Pastor or Interim Associate Pastor, but the presbytery may make an exception by a three-fourths (3/4) majority vote of those present and voting. Stated Supply may not become the next installed pastor of a church unless s/he leaves the church prior to the election of a Pastor Nominating Committee. This provision does not apply for someone who serves as a Stated Supply and then is considered for a position as Commissioned Ruling Elder. Designated Pastor may become the “permanent” installed Pastor of a congregation. Temporary Supply may become the next installed Pastor of a church without the temporary relationship having been terminated for at least six months, if approved by a three-fourths (3/4) vote of the presbytery.

Revised 12/2013
The PNC Packet (Pages 55-108)

ROLE OF THE PASTOR NOMINATING COMMITTEE (PNC)

The Pastor Nominating Committee, a committee elected by the Congregation, is probably the most important committee that ever serves in a particular church. The action of the PNC, in nominating a Pastor, Co-Pastor or Associate Pastor to a congregation, is critical in the life of a church for many years. Notice what the Book of Order states about the PNC:

G-2.0801 PASTORAL VACANCY

When a congregation has a vacancy in a pastoral position, or after the presbytery approves the effective date of the dissolution on an existing pastoral relationship, the congregation shall, with the guidance and permission* of the presbytery, proceed to fill the vacancy in the following manner.

G-2.0802 ELECTION OF A PASTOR NOMINATING COMMITTEE
The session shall call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for the election by the congregation.

G-2.0803 CALL PROCESS
According to the process of the presbytery and prior to making its report to the congregation, the pastor nominating committee shall receive and consider the presbytery's counsel on the merits, suitability, and availability of those considered for the call. When the way is clear for the committee to report to the congregation, the committee shall notify the session, which shall call a congregational meeting.

G-2.0804 TERMS OF CALL
The terms of call shall always meet or exceed any minimum requirements of the presbytery in effect when the call is made. The session shall annually review the minister's terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery's minimum requirements. The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

G-2.0805 INSTALLATION SERVICE
When the congregation, the presbytery, and the teaching elder (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting a service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A service of installation occurs in the context of worship. The order for that service of worship in the Directory for Worship (W-4.4000) shall be followed.

*The policy in New Covenant Presbytery is the PNC must seek such guidance and permission through the Committee on Ministry (COM). The COM is represented by a Transition Team, the members who are appointed by the COM. The Transition Team is the primary resource to the
PNC and will provide guidance through a Liaison to the PNC throughout the process of the pastor search.

**SUMMARY OF PROCESS FOR CALLING A PASTOR**

A. Getting Organized  
B. Writing and Submitting MIF for Approval and Getting MIF On-Line  
C. Advertising Your Position  
D. Receiving and Screening Personal Information Forms (PIF)  
E. Interviewing Promising Candidates  
F. Selection of the Nominee  
G. Election of the Nominee  
H. Installation of the Pastor  
I. Completion of the PNC's Work  
J. Calling an Associate Pastor  
K. New Church Development PNC's

**A. GETTING ORGANIZED**

- The newly-elected members of the Pastor Nominating Committee (PNC) should meet as soon as possible. The purpose of this meeting is to:
  - General
• Allow the Transition Team to map out what is needed, what the PNC do, and the timetable the PNC will can hope for. The Liaison will help the PNC know what is realistic, based upon COM experience with other churches. A time period of 12 to 20 months is considered a reasonable length of time from PNC election to new pastor installation.

• Elect Officers
  • Chair - the role of the Chair is:
    • To encourage discussion of various viewpoints
    • To delegate responsibility and see that tasks are carried out
    • To ensure that decisions reached are the consensus of the group
    • To carry on correspondence with the presbytery, with the Church Leadership Connection (CLC) and potential candidates for the position
  • Vice Chair - the role of the Vice Chair is:
    • To chair the PNC in the absence of the Chair
    • To perform other duties as determined by the PNC or the Chair Secretary - the role of the Secretary is:
    • To do Correspondence, keep committee minutes and other committee records
    • To perform other duties as determined by the PNC or the Chair

• Planning Communications and Resources
  • Identify the role of the COM liaison in the PNC's work. Plan the materials to be used to help the PNC in the task and to help understand the pastoral call process. The COM liaison is the primary resource for a PNC and will provide resources as needed.
  • Identify those key points at which the session must be involved in the PNC's work.
  • Understand how essential it is to maintain confidentiality on all matters discussed.
  • Describe how the PNC will keep the congregation informed. Many PNC's find it helpful to post a chart of the pastoral search stages and then mark their progress.

• Schedule PNC Meetings
  • Set the date and time for regular meetings, making certain that all PNC members will be available and that it is convenient for the COM liaison to attend or be available by telephone. Calling a pastor requires wisdom, spiritual guidance and hard work. Prayer should surround each meeting of the PNC. In addition, congregational prayers not only support the work of the PNC but also encourage unity within the congregation at a time when divisiveness could occur.

• PNC Search Expenses
  • Determine and secure Session approval for a budget for PNC expenses incurred during the search process. There is no one-size-fits-all budget recommended. Obviously, a smaller church with more limited resources will have a more constrained budget than a larger church might have. Experience has shown that the largest search expense items are: 1) travel for PNC members and for candidates, and 2) moving expenses for the called pastor. For a nationwide search, total expenses can easily run
between $20,000 - $30,000. See Appendix A for additional information for such a search. Churches with more limited means may want to consider a geographical limitation on their search to help in controlling search costs.

B. WRITING AND SUBMITTING MIF FOR APPROVAL

• General Information about MIF's
  • A MIF provides information about the position you are seeking to fill and your church and community. It is used to match your needs against those of pastors who are seeking churches, and to advertise your position on the Church Leadership Connection computer system.
  • It must be approved by your Session and COM liaison before it is submitted. The PNC provides the Presbytery with a signed hard copy of the final, approved MIF, and submits the MIF to the denomination electronically, using Church Leadership Connection.
  • Blank copies of MIF and PIF forms are available in Appendix B (MIF) and Appendix C (PIF) and from the Church Leadership Connection web site (www.pcusa.org/clc), where they may be printed or downloaded as Word documents.
  • You will determine the best way for your committee to tackle the job of completing the MIF. Most PNC's divide up the responsibility for composing the document and refine it as a whole for consistency in style and substance.

• Sources of information for completing the MIF
  • Active MIF's from other churches. You can find these by searching the "Opportunity Search" database on Church Leadership Connection (www.pcusa.org/clc). The NCP website (www.pbyofnewcovenant.org) also lists all vacancies in this presbytery, with links to the MIF's.
  • An old MIF for your church, if one exists.
  • Church mission studies or long-range plans.
  • Surveys of the congregation about needs and preferences for pastoral leadership and the direction of the church. If there is no recent survey (within last 3-4 years) you might consider taking a new one.
  • Input from church officers and other knowledgeable people in the congregation.

• Guidelines
  • Give yourselves ample time to do a thorough job as this document is a potential candidate's first impression of your church.
  • Present a realistic picture of your church, including both its strengths and weaknesses. A competent minister may be more drawn to a challenge than to an easy situation.
  • Emphasize what is unique about your congregation, community, and possibilities for ministry.
  • Try to convey not only factual information, but something of the "feel" of your church, and level of energy for the church's ministry and the community within which it exists.
  • Paint a portrait that will attract the kind of leadership your church needs for its next chapter of ministry.
• A word of caution: The MIF imposes a 1500 character limit on each narrative question and position description which must be adhered to, to avoid technical difficulties. Although the character limit is annoying, it does encourage clear thinking and succinct writing. Note: A "character" includes letters, numbers, punctuation and spaces. MS Word gives character counts that include spaces. WordPerfect's character count does not.

• Notes on Part I of MIF
  • Part I of the MIF contains objective information about your congregation and community.
  • The Clerk of Session of your church can give you the Church/Organization ID (your church's "pin number"), and can help you gather the current statistical information.
  • Under Clerk of Session Details. Provide an email address, if at all possible. This will speed the online approval of the document by the Clerk.

• Notes on Part II of MIF
  • Part II contains the position descriptions; the skills and experience required and desired; salary information; and narratives about the church's mission, programs and accomplishments, the gifts and experience of your congregation, and key theological issue addressed in your church's ministry.
  • Your session will give direction about the mission statement and the compensation package you can offer a new minister. The rest is up to you, drawing from resources within and without your congregation.
  • The Brief Church Mission Statement may be based on an existing mission statement for your church, or one that the PNC drafts with help from the Session. Consider questions like these: What are the core values of your congregation? What principles shape your programs and ministries? What impact does the congregation wish to have in the community and beyond?
  • Part one of the Position Description sets out the pastor's responsibilities in broad scope (not every minute detail), as well as relationship to other staff and church committees. In writing position descriptions for Associate Pastors, care should be taken to avoid overlapping responsibilities.
  • The second part of the description describes the qualities, talents, and experience you are seeking in the pastor. As you write the position description, reflect on the portrait of your church that you have painted in the mission statement and the previous narrative questions. Is the position description consistent with this view of your church and its goals?
  • For explanations of the skill choices, consult the Skills Definitions, which is a part of the MIF. Some PNCs survey their congregation and/or session for input on the skills choices.
  • In Compensation and Housing enter both the maximum and minimum effective salary that your session feels it can offer. The Session is responsible for providing this information, and it must be in compliance with New Covenant Presbytery Minimum Terms of Call and Compensation Guidelines. (See Appendix D). Your church treasurer, personnel committee or COM liaison can help you with this section. Only the minimum salary will be seen online.
Note 1: "Effective salary" is salary plus housing. (See Appendix D for details) It is suggested that rather than estimate what part of this is the housing allowance, check "Housing Allowance" under Housing Type and enter $0 as the amount.

Note 2: It should be remembered that when a pastor accepts a call to a church, and is installed, he/she will become a member of Presbytery, not the church to which he/she is called. Therefore, these "Minimum Terms" must be adhered to.

- Approval of the MIF
  - The PNC completes the MIF and submits it to the Session and the COM liaison for approval.
  - The final, approved MIF is signed by the Clerk of Session, COM liaison and PNC chair, and sent to the Presbytery's Office Manager for Presbytery's files.

- Putting the MIF Online
  - The PNC Chair and the Clerk of Session call or e-mail Sharon Darden at Presbytery offices (713-526-2585, ext. 204) or (sdarden@pbyofnewcovenant.org) to get login ID's and passwords for accessing Church Leadership Connection, the denomination's computer system for submitting and matching MIFs (www.pcusa.org/clc).
  - The PNC submits the MIF online, following the instructions found in Appendix E.
  - The Clerk of Session and COM will need to confirm approval of the MIF electronically. Note that even though your Session and COM liaison approved your MIF prior to submitting it on the Church Leadership Connection, the Clerk and COM must also attest to that approval online. Call or e-mail Sharon Darden so she can approve the MIF on-line as the COM person.
  - Once approvals are made, the MIF is released to the "Opportunity Search" database. The New Covenant Presbytery office refers selected matches for consideration by the PNC. The PNC is notified by email to log in to the system to retrieve the matched PIF's. It will take CLC a day or two before the MIF is up and running.

C. ADVERTISING YOUR POSITION

The PNC will receive PIF's through the matching system on Church Leadership Connection and through self-referrals (pastors who have learned about your position and send a PIF to your PNC). Your church's vacancy will also be listed on the Presbytery's website, with a link to your MIF. To generate more interest in your position you may wish to consider:

- Placing ads In Presbyterian publications such as Presbyterian Outlook and Presbyterians Today. Lead times may be as long as 6 weeks, so consider this idea early. Contact Information for these publications is in Appendix F.
- Contacting seminaries. Most have placement offices that will post information about pastoral vacancies. An increasing number have web sites for posting vacancies and graduates' resumes. Contact information for Presbyterian
seminaries is in Appendix G. It should be remembered that now a significant number of seminary students are “2nd career” students, previously having had a career in business, government service, etc. If a PNC is willing to give consideration to such previous experience in their search, seminary contacts should be so informed.

- Enhancing your church's web site to attract candidates. Your MIF contains your web site's address, as should any advertisements you publish. Place additional information about your congregation and community here.
- Networking. Talk to friends and relatives, pastors, other presbytery executives about your vacancy and your church. Ask if they know of pastors who might be a good fit. Encourage your congregation to do the same. Never underestimate the power of word-of-mouth advertising.

D. RECEIVING AND SCREENING PIF'S

- Preparing to Receive PIF's
  - After submitting the MIF, take time to consider how the committee will organize themselves to receive, distribute, track and evaluate candidates.
  - Establish a simple recording system to keep track of when PIF's were received and their status.
  - Identify a secure way to distribute PIF's and a secure location for storing them (such as a locked filing cabinet in the church office).
  - Establish ranking, screening, and selection criteria based on the requirements set out in the MIF.
  - Assure fairness for EEO/AA in ranking, screening and selecting process.
  - Prepare a package of materials you will send to interested candidates to tell them more about your church, such as sample bulletins, newsletters, brochures, etc. Additionally, information on your community, such as Chamber of Commerce brochures, and other visitor pamphlets that describe your area.

- Reviewing the PIF's
  - Promptly acknowledge receipt of all self-referred PIF's In a brief letter to the pastor (See Appendix H). You don't need to acknowledge PIF's received through computer matching.

  *Note 1 Candidates can find out with whom their PIF's have been matched. Just like the candidate's names appear on the church list, the church's name also appears on the candidates list. If you are not interested In a matched candidate you do not have to contact them, they are aware of this.*

  *Note 2 If a candidate is self-referring and ask you to get his/her PIF from CLC, the candidate is incorrect In making this request. You can't get his/her PIF from CLC, only the candidate can get his/her PIF and then must send it to you.*

- Review each one thoroughly, comparing the PIF with your MIF.
  - Does the minister have the years of experience you are seeking?
  - Do they exhibit skills that you need? Do the pastoral activities ratings match yours?
  - Have they lived and worked in a setting like yours.
• Make clear "yes" and "no" decisions about which ministers you’d like to consider more closely. PNC’s get themselves hung up if they try to maintain a "maybe" list.

E. INTERVIEWING PROMISING CANDIDATES

• Our presbytery has instituted a 2-step process for PNC contacts with prospective candidates after much trial-and-error. This process has worked the best for all our churches and their potential pastors, and saved churches and pastors much heartache.
  • Casual Contact - Allows non face-to-face contacts (telephone, e-mails, mail, etc.) and exploratory face-to-face contacts for the exchange of information without any commitments (such as presbytery or GA job fairs)
  • Serious Contact - Only after approval of the candidate by COM may the PNC have in-person meeting and interview with a candidate that could directly lead to discussion of specific terms of call for pastor position
  • Casual Contact (Information exchange with no commitment)
    • Telephone the candidate to determine if they are indeed interested in your position (for candidates whose PIF you received through the matching process) or continued interest (for self-referrals).
    • Discuss availability
    • Request audio/video tapes of sermons. (See Appendix I for evaluating a candidate's preaching).
    • Refer candidate to your church website
    • Consider sending packets about your church (bulletins, newsletters, brochures, etc.) to candidate if that information is not available on the church website.
    • Have a phone interview with all or most of the PNC. Discuss both PIF and MIF to secure a 2-way dialogue on the needs and desires of both parties.
    • Have no more than three members of PNC hear candidate preach (without contact).
    • Conduct reference checks of references listed on PIF (see item C below)
  • Serious Contact - Only after approval of the candidate by COM
    • In-person interview by all or most of the PNC
    • Hear candidate in a neutral pulpit
    • Discuss the candidate’s status in the search
    • Negotiate specific terms of call for pastor
    • Note: Negotiations should only be done after the PNC has had a chance to meet and consider all factors following a candidate’s visit.

*Helpful TIP: If the PNC budget allows, it is always preferable to invite the candidate's spouse (if married) to an on-site visit.
Note: It is not appropriate to ask a candidate's marital status, only if self-proclaimed.*

• Contacting References
  • After the PNC determines that the minister is interested in the position, contact the references listed in the PIF.
• Prepare questions in advance, reviewing them with the COM liaison and be ready to briefly describe the church. Neither civil nor church law prohibits questions regarding the candidate's skill and experience that relate to the position being filled. However, questions should focus on the ability of the candidate to do effective ministry and not be unnecessarily intrusive.

• Executive Presbyters, Stated Clerks and COM chairs that are not listed as primary references may be contacted.

• Secondary References are persons who are not listed by the candidate but are suggested by others because they are thought to have knowledge of the candidate. They 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.

• Following Reference Checks
  • The PNC does its own evaluation following reference checks and a possible brief phone call to a candidate for clarification. The PNC selects a short list (not to exceed five names) of ministers with whom they desire to interview personally and possibly issue a call. Names, along with the candidate's PIF's, are submitted to the Calls and Contracts Subcommittee of Committee on Ministry for approval before face-to-face interviews can take place.

• Conducting the Interview
  • The PIF is designed to introduce ministers and PNCs and help them begin to get acquainted. In order for a PNC to evaluate a person fully, it is necessary to meet the person face-to-face, engage in conversation, and participate in worship with the minister.

• Preparing for Interviews
  • Check with liaison to be sure the candidate has been approved for the interview
  • Contact candidate regarding mutually convenient date for candidate's visit for interview and neutral pulpit preaching. Note: This is a 3-way effort since Presbytery is responsible for setting up the neutral pulpit site.
  • The PNC should thoroughly read the PIF and score candidate on the basis of criteria the PNC has set for the new pastor
  • Determine questions to ask in order to evaluate candidate (See Appendix J for sample questions)
  • Come to a consensus as a committee so that clarity and harmony are conveyed
  • If candidate is coming to your community, arrange a tour that gives a good picture of the community and church. Be careful to protect confidentiality.

• Conducting the Interview
  • The PNC and the candidate should have adequate time to ask questions.
  • Take notes, not only of the information, but of impressions gained during the interview.
  • Come to a consensus with the candidate as to what the next step is.
• After the interview
  • A full committee review should be held as soon as possible after the interview.
  • If several interviews are conducted, the PNC should rank candidates.
  • Keep candidates informed regarding their status.

F. SELECTION OF THE NOMINEE
• General
  • The PNC should strive to make its decision both unanimous and enthusiastic. Experience has shown that where there is a serious division in a committee regarding a candidate, the same division may appear in the congregation. Bear in mind that each member’s integrity and individuality is to be respected and that any reservations he or she has about the candidate selected should be brought to the committee’s attention and discussed with candor. If the PNC is not unanimous and enthusiastic regarding the selection, your COM liaison should be consulted as to the advisability of presenting the candidate to the congregation.

• Extending the Call.
  • When the PNC has reached a final decision and has conferred with the COM liaison about its choice, the PNC chair or other PNC member should telephone the selected candidate and extend the call. Although you will be eager to get an affirmative response from the chosen person, she or he may want some time to respond. Except for unusual circumstances, two weeks should be sufficient time in which to expect a response.

• Negotiating the Terms of Call
  • A subcommittee might be named to work out the final terms of call with the candidate in preparation for the meeting of the entire PNC. The PNC is not authorized to negotiate beyond the total amount allotted by the session. If there is a need to do so, session approval must be obtained. New Covenant Presbytery has established minimum Terms of Call. Both minimum terms as well as a form setting out various salary and pastoral expenses can be found in Appendix D.

• Examination of the Nominee by COM
  • As a third partner in the call, the presbytery, through the COM Examinations Subcommittee, must examine each minister or candidate who seeks membership on his or her Christian faith and views on theology, sacraments, and worship, the bible and polity. Candidates called by a PNC who are also candidates for ordination must submit all required paperwork (as set forth in the letter to the candidate) to New Covenant Presbytery Office 30 days prior to the month’s meeting before the candidate appears.
  • The Committee on Ministry staff person in the presbytery office will work with the nominee in establishing a time for the nominee to be examined by the COM’s Examinations Subcommittee. Pastors in New Covenant Presbytery, who receive a call within the presbytery, do not have to be examined.

G. ELECTION OF THE NOMINEE
Following the approval of the COM’s Examinations Subcommittee, the PNC asks the session to call a congregational meeting to hear the report of the PNC. Public notice of the meeting must be given ten days in advance which shall include two successive Sundays. The election is by secret ballot. This meeting usually takes place after a worship service and must be moderated by the session moderator, another minister, or a member of the COM. Depending on the historical tradition and preferences of the PNC and the candidate, the new pastor under consideration may preach and conduct all or part of the service prior to the congregational vote, or the PNC may report and the congregational vote be taken with results telephoned to the pastor.

The PNC has the responsibility to share what it has learned about the minister with the congregation. Prepare a report to the congregation, which should include something of the process the PNC followed, including the number of PIF1s reviewed, the number of candidates interviewed, and the reasons for selecting the nominee. A biographical sketch of the minister will help the congregation to know the new pastor more intimately. The congregation will need to approve the Terms of Call at the time the congregation elects the new pastor. The “Pastoral Call” form (See Appendix K) should be completed following the adjournment of the congregational meeting.

If there is a “significant” minority of the congregation opposed to this pastoral candidate the person under consideration would be wise to reconsider prayerfully the call, and the PNC should consult immediately with the COM liaison. In such a case, the PNC should not be dismissed at this time.

H. INSTALLATION OF THE PASTOR

On the day designated for the installation, a commission appointed by presbytery for this purpose, shall convene and shall call the congregation gathered to worship. Normally the new pastor shall recommend persons to serve on the commission, which shall include a least five ministers and elders from New Covenant Presbytery. The service shall focus on Christ and the joy and responsibility of the mission and ministry of the church, and shall include a sermon appropriate to the occasion.

The pastor will meet with the Presbytery at its next meeting and be welcomed into membership. Ministers are members of presbytery and accountable to presbytery for their ministry. It is important for members of the PNC to attend the presbytery meeting as a show of support and an opportunity for celebration of their work.

I. COMPLETION OF THE PNC’S WORK

Destroy all PIF material, including references, except for the materials related to the person the PNC has called. Others cannot be reused and should not be passed on to other PNCs. Information and references regarding the incoming pastor should be sealed and kept.

It is important that the PNC or the session make an intentional plan for effective entry and support of the new pastor. The relationship that the PNC has built with the pastor must now be extended to the session and to the congregation and community.
J. CALLING AN ASSOCIATE PASTOR

- The process for calling an associate pastor is identical in most ways to calling a pastor. An Associate Pastor Nominating Committee (APNC) is elected by the congregation and eventually brings a name of a candidate to the congregation for election. The Committee on Ministry of New Covenant Presbytery is involved with the process just as they are in the calling of a pastor.
- A Transition Team from the Committee on Ministry will be assigned to work with each APNC to assist in the process. A call cannot be extended to an associate pastor without the approval of the presbytery through the Committee on Ministry.
- Although the process is essentially the same, different dynamics exist in a congregation that is searching for an associate pastor. A question often asked of liaisons is "What should be the role of the pastor in the search process?" There is no easy answer to that question. Certainly a pastor needs to be involved in the process as a good working relationship between pastor and associate pastor is essential to the well being of a congregation. However, if a candidate is selected by the pastor and the committee is not allowed to function, trouble can arise. It is important to remember that the associate pastor is called by the congregation, not the pastor!
- The Committee on Ministry recommends that the pastor be involved in the process, but not direct the process. It is important that the pastor work with the session to devise the job description for the position. Then it is recommended that the pastor keep a low profile during the election of the APNC and the initial phases of its work. It is appropriate for a pastor to meet with the PNC on occasion but he/she should refrain from attending every meeting of the committee. The final selection of a candidate needs to be done by the committee after consulting with the pastor.
- The call process is designed to help congregations and pastors discover God's will. It is important that it be allowed to proceed without undue control from any party involved.

K. NEW CHURCH DEVELOPMENT PASTOR NOMINATING COMMITTEES

- The call process for a pastor in a New Church Development (NCD) is similar to that of an existing church but, because a session and congregation have not been organized, there are differences dictated by the NCD structure.
- An NCD generally begins with a Task Force of the NCD Ministry of the Presbytery. The Task Force is initially composed of one or more members of the NCD Ministry along with people from the area of the proposed NCD, if they have been identified. The initial purpose of the Task Force is to evaluate the need and potential viability of a church in the new location, advertise the NCD, gather folk that are interested in participating in, and becoming members of the new church, and begin to form a community of Christian fellowship. This group begins to function in many ways like a session.
- Ordinarily the task force will begin the organizing pastor search process after the fellowship of potential NCD members has met together long enough to develop a sense of who they are and who they believe they are called to be. At this time they will request a liaison from the Committee on Ministry (COM) be assigned to their group and will begin to develop a mission statement and then a church
information form (MIF). After the MIF has been developed and approved by COM (in a manner consistent with Section 2 above) the steering committee will elect a Search Committee (a.k.a PNC). It is not uncommon for the entire task force to serve as the PNC.

- After the formation of the PNC, the process parallels the steps of Section 2 and Section 4 of this manual.
- There are substantial differences in the choosing and election part of the process. It is the practice of the Presbytery of New Covenant that organizing pastors are employed as administrative staff of the Presbytery reporting through the NCD Ministry.
- After having completed the process described above, the PNC will recommend the extension of a call for the organizing pastor to the NCD Ministry.
  - The NCD Ministry will act on this recommendation and will notify the candidate of the intent to extend a call on behalf of the PNC.
  - After the candidate has indicated a willingness to accept the call, the organizing pastor nominee will be referred to the COM to continue the normal process culminating in nomination by COM and NCO Ministry to the Presbytery as organizing pastor of the NCD.
  - After approval by the presbytery, the organizing pastor will be installed as organizing pastor and will work with the task force to form a steering committee composed of a member of NCD Ministry and leadership of the organizing church.
  - The Steering Committee will function as the session with the Organizing Pastor as its moderator until the date of chartering.
  - The relationship as organizing pastor shall terminate when the new church may, with the approval of the Committee On Ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastor search as provided in the Form of Government.
APPENDICES

- PNC Search Expenses
- Blank MIF Form
- Blank PIF Form
- Presbytery of New Covenant Minimum Terms of Call and Compensation Guidelines
- Submitting MIF Online
- Advertising Information
- Seminary Addresses
- Sample Acknowledgment Letters
- Evaluating a Candidate's Preaching
- Sample Interview Questions
- Presbytery of New Covenant Pastoral Call Form With Instructions
- Administrative Commission Request – to Ordain and/or Install
- FastTrac
- Board of Pensions Changes in Prescription Provider
Appendix A

ESTABLISHING A PNC BUDGET
(Note: Although this projected budget is for a church of 500-1000 members, the items of expense will be helpful for a smaller church when constructing their budget.)

Assumptions:
120 Applicants, referrals, suggestions. etc.
20 Survive initial screening, each requiring several phone calls.
5 On "short list" requiring:
2 trips for committee members (under 250 miles)
3 trips for candidate(s) to visit church seeking pastor.

Estimate of Expenses for the above:
- Air Fare: $3,000-5,000
- Personal Car Mileage: 1,200
- Taxi/Car Rental/Parking: 800
- Hotel: 1,500
- Meals and Entertainment: 2,000
- Long Distance Telephone: 400
- Stationary, Postage, Copying: 1,500
- Information brochure on City & Church: 200
- Incidental: 1,200

Total Expenses: $11,800-13,800

Moving Expenses for the New Pastor
Depending upon distance and amount of household: $5,000-$15,000
Note: PCUSA has announced a nation-wide arrangement with Allied Van Lines, through their agent Federal Companies, for a free, no obligation estimate:

Call and ask for Relocations Center:
1.800.397.8900 ext 444 Pam Kemp
pamkemp@federalcos.com

Competitive Discount Provisions Free Valuation (transit insurance)
Exclusive Move Management Program On time Pick-up and Delivery pledge Shorter "date windows" for move dates
Personal move coordinator from start to finish Discounts for Storage Related Services
Not -to-exceed pricing available Prompt and fair claim settlement program
No Increase in price due to seasonal rate adjustment Stretch Wrap Protection for upholstered furniture Door to Door International relocation specialist
PREAMBLE
Ministry Information Form

The Church Leadership Connection System has been revised with new forms and user friendly changes. The new Ministry Information Form affirms our theology that honors “openness to the sovereign activity of God in the Church, to a more radical obedience to Christ, and to a more joyous celebration in worship and work” (F.1.0404).

Users will first notice the following changes to the system:
- Church Information Forms (CIFs) are now called Ministry Information Forms
- The removal of preference language such as community type and church size on PIFs
- Call seekers must indicate on forms whether they are “actively seeking” a call or “not actively seeking, but open to a call.”
- The inclusion of additional position types in the various organizations of the church, seminaries, and partner institutions.
- New Leadership Competencies that have replaced the skills on the old forms
- Advance technological features that allow the linking of sermons, lesson plans, websites, blogs, articles and other resources that might help search committees to know more about a person and or the calling organization.
- Expanded language fluency section to include a wide variety of languages of new immigrant communities
- New narrative questions that solicit more outcome responses, which demonstrates a person’s leadership practices or an organization’s leadership needs.
- A more user friendly online format that includes pull down menus, internal formatting features, the ability to develop PDFs, and the ease of transferring responses from word processing software into online fields.

Before you Begin:

We recommend that you review the instructions for completing a MIF at http://www.presbyterianmission.org/ministries/clc/enter-new-ministry-information-form/.

Asterisks on the form note, if changes are made to this field, re-approval is require of the Clerk of Session and COM moderator for calling congregations.

*The online system format may vary slightly from the printable forms, however, all data fields are the same.
MINISTRY INFORMATION FORM

Ministry ID _______________________________________________________

Ministry Name ___________________________________________________

Mailing Address __________________________________________________

City __________________ State ______ Zip Code __________

Telephone Number________________________ Fax Number _________

Email __________________________________________________________

Web site _______________________________________________________

Congregation or Organization Size (Select one)

____ Under 100 members
____ 101 - 250 members
____ 251 - 400 members
____ 401 - 650 members
____ 651 - 1000 members
____ 1001 - 1500 members
____ More than 1500 members
____ N/A

Average Worship Attendance ________________

Church School Attendance ________________

Church School Curriculum________________________

☐ Check if certified as eligible for participation in the Seminary Debt Assistance Program
**Ethnic Composition Of Congregation** *(in whole %):*

*Enter the percentage of each racial ethnic component of your congregation.*

- _____ American Indian or Alaska Native
- _____ Asian
- _____ Black or African American (African Native, Caribbean)
- _____ Hispanic Latino/Latina, Spanish
- _____ Middle Eastern
- _____ Native Hawaiian or Other Pacific Islander
- _____ White
- Other __________________________

Presbytery______________________ Synod __________________________

**Community Type (select one)**

- _____ College
- _____ Rural
- _____ Suburban
- _____ Small City
- _____ Town
- _____ Urban
- _____ Village
- _____ Recreation
- _____ Retirement
- _____ N/A

**Clerk of Session Contact Information:**

Name_________________________________________________________________
Address_________________________________________________________________
City________________________ State________ Zip Code________

Preferred Phone________________ Alternate Phone________________
E-mail________________ FAX______________________________________
### Select below the position to be filled and the minimal number of years of experience required (select one)

<table>
<thead>
<tr>
<th>Select Position Type</th>
<th>Position</th>
<th>Indicate number of years of experience needed</th>
<th>Select Position Type</th>
<th>Position Type</th>
<th>Indicate number of years of experience needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solo Pastor</td>
<td></td>
<td></td>
<td></td>
<td>General Presbyter/ Executive Presbyter Presbytery Leader</td>
<td></td>
</tr>
<tr>
<td>Head of Staff (Multi-Staff Pastor, who supervised two or more ordained staff persons)</td>
<td></td>
<td></td>
<td></td>
<td>Stated Clerk (Presbytery)</td>
<td></td>
</tr>
<tr>
<td>Head of Staff (supervised one ordained staff person and others)</td>
<td></td>
<td></td>
<td></td>
<td>Synod Executive</td>
<td></td>
</tr>
<tr>
<td>Associate Pastor (Christian Education)</td>
<td></td>
<td></td>
<td></td>
<td>Mid-Council Program Staff</td>
<td></td>
</tr>
<tr>
<td>Associate Pastor (Youth)</td>
<td></td>
<td></td>
<td></td>
<td>General Assembly Staff</td>
<td></td>
</tr>
<tr>
<td>Associate Pastor (Other)</td>
<td></td>
<td></td>
<td></td>
<td>Church Business Administrator</td>
<td></td>
</tr>
<tr>
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<td></td>
<td>Director of Music (non-ordained)</td>
<td></td>
</tr>
<tr>
<td>Pastor Interim</td>
<td></td>
<td></td>
<td></td>
<td>Minister of Music (ordained)</td>
<td></td>
</tr>
<tr>
<td>Pastor (for a designated term)</td>
<td></td>
<td></td>
<td></td>
<td>Mission Co-worker (International)</td>
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<td></td>
<td></td>
<td>Christian Educator (Certified)</td>
<td></td>
</tr>
<tr>
<td>Pastor, yoked/parish</td>
<td></td>
<td></td>
<td></td>
<td>Christian Educator (non-certified)</td>
<td></td>
</tr>
<tr>
<td>Co-Pastor</td>
<td></td>
<td></td>
<td></td>
<td>Administrator</td>
<td></td>
</tr>
<tr>
<td>Executive Pastor</td>
<td></td>
<td></td>
<td></td>
<td>Funds Developer</td>
<td></td>
</tr>
<tr>
<td>Evangelist or Mission Pastor</td>
<td></td>
<td></td>
<td></td>
<td>Finance Manager</td>
<td></td>
</tr>
<tr>
<td>Chaplain</td>
<td></td>
<td></td>
<td></td>
<td>Media Specialist</td>
<td></td>
</tr>
</tbody>
</table>
You may also specify the position title (if appropriate)

__________

*Employment Status

____ Full Time        ____ Part Time        ____ Open to Either

______ Bi-vocational (able to provide employment through outside partnership)

Is this a yoked congregation?  ____ No  ____ Yes
(If yes, please complete the Yoked Congregation Detail Form.)

Clergy Couple (Are you open to a clergy couple?) Yes ____  No ____

Certification/Training (check below the desired certification or training needed for the position):

Interim/Transitional Ministry Training_______  Interim Executive Presbyter

Training  ________

Certified Christian Educator ________  Certified Business Administrator

________

Certified Conflict Mediator ________  Clinical Pastoral Education Training

________

Other ____________________________________________

Language Requirements

____ English        ____ Spanish        ____ Korean        ____ French

____ Arabic        ____ Armenian        ____ Creole        ____ Portuguese

____ Japanese        ____ Russian        ____ Swahili        ____ Burmese

____ Cambodian        ____ Indonesian        ____ Laotian        ____ Thai

____ Vietnamese        ____ Taiwanese        ____ Cantonese        ____ Mandarin Chinese

____ Twi        ____ Sign Language        _______________ Other
Statement of Faith Required  ______ Yes  ______ No

Mission Statement

What is your congregation’s or organization’s Mission Statement?
OPTIONAL LINKS
Provide below any links to online information that may help call seekers understand your congregation or organization. (e.g. organization or community websites, online newsletters, demographic information)
Please note the CLC system does not warehouse links. (Limit characters to 500)

NARRATIVE QUESTIONS

(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation.)

1. What is the congregation’s or organization’s vision for ministry? Additionally describe how this vision is lived out.

2. How do you feel called to reach out to address the emerging needs of your community or constituency?

3. How will this position help you to reach your vision and mission goals?

4. Provide a description of the characteristics needed by the person who is open to being called to this congregation and/or organization.

5. What specific tasks, assignments, and programs areas will this person have responsibility?
# *Leadership Competencies*

(Select 10 leadership competencies from the list below that are required for the position.)

## Theological/Spiritual Interpreter

<table>
<thead>
<tr>
<th>Competency</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Compassionate</strong></td>
<td>Having the ability to suffer with others; being motivated by others’ pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.</td>
</tr>
<tr>
<td><strong>Hopeful</strong></td>
<td>Maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.</td>
</tr>
<tr>
<td><strong>Preaching and Worship Leadership</strong></td>
<td>Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.</td>
</tr>
<tr>
<td><strong>Spiritual Maturity</strong></td>
<td>Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology.</td>
</tr>
<tr>
<td><strong>Lifelong Learner</strong></td>
<td>Individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.</td>
</tr>
<tr>
<td><strong>Teacher</strong></td>
<td>Creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.</td>
</tr>
</tbody>
</table>

## Communication

<table>
<thead>
<tr>
<th>Competency</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Communicator</strong></td>
<td>Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.</td>
</tr>
<tr>
<td><strong>Bilingual</strong></td>
<td>Having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.</td>
</tr>
<tr>
<td><strong>Public Communicator</strong></td>
<td>Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.</td>
</tr>
<tr>
<td><strong>Media Communicator</strong></td>
<td>Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.)</td>
</tr>
<tr>
<td><strong>Technologically Savvy</strong></td>
<td>The ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</td>
</tr>
</tbody>
</table>

## Organizational Leadership

<table>
<thead>
<tr>
<th>Competency</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Advisor</strong></td>
<td>An individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</td>
</tr>
<tr>
<td><strong>Change Agent</strong></td>
<td>Having the ability to lead the change process successfully; anchoring the change in the congregation’s/organization’s vision and mission.</td>
</tr>
<tr>
<td><strong>Contextualization</strong></td>
<td>The ability to assess accurately the context, environment, history, relationships and</td>
</tr>
<tr>
<td><strong>Culturally Proficient</strong></td>
<td>Having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in</td>
</tr>
<tr>
<td>Competency</td>
<td>Description</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Uniqueness of a Congregation or Organization</td>
<td>Refers to the distinct characteristics and values that set a congregation or organization apart from others.</td>
</tr>
<tr>
<td>Externally Aware</td>
<td>Identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.</td>
</tr>
<tr>
<td>Entrepreneurial</td>
<td>Leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</td>
</tr>
<tr>
<td>Risk Taker</td>
<td>Persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status quo.</td>
</tr>
<tr>
<td>Task Manager</td>
<td>Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes.</td>
</tr>
<tr>
<td>Entrepreneurial</td>
<td>Leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</td>
</tr>
<tr>
<td>Willingness to Engage Conflict</td>
<td>Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.</td>
</tr>
<tr>
<td>Decision Making</td>
<td>Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.</td>
</tr>
<tr>
<td>Organizational Agility</td>
<td>Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.</td>
</tr>
<tr>
<td>Strategy and Vision</td>
<td>Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.</td>
</tr>
<tr>
<td>Financial Manager</td>
<td>Deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems.</td>
</tr>
<tr>
<td>Funds Developer</td>
<td>Maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives.</td>
</tr>
<tr>
<td>Collaboration</td>
<td>Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others.</td>
</tr>
<tr>
<td>Interpersonal Engagement</td>
<td>Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills.</td>
</tr>
<tr>
<td>Bridge Builder</td>
<td>Possessing a certain responsibility for the unity of the congregation and/or organization; works to connect people of different cultures, worldviews, and theological positions.</td>
</tr>
</tbody>
</table>
and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes.

**Motivator** - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.

**Initiative** - Demonstrates ambition is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.

**Self Differentiation** - Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.

**Personal Resilience** - Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate.

**Flexibility** - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.

**COMPENSATION AND HOUSING:** A range is needed for matching purposes. The maximum salary is not published anywhere. Effective salary is cash salary plus housing allowance or manse value and other compensation considered “effective salary” by the Board of Pensions of the PC (U.S.A.)

See Effective Salary Definition at Board of Pensions.

Minimum *Effective* Salary $___________  Maximum *Effective* Salary________

Housing Type

_____ Manse
_____ Housing Allowance
_____ Open To Either (Manse or Housing Allowance)
_____ Not Applicable (For Non-pastoral Positions Only)

**EQUAL EMPLOYMENT OPPORTUNITY**

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 (U.S.A.) 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 stated in this Constitution. (F-1.0403)
Each Pastor Nominating committee and Search committee is expected to undertake its search for a Teaching Elder 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 and Search Committee affirmed its intention to follow the Form of Government in this regard?

____ Yes  ____ No

REFERENCES (Limit 3)
Below, please list three persons who know your congregation. You might list your Presbytery leadership, a neighboring pastor, or other persons whom you believe can give a clear and accurate reference for your congregation.

Name __________________________________________________________
Address________________________________________________________
Phone Numbers __________________________________________________
Relation _________________________________________________________
E-mail __________________________________________________________

Name __________________________________________________________
Address________________________________________________________
Phone Numbers __________________________________________________
Relation _________________________________________________________
E-mail __________________________________________________________

Name __________________________________________________________
Address________________________________________________________
Phone Numbers __________________________________________________
Relation _________________________________________________________
E-mail __________________________________________________________

*Pastor Nominating Committee/Search Committee Chairperson/Mid-council Search Committee Chairperson:

Name___________________________________________________________
Address________________________________________________________
City_________________________ State __________ Zip Code _________
Preferred Phone ____________________________
Alternate Phone

E-mail Address for PNC Communications (required):

ENDORSEMENTS
Pastor Nominating Committee/
Search Committee Date ______

Signature

Clerk of Session Date ______

Signature

Presbytery Date ______

Signature

PREAMBLE

Personal information Form

The Church Leadership Connection System has been revised with new forms and user friendly changes. The new Personal Information Form affirms our theology that honors “openness to the sovereign activity of God in the Church, to a more radical obedience to Christ, and to a more joyous celebration in worship and work” (F.1.0404).

Users will first notice the following changes to the system:
- Church Information Forms (CIFs) are now called Ministry Information Forms
- The removal of preference language such as community type and church size on PIFs
- Call seekers must indicate on forms whether they are “actively seeking” a call or “not actively seeking, but open to a call.”
- The inclusion of additional position types in the various organizations of the church, seminaries, and partner institutions.
- New Leadership Competencies that have replaced the skills on the old forms
- Advance technological features that allow the linking of sermons, lesson plans, websites, blogs, articles and other resources that might help search committees to know more about a person and or the calling organization.
- Expanded language fluency section to include a wide variety of languages of new immigrant communities
- New narrative questions that solicit more outcome responses, which demonstrates a person’s leadership practices or an organization’s leadership needs.
- A more user friendly online format that includes pull down menus, internal formatting features, the ability to develop PDFs, and the ease of transferring responses from word processing software into online fields.
BASIC INSTRUCTIONS

We recommend that you review the instructions for completing a PIF at http://www.presbyterianmission.org/ministries/clc/enter-new-personal-information-form/ before entering your form into the system.

*The online system format may vary slightly from the printable forms, however, all data fields are the same.

Asterisks on the form note, this field must be completed.

Part I of the Personal Information Form (PIF) includes contact information, ecclesiastical status, education, and other demographics (e.g. SSN, DOB, gender, and ethnic orientation). Before you can move forward to Part II, Part I must be completed and submitted. Once you have completed Part I you will be given a User ID and Password.

In Part II, the system allows a two hour window on each page for you to input your information before the system times out, if you are unable to complete your form in the given timeframe, save your form. In order to save your data in the page you are working on, you must complete all fields on the page. To return at a later time, choose update revised PIF Part II from the menu.

APPLICATION INSTRUCTIONS

If you are a Candidate for Ordination, your presbytery preparation committee must authorize your participation in CLC by attesting that you have been given permission to negotiate for service.

If you are a teaching elder, your presbytery Stated Clerk must authorize your participation by attesting to your standing.

After you submit your PIF online, the CLC system will generate an email message to the appropriate individuals asking them to login and attest your form. Once all approvals have been received, your PIF will be ready for matching and referral.

To expedite the processing of your form, contact your Stated Clerk or presbytery preparation for ministry contact person to inform them that you have submitted a PIF for their attestation.

PRESBYTERIAN CHURCH (U.S.A.)
CHURCH LEADERSHIP CONNECTION
100 WITHERSPOON STREET
LOUISVILLE, KY 40202-1396
Toll Free 1-888-728-7228 ext. 8550
Fax # (502) 569-5870
www.pcusa.org/clc
Personal Information Form (Part I)
General Information

Name ______________________________________________

(Last Name) (First Name) (Middle Name)

Preferred Phone _________________________ Alternate Phone ________

E-mail ______________________________ Fax ______________________

Street Address __________________________________________

City________________________________________________ State_________Zip Code ___

**Actively Seeking:** Open to receiving a call and moving within 9 months ______

**Inactively Seeking:** Not actively seeking, but open to a call ______

**Ecclesiastical Status (select one):**

_____ PC (U.S.A.) Teaching Elder (**Teaching Elder**)

_____ PC (U.S.A.) Honorably Retired Teaching Elder

_____ Minister of other Denomination transferring membership to PC(USA)

_____ PC (U.S.A.) Candidate

_____ Christian Educator

_____ Ruling Elder

_____ Deacon

_____ Other PC (U.S.A.)

**Presbytery Membership:** PC (U.S.A) Teaching Elder and Candidate

*Presbytery membership or Presbytery of care:________________________________________

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

Candidacy Date: _____/_____/_____/ (Month/Day/Year)

**Church Membership:** (For those who are not Teaching Elders)

Name of PC (U.S.A.) church of membership: _______________________________
City & State: _______________________________________
Church PIN# ________________________________

Formal Education:

Continuing Education:

**Certification/Training:**
(Check whether you are certified in the following areas. State the type of certification you hold and where training/certification was received.)

<table>
<thead>
<tr>
<th>Interim/Transitional Ministry Training</th>
<th>Interim Executive Presbyter Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week I</td>
<td></td>
</tr>
<tr>
<td>Site:_______________________________</td>
<td></td>
</tr>
<tr>
<td>Week II</td>
<td></td>
</tr>
<tr>
<td>Site:_______________________________</td>
<td></td>
</tr>
<tr>
<td>Certified Christian Educator</td>
<td>Certified Business Administrator</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Certified Conflict Mediator</td>
<td>Clinical Pastoral Education</td>
</tr>
<tr>
<td>Other:</td>
<td></td>
</tr>
</tbody>
</table>

**Part I**

Personal information contained in Step 4 must be completed online. This is for office use only and will not be distributed. (SSN, DOB, etc.)

**Personal Information Form**

**Part II**
**Employment type you would consider:**
- ___ Full Time
- ___ Part Time
- ___ Open to Either
- ___ Bi-vocational

*For each position(s) below in which you are applying, indicate the number of years of experience you have in the position by selecting from the pull down menu. (e.g. no experience, first ordained call, up to 2 years, 2-5 years, 5-10 years, or above 10 years)*

<table>
<thead>
<tr>
<th>Years of Experience</th>
<th>Position Type</th>
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<tr>
<td>Solo Pastor</td>
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<td>Church Business Administrator</td>
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<tr>
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<td>Associate Pastor (Christian Education)</td>
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<td>Director of Music (non-ordained)</td>
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</tr>
<tr>
<td>Associate Pastor (Youth)</td>
<td></td>
<td>Minister of Music (ordained)</td>
<td></td>
</tr>
<tr>
<td>Associate Pastor (Other)</td>
<td></td>
<td>Mission Co-worker (International)</td>
<td></td>
</tr>
<tr>
<td>Pastor (Church Planter, New Worshipping Community)</td>
<td></td>
<td>Christian Educator (Certified)</td>
<td></td>
</tr>
<tr>
<td>Pastor (Transformation/Redevelopment)</td>
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<td>Christian Educator (non-certified)</td>
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</tr>
<tr>
<td>Pastor Interim</td>
<td></td>
<td>Administrator</td>
<td></td>
</tr>
<tr>
<td>Pastor (for a designated term)</td>
<td></td>
<td>Funds Developer</td>
<td></td>
</tr>
<tr>
<td>Pastor (Other Temporary i.e., Supply, Student)</td>
<td></td>
<td>Finance Manager</td>
<td></td>
</tr>
<tr>
<td>Pastor, yoked/parish</td>
<td></td>
<td>Media Specialist</td>
<td></td>
</tr>
<tr>
<td>Co-pastor</td>
<td></td>
<td>Communicator</td>
<td></td>
</tr>
<tr>
<td>Executive Pastor</td>
<td></td>
<td>Coordinator</td>
<td></td>
</tr>
<tr>
<td>Evangalist or Mission Pastor</td>
<td></td>
<td>Pastor (For Such a Time as This Pastoral Resident)</td>
<td></td>
</tr>
<tr>
<td>Bi-vocational/Tentmaker</td>
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<td></td>
<td></td>
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<tr>
<td>Chaplain</td>
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<td></td>
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<tr>
<td>Pastoral Counselor</td>
<td></td>
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<td></td>
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<tr>
<td>College/Seminary Faculty</td>
<td></td>
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<td></td>
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<tr>
<td>Seminary Staff</td>
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<tr>
<td>Campus Ministry</td>
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<tr>
<td>General Presbyter/Executive Presbyter</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Presbytery Leader
Stated Clerk (Presbytery)
Synod Executive
Mid-Council Program Staff

*G* Geographic Choices (select one):
I am open; suggest my name anywhere in the USA ______
I am restricted in my search. Only refer my name to the states checked below ______

____ Alabama       ____ Alaska       ____ Arizona
____ Arkansas      ____ California    ____ Colorado
____ Connecticut  ____ Delaware      ____ District of Columbia
____ Florida       ____ Georgia       ____ Hawaii
____ Idaho         ____ Illinois      ____ Indiana
____ Iowa          ____ Kansas        ____ Kentucky
____ Louisiana     ____ Maine         ____ Maryland
____ Massachusetts ____ Michigan     ____ Minnesota
____ Mississippi  ____ Missouri      ____ Montana
____ Nebraska      ____ Nevada       ____ New Hampshire
____ New Jersey    ____ New Mexico    ____ New York
____ North Carolina ____ North Dakota ____ Ohio
____ Oklahoma      ____ Oregon       ____ Pennsylvania
____ Puerto Rico   ____ Rhode Island  ____ South Carolina
____ South Dakota  ____ Tennessee     ____ Texas
____ Utah          ____ Vermont      ____ Virginia
____ Washington   ____ West Virginia ____ Wisconsin

*LEADERSHIP COMPETENCIES*

Select 10 leadership competencies from the list below that best describe your leadership traits, gifts and training.

<table>
<thead>
<tr>
<th>THEOLOGICAL/ SPIRITUAL INTERPRETER</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Compassionate</strong> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.</td>
</tr>
<tr>
<td>Preaching and Worship Leadership: Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.</td>
</tr>
<tr>
<td><strong>Lifelong Learner</strong> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.</td>
</tr>
</tbody>
</table>

Revised 12/2013
<table>
<thead>
<tr>
<th>COMMUNICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Communicator</strong> - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.</td>
</tr>
<tr>
<td><strong>Bilingual</strong> – having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.</td>
</tr>
<tr>
<td><strong>Public Communicator</strong> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.</td>
</tr>
<tr>
<td><strong>Media Communicator</strong> - Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.).</td>
</tr>
<tr>
<td>Technologically Savvy - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ORGANIZATIONAL LEADERSHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Advisor</strong> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</td>
</tr>
<tr>
<td><strong>Change Agent</strong> – having the ability to lead the change process successfully; anchoring the change in the congregations'/organizations' vision and mission.</td>
</tr>
<tr>
<td><strong>Contextualization</strong> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.</td>
</tr>
<tr>
<td><strong>Culturally Proficient</strong> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.</td>
</tr>
<tr>
<td><strong>Externally Aware</strong> - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.</td>
</tr>
<tr>
<td><strong>Entrepreneurial</strong> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</td>
</tr>
<tr>
<td><strong>Risk Taker</strong> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.</td>
</tr>
<tr>
<td><strong>Task Manager</strong> - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes.</td>
</tr>
<tr>
<td>Willingness to Engage Conflict: Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.</td>
</tr>
<tr>
<td>Decision Making: Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.</td>
</tr>
<tr>
<td><strong>Organizational Agility</strong>: Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.</td>
</tr>
<tr>
<td>Strategy and Vision: Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.</td>
</tr>
<tr>
<td><strong>Financial Manager</strong> – deliver results by maximizing organizational effectiveness and</td>
</tr>
</tbody>
</table>
sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems.

Collaboration: Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others.

INTERPERSONAL ENGAGEMENT

Interpersonal Engagement - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes.

Bridge Builder – possessing a certain responsibility for the unity of the congregation and/or organization; works to connect people of different cultures, worldviews, and theological positions.

Motivator - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.

Personal Resilience: Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate.

Initiative: Demonstrates ambition; is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.

Flexibility - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.

Self Differentiation: Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.

*Languages in which you are fluent (Please select all that apply):

- [ ] English
- [ ] Spanish
- [ ] Korean
- [ ] French
- [ ] Arabic
- [ ] Armenian
- [ ] Creole
- [ ] Portuguese
- [ ] Japanese
- [ ] Russian
- [ ] Swahili
- [ ] Burmese

Revised 12/2013
Clergy Couples:
Are you seeking a call with your spouse as part of a clergy couple: Yes No

If yes, please enter your spouse’s full name and PIF ID#______________________________

* Compensation and Housing

(*See Effective Salary Definition at: Board of Pensions)

Indicated below the total minimum salary and housing compensation you need.

(Effective salary is cash salary plus housing allowance or manse value).
Minimum Effective Salary Needed $____________

Indicate the housing type you need:
Housing Type ______ Manse
______ Housing Allowance
______ Open To Either (Manse or Housing Allowance)
______ Not Applicable (For Non-pastoral Positions Only)

Work Experience:

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

Service to the Church:
Please list your other service to the Church or denomination for the past 10 years:

Narrative Questions

(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation; formatting and white space within the CLC program will add to your character count).

- Describe a moment in your recent ministry that you recognize as one of success and fulfillment.
- Describe the ministry setting to which you believe God is calling you.
What areas of growth have you identified in yourself?

- Describe a time when you have led change.

OPTIONAL LINKS AND RESOURCES
Include below any links you desire to share with calling organizations (i.e., sermons, lesson plans, articles, blogs, assessment results available, etc.).

Limit 500 characters. Please note the CLC system does not warehouse links. What areas of growth have you identified in yourself?

- Describe a time when you have led change.

PIF (Part II) – Step 5 of 6
Statement of Faith
(Use the space below to enter a one page statement of faith. Please limit response to no more than 3000 characters including spaces and punctuation.)
**Sexual Misconduct Self Certification**

The following information related to sexual misconduct was mandated by the Sexual Misconduct Policy and Its Procedures adopted by the 203rd General Assembly (1991), and was revised by the 205th General Assembly (1993).

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 my Personal Information Form on file with Church Leadership Connection is accurate to the best of my knowledge and may be verified by the calling and employing entity. I hereby authorize the entity to which my Personal Information Form is being sent 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 entity to which my Personal Information Form is being sent.

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_________

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

* Pending
  - In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
  - In a civil court, "pending" means a case in which there has not been a decision or judgment.
  - In an ecclesiastical case, "pending" means an investigating committee is inquiring into an allegation or charges have been filed but have not been decided by a permanent judicial commission; or an allegation or charges are in an equivalent state or process in a church other than the PC (USA).

(The following is taken from definitions in the General Assembly Sexual Misconduct Policy and its Procedures, Pg.13)

"Sexual Misconduct is the comprehensive term used in this policy and its procedures to include: 1) Child sexual abuse, as defined above [refers to Policy]; 2) Sexual harassment, as defined above [refers to Policy]; 3) Rape or sexual contact by force, threat, or intimidation; 4) Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another; 5) Sexual Malfeasance defined as sexual conduct within a ministerial (e.g. clergy with a member of the congregation) or professional relationship (e.g. counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, request for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships; 6) Sexual Abuse as found in Book of Order D-10.0401b (see Accuser/Victim

Appendix D

Minimum Terms of Compensation for 2014

PART ONE: Compensation

<table>
<thead>
<tr>
<th>Experience</th>
<th>Compensation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newly ordained</td>
<td>$41,900</td>
</tr>
<tr>
<td>1 year experience</td>
<td>$42,700</td>
</tr>
<tr>
<td>2 years’ experience</td>
<td>$43,200</td>
</tr>
<tr>
<td>3 years’ experience</td>
<td>$43,800</td>
</tr>
<tr>
<td>4 years’ experience</td>
<td>$44,300</td>
</tr>
<tr>
<td>5 years’ experience</td>
<td>$44,800</td>
</tr>
</tbody>
</table>
6 years’ experience $45,300
7 years’ experience $46,000
8 years’ experience $46,500
9 years’ experience $47,100
10+ years’ experience $48,700

[Compensation consists of salary plus housing and utility allowance as well as Social Security Supplement 8.25% ]

Part-time calls are to be prorated in accordance with the fraction of full-time service the call represents.

PART TWO: Reimbursed Expenses

Automobile Expenses—to be reimbursed at the IRS standard rate of compensation.

PART THREE: Benefits

a. Pension/Medical Dues
Full participation in the denominational Pension and Major Medical Insurance Program: 35.0% of the Total Effective Salary.

b./c. Study Leave
For those clergy who do not attend the Presbytery of New Covenant Clergy Retreat: Study leave for two weeks with expense allowance of $1,450 annually, accumulative for 3 years.

For those clergy who attend the Presbytery of New Covenant Clergy Retreat: Study leave for two weeks (including 2 Sundays), plus 3 days, with expense allowance of $1,700 annually, accumulative for 3 years. This includes an additional allowance of $250 for the Clergy Retreat and additional leave of three days (this leave is not cumulative).

Newly Ordained Clergy are required to participate in the Presbytery of New Covenant Clergy Retreat for the first three years of ministry.

Newly Ordained Clergy shall participate in Entry into Ministry events sponsored/supported by the Presbytery of New Covenant. Full provision will be made for the actual cost for one year (plus or minus $750) and the time needed to participate in these events.

d. Paid Vacation
Paid vacation for four weeks (includes 4 Sundays).

Study leave and vacation are not prorated for part-time calls or contracts. Study leave and vacation may be prorated for limited term calls or contracts.

Actural Moving Expenses (where applicable).
PART FOUR: Annual Review

The session will establish a review committee to meet with the Minister every twelve months to discuss:

- The congregation’s expectations of the minister and how well he/she meets those expectations;
- The minister’s expectations of the congregation and how well it (and its members) meet those expectations; and
- Adequacy of compensation.

The review committee is encouraged to utilize the resources provided by the Committee on Ministry “Guidelines for Church Professional Evaluations.” The session shall report to the Committee on Ministry, not later than July 1 of each year, the date on which the annual review was conducted, and the date of the congregational meeting (if a change in compensation is proposed by the session) the revised terms of call were as provided in G-2.0804 of the Book of Order. (NOTE: A change in the contribution amount to the Board of Pensions is viewed by the Committee on Ministry as a change in compensation and congregational approval of such change is required.)

RELEVANT PORTIONS OF THE Book of Order...

G-1.0503 Business Proper to Congregational Meetings
Business to be transacted at meetings of the congregation shall be limited to matters related to the following:
…c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;

G-2.0804 Terms of Call
The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister’s terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery’s minimum requirements. The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

G-2.1103 Christian Educators
a. Skills and Training
Certified Christian educators are persons certified and called to service in the ministry of education in congregations or councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.).
b. Presbytery Responsibility
The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings.
The 2013 Compensation Worksheet is intended to assist clerks, treasurers and pastors as they define and report income to Presbytery, the Board of Pensions and, of course, the IRS. It is not intended to serve as a comprehensive tax-planning tool or replace consultation with a Certified Public Accountant or other tax professional. While reasonable efforts have been made to ensure the accuracy of the information contained in this form, it is not necessarily complete and cannot be guaranteed.

1. **COMPENSATION**

   (Includes salary, housing, certain reimbursement and Self-Employment Contribution Act tax obligations, and other forms of reimbursement/compensation all of which are subject to Board of Pension Dues.) **Before completing this document be sure to check the Presbytery Minimum Terms of Call for 2014.**

   a. **Salary**

      Salary - Annual Cash Salary refers to compensation paid to a minister on a regular basis (Monthly, Semi-Monthly or Weekly). Employed minister’s salary is reported on Form W-2, Box 1.

   b. **Housing, Utility and Furnishings Allowance**

      Housing Allowance - The amount designated as Housing Allowance is to be reported. The estimated figure for a minister’s cost for utilities is usually included under Housing Allowance. However, if a separate payment for utilities is made to the minister it should be reported here. The Utility allowance may be in addition to the value of the manse. (If the utility service is registered in the name of the employing organization and the utilities are paid directly by said organization, the value of these services is not included in Effective Salary.)

      • **Ministers who own their home** – Ministers who own (or are purchasing) housing may exclude from taxable gross income the smallest of the following amounts:

         -- The amount actually used to provide a house.

         -- The amount officially designated as a housing allowance.

      Ministers who own their home may designate a housing amount to cover the total cost of owning, cost of their furnishings, cost of decorating, utilities, yard maintenance, etc. Any housing allowance that exceeds actual costs must be included as taxable gross income.

      • **Ministers who rent or lease their home** – Ministers who rent or lease housing may designate an amount to cover the actual rent paid, cost of decorating, utilities, yard maintenance, etc. Any housing (rental) allowance that exceeds actual costs must be included as taxable gross income.

   c. **Manse** (if provided)

      $______________
If the congregation provides a manse, there is no direct payment to the minister related to housing. Nevertheless, the congregation is required to pay pension dues on the fair rental value of the manse. For Board of Pension calculations this figure should be at least 35% of the total of lines 1a thru 1f (not including line 1c). The value of the manse is not subject to income tax; however, the value of the manse is still subject to Self-employment tax.

Subtotal of lines 1a through 1f (not including line 1c) $____________ X .30 =

$____________

d. Reimbursement of Self-Employment Contributions Act (SECA) tax obligation in excess of 7.65%

$____________

Since the minister is considered as Self-Employed by the Social Security Administration, churches often provide income to offset the required “Self-Employment Tax” (currently 15.3% of compensation excluding housing allowances.)

• Compensation provided UP TO one-half of the member’s Self-Employment Compensation Act Tax liability is to be entered on line 3.f.
• Any income provided that is MORE than one-half of the member’s Self-Employment Compensation Act tax liability is subject to BOP dues and is to be entered on line 1.d.

e. Other direct compensation/ reimbursement

$____________

Bonuses, special allowances, employer gifts, un-vouchered professional expenses, overtime pay, additional allowances paid or reimbursed by the congregation to the minister (other than dues for participation in the basic benefits provided by the Board of Pensions) are included in Effective Salary. Lump sum allowances which are not part of an accountable reimbursement pay (as defined by the IRS), gifts from the church or employing organization (not gifts from private donors), down payment grants, and savings from interest-free loans (not loan principal) are compensation to be included in Effective Salary.

$____________

Also included is any deferred income, offered by some congregations to their minister. Deferred income includes tax-sheltered annuities, IRS 403(b) Plans, Housing Equity Allowance, and other forms of funded or unfunded arrangements, with the exception of Employer Matching Contributions to the Presbyterian Church (USA) Retirement Savings Plan. (These are reported on line 3f.)

f. Other Allowances/Insurance Payments

$____________

Premiums for individual insurance policies (auto, disability, life, supplemental medical, etc.), other than dues for participation in the basic benefits provided by the Benefits Plan of the Presbyterian Church (U.S.A.), that the employing organization pays for or reimburses to the member at his/her request are compensation to be included in Effective Salary. Subscription dues for optional benefit coverage under the Benefits Plan paid for by the employing organization are to be included in Effective Salary on the same basis.

TOTAL COMPENSATION

$____________
(Effective Salary as defined by Board of Pensions) Effective Salary is the sum of lines 1a through 1f. **The Effective Salary is the amount subject to Board of Pension Dues.**

2. REIMBURSED EXPENSES:
An Accountable Reimbursement Plan for ministry related expenses has several advantages for the minister and congregation. It is a way to more accurately estimate the minister’s true income for the purposes of calculating tax and pension dues. The underlying principle of such a plan is that the minister is not liable for Board of Pension dues on these expenses. For the congregation’s dues calculation, continuing education, professional and auto expenses are not included in Effective Salary for dues compensation IF they are reimbursed to the minister through an Accountable Reimbursement Plan.

According to the IRS to qualify as an Accountable Reimbursement Plan, ministers must “adequately account” to their employers for their ministry related expenses. They must give their employers documentary evidence of all their expenses -- maintaining the same type records and supporting information they would have to furnish the IRS to substantiate a deduction. To qualify, an Accountable Reimbursement Plan must meet the following requirements:

- All expenses reimbursed under the plan must be ministry related.
- There must be adequate accounting.
- There must be provision for a return of any excess reimbursement. If the excess is not returned this amount must be reported as other applicable income (line 8), and it must be reported as income for tax purposes.

a. Auto Expenses (at IRS standard)  
   $__________

b. Books, Professional Dues, etc.  
   $__________
   (Not included in study leave allowance) Books and other Professional Expenses includes such items as books, subscriptions to magazines, office supplies, computers, computer software, meals related to the practice of ministry, vestments, etc., and should be reimbursed as spent to the minister.

3. BENEFITS:

a. Medical and Pension Insurance (Board of Pension Dues)  
   $__________
   *If the pastor is part time or is paid less than the minimum basis on the more than the maximum basis for dues established by the Board of Pensions, other factors are involved in calculating the dues. The best way to determine Board of Pension dues in this case is to visit Board of Pensions webpage and use their calculator. It can be found at:  

Dues are paid to the Board of Pensions Benefit Plan of the PCUSA. Dues for 2013 are computed on the basis of 33% of the Effective Salary. The total dues of 33% consist of 11% for Pension, 1% death and disability benefits and 21% for Major Medical benefits.

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**PRESBYTERY DOES NOT REPORT CHANGES TO THE BOARD OF PENSIONS.**
Church Treasurers are to report salary changes to the Board of Pensions by using Salary Change Form ENR-111 found in the Forms & Publications tab of the Board of Pensions.

Revised 12/2013
b. Study Leave /Professional Development Allowance (cumulative for 3 years)

$____________

This includes such items as tuition, room, board, and travel to study events. If this amount is not spent during the calendar or fiscal year it is cumulative for up to three years.

The Presbytery minimum is for 2014 is $1450 for those ministers who do not attend the Presbytery of New Covenant Clergy Retreat. For those Clergy who do attend the Presbytery of New Covenant Clergy Retreat; expense allowance is $1,700 annually, which includes the approximate cost of the Clergy Retreat of $250.

NEWLY ORDAINED CLERGY shall participate in Entry into Ministry Events sponsored / supported by the Presbytery of New Covenant. Full provision shall be made for the actual cost for one year (approximately $750) and the time needed to participate in these events.

This means during a newly ordained teaching elder’s first year, the study leave/professional development allowance should be at least $2,450.

c. Paid Study / Leave/Professional Development _____ weeks (Cumulative for 3 years)

Presbytery has set a minimum Study Leave / Professional Development to be 2 weeks that is cumulative for three years. Each week includes one Sunday. Continuing Education Leave is cumulative for up to six weeks.

NOTE: Additional leave of three days will be granted only for participation in the New Covenant Presbytery Clergy Retreat (this leave is not cumulative).

d. Paid Vacation ____________ weeks/ days

Presbytery has set a minimum vacation for its church professionals as 4 weeks, which includes 4 Sundays.

e. Other Paid Group Insurance $____________

(premiums for group coverage provided by an employing organization to all employees are not included in effective salary.)

f. Matching employer contributions to PC(USA) Retirement Savings Plan $____________

g. Reimbursement of Self-Employment Contribution Act (SECA) tax obligations up to 7.65%

(In order to encourage churches to help members pay these tax obligations, the Board of Pensions allows churches to exclude certain payments from Effective Salary.)

4. **ANNUAL REVIEW** will be held: (Date)_____________

The Session will establish a review committee to meet with the Minister every twelve months to discuss:

The congregation’s expectations of the minister and how well he/ she meets those
Expectations;
The minister’s expectations of the congregation and how well it (and its members) meet those expectations; and
Adequacy of compensation.
The review committee is encouraged to utilize the resources provided by the Committee on Ministry “Guidelines for Church Professional Evaluations.”

5. **EFFECTIVE DATE** of Change of Terms of Call:    (Date) ______________

Minimum Terms of Call adopted by Presbytery November 2013.
Revised by COM 11-09; 12/10/10; 10/22/12; 03/05/13; 11/5/13

**Instructions For Putting the MIF On-Line:**

1. Once the Congregational Life Subcommittee of Committee on Ministry (COM) approves your MIF (Ministry Information Form) Sharon Darden will send your User IDs and Passwords for the Chair of the PNC (Pastor Nominating Committee) and the Clerk of Session.

2. To enter the MIF online go to the PCUSA website www.pcusa.org/clc

3. On the left hand side of the page you will see Church Leadership Connection; directly under that you will see Login to Church Leadership Connection (click on that one, not the one in the middle of the page).

3. Pull down MIF for instructions.

4. You will enter Part I; submit and then enter Part II; submit (you cannot enter over 1,500 letters or numbers it will kick it out of the system.

5. Once you have entered the entire CIF; the clerk of session must approve the CIF online. Go to website as above, enter your User ID and Password and click approve and submit. (You can ask your clerk of session permission to use his/her User ID AND PASSWORD and you can approve it for him or her).

6. Call or email **Sharon Darden** so she can approve the MIF online as the COM person.  
   713/526-2585 x 204; sdarden@pbyofnewcovenant.org

7. It will take GA a day or two to approve the MIF before it is up and running.

8. Make sure the PNC Chair’s name, phone numbers and email address are on the MIF, because an email will come to the PNC Chair when matches start coming; and each time matches or referrals will come to that email address.

9. You will be able to email Sharon to get new matches.

10. Please call if you need assistance with anything any time.  
    **Sharon Darden, Coordinator for Committee on Ministry**
ADVERTISING INFORMATION

Although you will receive PIFs through the computer matching process and from other sources, you might also want to consider advertising the position in Presbyterian publications. Information follows for Presbyterian Today, Presbyterian Outlook and The Presbyterian Sun. Details regarding costs, submission deadlines, etc. can be found on their websites.

**Presbyterian Today**
Web site: [www.pcusa.org/today](http://www.pcusa.org/today) Click on Advertising
Telephone: 1-888-728-7228 ext 5637 (toll free) or 1-502-569-5637
Fax: 1-612-569-8632
E-mail: today@pcusa.org

**Presbyterian Outlook**
Web site: [www.pres-outlook.com](http://www.pres-outlook.com) Click on Advertising
George Whipple, Advertising Manager Telephone: 1-800-446-6008
Fax: 1-800-353-6367
E-mail: jhaberer@pres-outlook.org

Appendix G

PRESBYTERIAN THEOLOGICAL SEMINARIES

AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY
100 East 27" Street
Austin, TX 78705
512-472-6736

Revised 12/2013
www.austinseminary.edu

MCCORMICK THEOLOGICAL SEMINARY
5460 S. University Ave. Chicago, IL 60615
773-947-6300
www.mccormick.edu

COLUMBIA THEOLOGICAL SEMINARY
701 Columbia Dr.
Decatur, GA 30030
404-378-8821
www.ctsnet.edu

PITTSBURGH THEOLOGICAL SEMINARY
616 North Highland Ave. Pittsburgh, PA 15206
412-362-5610
www.pts.edu

UNIVERSITY OF DUBUQUE THEOLOGICAL SEMINARY
2000 University Ave.
Dubuque, IA 52001
563-589-3122
www.dbg.edu

PRINCETON THEOLOGICAL SEMINARY
64 Mercer St.
Princeton, NJ 08540
609-921-8300
www.ptsem.edu

JOHNSON C. SMITH THEOLOGICAL SEMINARY
700 Martin Luther King, Jr. Drive, SW
Atlanta, GA, 30314
400-527-7781
www.itc.edu

SAN FRANCISCO THEOLOGICAL SEMINARY Rd.
San Anselmo, CA 94960
800-447-8820
www.sfts.edu

Revised 12/2013
Appendix H

SAMPLE RESPONSE LETTERS FROM PNC TO PASTORS INTERESTED IN A CHURCH*

Type 1  Self Referral
Thank you for sending us your Personal Information Form and for your interest in the position of Pastor, Head of Staff of First Church. The PNC of First Church has just begun the process of receiving and processing PIFs. Based on our experience so far, we anticipate receiving a large number of PIFs. We will be diligent and will seek the Lord's guidance in our search. At such time that we complete our review and study of your PIF, we will be in touch with you. We ask for your prayers as we begin our search.

Type 2 - Name received from member of First Church or other individual Thank you for sending us the name of the Rev. John Smith as a candidate for Pastor, Head of Staff of First Church. We have just begun the process of receiving and processing PIFs. Based on our experience thus far, we anticipate receiving a large number of PIFs. We will be diligent and will seek the Lord's guidance in our search. We ask for your prayers as we begin our search.

Type 3:  
Letter to a minister stating that he/she is no longer under consideration by the PNC

Note: This would be a minister that was eliminated based primarily on his/her PIF.
We want to thank you for your interest in the position of Pastor, Head of Staff of First Church. Following a thorough review of your PIF, we do not feel that it meets the criteria we are seeking in our search for a Pastor.

May the Lord’s blessing be upon you as you continue ministry of the Word and Sacraments.

**Type 4:** Letter to a minister who has been eliminated that had been on your top list as a result of checking references and listening to sermon tapes

We want to thank you for your interest in the position of Pastor, Head of Staff of First Church. In the final analysis, and after much thought and prayer, we did not feel that you are quite the "match" that we are seeking in a pastor. May the Lord's blessing be upon you as you continue your ministry.

**Type 5:** Letter when contacted by a minister, based on your interest in him/her, that assumes he/she is on your short list and probably is. This could result from a phone inquiry or a letter of inquiry.

We continue to be diligent in our work, but at this point, we have not made a final decision regarding your candidacy as Pastor of First church. We hope to make a decision soon and will be in touch with you at that time.

*These are parts of letters that have been used by other PNCs. In general, keep the letters short without elaborating as to why he/she was eliminated. Also, be prompt in informing a minister that he/she is no longer being considered.

**Appendix I**

**EVALUATING A CANDIDATE'S PREACHING**

The preference for getting a "feel" of the preaching of a particular pastor are as follows:

- The best opportunity is to hear and watch the pastor preach in his/her church for the entire service of worship.
2. The next best opportunity is viewing a video tape or CD/DVD where the viewer can see the pastor before a congregation, see facial expressions movement and gestures and can somewhat experience the congregational presence and response. Camera placement and utilization as well as satisfactory sound recording are important to a good tape.

If "1" and "2" are not available, an audiotape made during an actual service is next best. Everyone delivers differently before a live audience and the tape can pick up congregational response, as well as the interaction and feeling between a pastor and congregation.

4. The least desirable option is a tape made by the pastor without an audience. Although this will not adequately represent the pastor's communication style it will still give the listener an opportunity to listen for depth and construction of thought, any theological "red flags", the use of humor, etc. This can be a useful method to get acquainted with a pastor during the initial stages of the search.

Appendix J

SAMPLE INTERVIEW CONCERNS AND QUESTIONS

B. THE IMAGE OF THE MINISTRY - What is the style of ministry? How will lay persons be involved in ministry?

C. THE NATURE OF WORSHIP - How does the candidate view corporate and private worship? What role would the pastor play in the worship of the congregation, in setting the style of worship? What does the pastor see as the nature of the congregation, in setting the style of worship? What does the pastor see as the nature of the sermon, the use of innovation in worship?

D. THE PASTORAL ROLE - What does the candidate see as the purpose of pastoral visiting? Of counseling? How much will the laity be used in these tasks?

E. EVANGELISM – What does it mean? How will it be furthered? What are the candidate's past experience and new ideas?

F. CHRISTIAN EDUCATION - What training has there been? How would the candidate relate to volunteer teachers and leaders? How much flexibility would there be?
G. STEWARDSHIP – Is the candidate able and willing to talk effectively about money and budgets? What success has there been in previous stewardship efforts? Is the meaning of stewardship seen more broadly than raising money?

H. ADMINISTRATION – How will the candidate work at this? Who else will assist?

I. COMMUNITY INVOLVEMENTS – To what extent would the candidate spend time in community affairs with community groups, in social action concerns? How much will church members be encouraged to be part of them?

J. DENOMINATIONAL INVOLVEMENTS – Is the candidate active in wider denominational circles? Supportive of denominational programs, staff and mission?

K. PERSONAL LIFE – How is the personal life separated from the professional life? What habits have been established to see that the candidate has time for family and personal friends?

L. CONDITIONS OF THE CALL (when appropriate) - Be specific about the preliminary salary and benefits offered: base salary, housing, travel allowance, benefits, vacation, sabbatical, continuing education.

M. THEOLOGICAL ORIENTATION – What are the most important things you want to know about the candidate's theology? What are his/her theological skills?

Appendix K

Pastoral Call Form
Presbytery of New Covenant
Presbyterian Church (USA)

______________________ Presbyterian Church of ________________, Texas, being well satisfied with your qualifications 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, ______________________ to undertake the office of _______________ (Pastor, Associate Pastor) of 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 the Word and Sacrament among us, we promise and obligate ourselves to provide you the following annually:

PART ONE: Compensation Subject to Board of Pensions Dues
a. Annual Cash Salary $________________________
b. Housing and Utility Allowance $________________________
c. Value of Manse (if provided) $________________________
d. Social Security Compensation 8.25% & ABOVE$________________________
e. Other direct compensation/reimbursement $________________________
f. Deferred Income $________________________
g. Other paid insurance $________________________

Total Effective Salary (1.a. through 1.g.) $________________________

PART TWO: Reimbursed Expenses
a. Auto Allowance @ IRS Rate $________________________
b. Books, Professional Dues $________________________
(NOT included in Professional Development Allowance)
c. Moving expenses $________________________

PART THREE: Benefits
a. Board of Pensions Dues $________________________
b. Professional Development Allowance (cumulative for 3 years) $________________________
c. Paid Prof. Development Leave (Time cumulative for 3 years) ______ weeks
d. Paid Vacation ______ weeks
e. Social Security Compensation UP TO 8.24% $________________________

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

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 rules laid down in the Form of Government, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

(Signed) __________________________________, Moderator of the Congregational Meeting

(Printed Name of Moderator)_______________________________________________

CERTIFICATION OF CALL
Presbytery of New Covenant Presbyterian Church (U.S.A.)
This CALL has been reviewed by the Committee on Ministry (COM). The Committee recommends that the Presbytery of New Covenant approve this CALL.
Date of action _________________ (Signed) ______________________COM Moderator

Revised 12/2013
This CALL was approved by the Presbytery of New Covenant through action taken by its COM as authorized by G-11.0502h (Book of Order, 2009-2011).

Date of Action _______ (Signed) ____________________________________________

Stated Clerk, The Presbytery of New Covenant

By Presbytery of Care or Present Call

This CALL has been reviewed by the [Committee on Ministry/on Preparation for Ministry]. The Committee recommends that the presbytery find it expedient to release ________________________________ to accept this CALL.

Date of Action _______ (Signed) ____________________________________________

Committee Moderator

The Presbytery of ________________________________ hereby finds it expedient to release ________________________________ to accept this CALL and therefore has placed this CALL in the minister’s/candidate’s hands.

Date of Action _______ __________________________________________________

Stated Clerk

By Candidate

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

Date of Acceptance _______ ______________________________________________

Signature

Appendix L

ADMINISTRATIVE COMMISSION REQUEST: TO ORDAIN AND/OR INSTALL

ATTENTION: Minister-elect and/or Clerk of Session

This form is provided for your convenience to request of the Committee on Ministry membership and of the commission to preside over and the time for the ordination/installation. A service of installation shall occur in a timely fashion, ordinarily within the first three months of the beginning of service. The commission to ordain/install a minister shall be composed of a minimum of five members from the Presbytery of New Covenant, with not more than one of its elder members from any one of its constituent churches. Ministers and elders from other presbyteries may be included on the commission as “guests of the commission.” A quorum shall be 2/3 of the commission’s membership. The Moderator of the Presbytery or the Moderator’s representative shall be a member of the commission and shall preside and propound the constitutional questions. Composition of the commission shall be representative and inclusive of the diversity within the presbytery and with women and men and ministers and elders in approximately equal numbers.

Commission to ordain and/or install must be approved by the Committee on Ministry at least three weeks prior to the service, and shall be scheduled within the first three months of service.

Name ________________________________ is to be ordained/installed as (title) __________________________ of (church) _______________________ (city) ____________ at (date) ____________ (hour) ____________

To preside and propound the constitutional questions:

Name ________________________________
Church/City______________________________

To preach the sermon:
Name______________________________Church/City______________________________

To charge the pastor:
Name______________________________
Church/City ________________________________

To Charge the Congregation:
Name ________________________________
Church/City__________________________

To complete the Commission:

Name_________________________________ Church/City_________________________________

Name_________________________________ Name__
The minister-elect shall contact each person to determine willingness and availability to service, and upon approval by the COM, will be so advised. Expenses for commission members will be paid by the church.

It is the policy of the Presbytery of New Covenant that an offering be received and designated to assist those preparing for pastoral ministry and a Pastor’s Special needs Fund.

Once this form is completed send to Committee on Ministry, Attention: Sharon Darden
The Presbytery of New Covenant 1110 Lovett, Houston Texas 77006-3808
sdarden@pbyofnewcovenant.org
Appendix M

FastTrac
To a Spirit-Led and Effective Ministry
Offered by the Committee on Ministry
Presbytery of New Covenant

to strengthen the start-up of new ministries

Participants: The pastor/associate pastor, members of the session and the Pastor Nominating Committee (PNC) where a new pastoral relationship has begun. Other staff members may also be invited, but this is primarily for the new pastor and the session to begin to work on their relationship and clarify expectations. Another meeting designed for inter-staff workings might be scheduled at other times.

When: Within the first three months of the new pastor/associate pastor coming onto the field.

Purpose: To provide an opportunity for the new pastor/associate pastor and session to develop shared expectations for the conduct of the ministry of the church, informed by the discussions between the PNC and the pastor during the search process. This process will provide a foundation for further conversations between the pastor and the session as the ministry of the church grows and a need to modify roles and expectations arises.

Sample Agenda:
- Begin with The Word.
- Explanation of purpose.
- Shared experience.
- Small groups for charting needs and expectations.
- Break
- De-briefing on needs and expectations.
- Clarify meanings, and identify priorities.
- Identify what (if anything) cannot be accommodated.
- Shared learnings from this event.
- Closing Blessing.

Facilitators: Conducted by two representatives from the Committee on Ministry, ordinarily an elder and a minister.

Time: Two to three hours, depending on the size of the session.

Space: A room large enough for everyone, plus two smaller meeting rooms.

Equipment: Easels with paper, markers, and masking tape.

Follow-up: The Facilitators will provide a written summary of the event the week following, and forward that summary to the Committee on Ministry (Care of Congregations sub-committee).
Appendix N

Board of Pensions changes prescription drug provider

Catamaran to replace Express Scripts on Jan. 1, 2014

Effective Jan. 1, 2014, Catamaran, the nation's fourth largest pharmacy benefit manager, will replace Express Scripts as the Presbyterian Church (U.S.A.) Board of Pensions' Prescription Drug Program service provider.

The change will apply to all plan members enrolled in the BOP’s Highmark PPO.

The primary reason for the change is to provide quality service to members while maintaining the basic provisions of the program. The move is cost-effective, in that it will not increase expenses to the Medical Plan.

Through this partnership, we expect you will experience

improved service;
high-quality medication dispensing;
access to the same, or mostly the same, retail pharmacies as are currently available (the Catamaran network includes 68,000 retail pharmacies); and
little or no change in the prescription drugs listed on the formulary. (Prescription drugs included in a formulary are covered by the plan at the formulary rate. If you are taking a prescription drug that, in 2014, will not be on the Catamaran formulary, Catamaran will notify you in November.)

The records of all plan members -- including the refill orders for prescriptions you have filled by mail order or at a retail pharmacy -- will transfer automatically from Express Scripts to Catamaran. That means, in nearly all cases, you will not need to get new prescriptions as a result of the change to Catamaran and your mail deliveries will continue uninterrupted.

The Board will provide all the information you will need to know about the change to Catamaran in the coming months, and you will receive a new prescription ID card in December. In the meantime, Express Scripts will continue to manage your prescription drug coverage, including flu shots and other immunizations, through the remainder of 2013.

If you have questions about your coverage, please call the Board of Pensions at 800-773-7752 (800-PRESPLAN) and speak with a member service representative.
GUIDELINES FOR SHARED PASTORAL LEADERSHIP
The Presbytery of New Covenant

PURPOSE: The purpose of sharing pastoral leadership between churches is to provide competent pastoral leadership and to enhance and strengthen the ministry of the cooperating churches.

PRINCIPLES:
The congregations are within close enough geographic proximity to make shared pastoral leadership feasible.
The congregations are similar in expectations of ministry.
The congregations share a similar vision of mission and ministry.
The congregations are willing to cooperate and plan some ministries together.
The congregations are willing to develop a covenant that will include a joint vision, mission statement and ministry plans.
The congregations are willing to cooperate in developing joint expectations for pastoral leadership.
The congregations are willing to cooperate in sharing responsibility for pastoral compensation that, at the very least, meets or exceeds the Guidelines for Pastoral Compensation for New Covenant Presbytery.

PROCESS:
Preliminary conversation with two congregations by presbytery staff or representatives of the Committee on Ministry (COM) and Evangelism and Renewal (E&R) Committee will outline the possibilities and responsibilities related to the sharing of pastoral leadership.
If two congregations are open to exploring a shared pastoral ministry arrangement, COM and E&R will each appoint a liaison to continue the exploratory conversations between the two sessions.
If the two sessions agree to proceed toward a covenant agreement, a joint task force will be appointed to develop the covenant plan, in consultation with the COM and E&R liaisons.
The task force will work together to develop a covenant that includes the following: Vision and Mission Statement.
Ministry Goals/Plans.
Pastoral Expectations.
Related Agreements including responsibility for pastoral compensation.
The draft of the covenant will be presented to each session and each congregation for discussion and approval.
The covenant will be presented to the Committee on Ministry for approval, through the Care of Congregations sub-committee. The Agreement for Pastoral Compensation will be presented to the Committee on Ministry for approval, through the Administration sub-committee.
If all parties approve the covenant, the way is clear for the two congregations to form the appropriate committee for seeking a pastor (Joint Pastor Nominating Committee or Search Committee), with equal numbers from each congregation.
If one of the churches already has a pastor and the shared leadership involves that person, the minister should be part of all of the above conversations, and once the way is clear, the shared leadership begins.
Adopted by COM: May 1, 2007

Revised 12/2013
Pastoral Transition Support Team
Committee on Ministry, Presbytery of New Covenant

Purpose of the Team
The purpose of the COM Transition Team is to provide guidance and support to a congregation during a time of pastoral transition from the moment we learn of a pastor leaving through the arrival of new pastoral leadership and Fast-Trac. The primary foci of the team are: 1) accommodating the unique needs of each congregation and its ministry, 2) offering consistency of support throughout the transition period, and 3) building the relationship between the congregation and presbytery. The Transition Team will help the congregation through the process of discerning new pastoral leadership in a timely manner, and will recommend other resources the presbytery offers as needed.

Members of the Team
The Transition Team will be made up of at least one Ruling Elder and one Teaching Elder, with additional members as appropriate, assigned by the Congregational Life Committee of the Committee on Ministry. All members of the transition team will have been trained by the COM on matters pertaining to transition, resources available through the presbytery and the denomination, and their role and responsibilities to the other team members, congregation, and presbytery. Special care to the unique needs of the congregation will be considered when assigning team members, including size of the congregation, cultural sensitivity and language/translation concerns.
Transition Team members will be recruited and trained regularly, so there is an on-going pool of trained volunteers ready to be assigned to a congregation as soon as the presbytery is aware of a pastoral transition. Members of COM, former members of COM, as well as elders with experience on Pastoral Nominating Committees could be excellent transition team members.

Responsibilities of the Team

When the Pastor Leaves
Upon the announcement of the pastor’s request for dissolution of the call, the team will meet with the session to explain the transition process, as well as the role and responsibilities of the Transition Team. The team will assure the session that the presbytery is there to support their ministry and guide the process to move as timely, smoothly, and faithfully as possible. The Transition Team will distribute relevant information to the Pastor and Session (e.g. Termination Agreement forms, Separation Ethics information, etc.)
At least one member of the team should be present at the congregational meeting called for action on the dissolution of the pastoral relationship. The Teaching Elder team member could moderate the meeting. The TE or RE would be present to assure the congregation that the presbytery is there to walk with them, encourage them, and support them through the transition process. Minutes of this meeting must be sent to the Coordinator of COM/CPM immediately following the meeting. COM is authorized to act on behalf of the presbytery, and will vote to dissolve the pastoral relationship.
The Transition Team will meet with the pastor before she/he leaves and conduct an exit interview. Separation ethics, blessings and challenges of the congregation, and other pastoral

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concerns should be discussed. The Transition Team will also remind the pastor to notify the PCUSA and Board of Pensions of the transition.

Conduct an exit interview with the Session after the Pastor departs. Separation Ethics, blessings of the previous pastor and challenges for the future should be discussed.

**During the Transition Period**

**Moderator**

Ordinarily the TE member of the team will serve as moderator of the session until an interim pastor is in place or until an installed/designated pastor begins his/her call.

**Communication**

The team will remain in communication with the session and congregation throughout the transition period, attending session meetings and visiting worship at least quarterly. If the congregation opts for an interim pastor, the transition team will be in regular communication with the interim pastor, receiving written reports from her/him on the progress of interim tasks at least quarterly.

**Congregational Assessment**

The team may guide the session and/or congregation through a period of self-assessment in order to 1) discern the type of pastoral leadership which would best serve the congregation, and 2) prepare the background material the PNC and Session can use in preparing and approving the Church Information Form. A consultant from the presbytery or other organization may be called in for this task if desired.

The team will resource the Session as it decides among the options for on-going pastoral leadership: pulpit supply, temporary supply, interim pastor/associate pastor, designated pastor/associate pastor, called pastor/associate pastor, Commissioned Ruling Elder, Christian Educator or other church professional. If appropriate, the team may offer the congregation support from COM, the Evangelism/Renewal committee, or other consultants in discerning long term strategies for the congregation.

**Pastor Nominating Committee**

If the session decides to proceed with a called pastor position, the Transition Team will instruct the Session to submit a request in writing to COM for permission for the congregation to elect a Pastor Nominating Committee (PNC)

If possible, at least one member of the team may attend the meeting of the congregation when the PNC is elected. The team member may speak briefly to the process, the responsibilities of the PNC, the relationship of the PNC to the congregation, and secure the commitment of the congregation to instruct the PNC to follow AA/EEO process (a vote of the congregation to be recorded in the minutes)

At least one member of the team will provide support, advice and counsel to the Pastor Nominating Committee as outlined in the PNC Guidelines. Including the following:

---

2 Or Associate Pastor Nominating Committee or Designated Pastor Nominating Committee. All future references to PNC refer, as well, to APNC or DPNC

*Revised 12/2013*
Training the committee in procedures, using the Church Leadership Connection, writing a Church Information Form (CIF), reviewing Personal Information forms (PIF’s), checking references, and interviewing
Assisting the PNC to establish a budget (including postage, paper supplies, travel for the committee, travel for candidates, interviewing expenses, advertising expenses, moving expenses for pastor-elect and family). The budget needs to be approved by the session.
Assisting the PNC to establish procedures and expectations for the committee regarding meeting dates and frequency, communication, confidentiality, voting and decision-making, and the need for prayerful discernment.
Assisting the PNC to follow presbytery and constitutional requirements in the search process by explaining and interpreting the requirements and reminding them to get presbytery approval at the appropriate times.
If possible, attend the congregational meeting at which the candidate is called to the congregation.

When the New Pastor Arrives
Assist the new pastor with the scheduling of her/his installation and the recruitment of the installation commission as needed and desired by the new pastor.
Schedule Fast-Trac to be done during the second quarter of the new call. Ordinarily Fast-Trac will not be conducted by the transition team.
The Transition Team’s work is done when Fast-Trac is completed.

Accountability of the Team
The work of the Transition Team is overseen and supported by the Congregational Life Committee of the Committee on Ministry. The transition team shall email regular reports to the subcommittee including the challenges and joys of the congregation in transition as well as requests for any further help from the presbytery, presbytery staff, or others. A brief verbal report may also be necessary.
The transition team members will also attend ongoing training/peer support meetings.

Training of the Team
The Congregational Life Committee of the Committee on Ministry will provide initial training for all transition team members on the following topics:
Responsibilities and Expectations of the Transition Team members
Systemic issues relating to pastoral transition
Identifying problems/challenges that need intervention or support or consultation beyond the transition team (conflict, sexual abuse, etc.)
Options for pastoral leadership
Resources available through the presbytery
Board of Pensions requirements for congregations in transition

On-going training and peer support meetings will also be conducted for all trained transition team members. These meetings are mandatory for teams that are actively involved with a congregation.
## Part III Temporary Pastoral Relations

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Packet for Churches Seeking an Interim Pastor
Calls and Contracts Committee
New Covenant Presbytery

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Ministry Information Form (Blank)
Minimum Terms of Compensation 2014
Compensation Worksheet 2014
Vacancy Dues (Board of Pensions)
Enrollment and Dues (Board of Pensions)
The session appoints a small Interim Pastor Search Committee (3 to 7 members).

The Interim Pastor Nominating Committee (IPNC) meets with the Transition Team to begin its work. It should elect a chairperson and secretary to keep minutes for its reports back to the session.

The Transition Team briefs the committee on the process of calling an Interim Pastor and provide resources for the committee (steps, guidelines, Interim Pastors’ Manual, sample church profiles, samples contracts, names and dossiers of possible Interim Candidates, etc.

The IPNC completes a Church Information Form.

The IPNC writes a contract which the session must approve … stating qualifications, expectations, range of remuneration, and other considerations.

The committee receives Personal Information Forms (PIF) of candidates.

The committee begins the process of hearing and interviewing candidates.

When agreement has been reached on a candidate, the committee submits the contract and the name of the candidate to presbytery’s COM for approval before reaching a conclusion on the contract with the candidate.

If the candidate is from another Presbytery, he/she shall become a member of New Covenant Presbytery by being examined by Presbytery’s Examinations Committee, before moving onto the field. The Examinations Committee meets monthly on 4th Saturday.

Upon the approval of COM, the Committee recommends the candidate to the session who issues the call to the candidate to become Interim Pastor.

Candidate accepts; moves onto the field; begins work.

Committee is dismissed with thanks by the session.
RATIONALE FOR USE OF INTERIM PASTORS*

The following represents some of the ways a trained interim pastor can be a benefit to a congregation in the interim transition:

PROVIDING STABILITY: Consistent week-to-week pastoral leadership:
- Listening
- Preaching designed to meet the needs of the In Between Times
- Guidance: helping the congregation to understand the natural shifting of leadership which occurs in the In Between Times
- Pastoral Care
- Administration: working with staff, session and committees
- Conflict Management: If needed, to help in congregational healing

HELPING TO EXAMINE “WHO WE ARE” AS A CONGREGATION:
- Our Past:
  - Looking at past patterns and evaluating their impact.
  - Discovering our strengths and weaknesses
  - Celebrating our history; sharing our story
- Our Present:
  - Identifying and celebrating our success
  - Working through our common grief
  - Listening for concerns/issues, and guiding in mutual problem solving

HELPING TO DISCOVER OPTIONS FOR CHANGE:
- To suggest and be open to suggestions for trying new ideas/things in the life and ministry of the congregation
- To enable changes in those discovered patterns which the Session has found not to have been successful, or helpful in the past..

HELPING TO EXPLORE WHAT WE WANT TO BE
- Clarifying the vision of who we can be
- Keeping the vision before the congregation
- Looking beyond the former pastor and the Interim Pastor to the “one who is to come”, and preparing the congregation for the new Pastor’s arrival

HELPING TO STRENGTHEN DENOMINATIONAL LINKAGES:
- To help guide the Session/Congregation through the search process in partnership with the Transition Team assigned by presbytery
- To strengthen the congregation’s appreciation of and relationship to its denomination

*Adapted from a paper produced by the Presbytery of Great Rivers and included with permission in the Interim Policy Resource Book Church Vocations Ministry Unit, 1991.
GUIDELINES FOR INTERIM MINISTRY
THE PRESBYTERY OF NEW COVENANT

BASIC MANUAL
Interim ministry is intentional ministry. It has purpose and recognizable features which distinguish it from other forms of ministry. These are described in philosophy and detail in the Interim Pastor’s Manual. The Manual is available from the Presbyterian Center in Houston. We endorse this work as normative for interim ministry in our presbytery. We expect interim ministers in our Presbytery to accept the spirit of this Manual and follow the principles therein.

TRAINING
We believe that adequate training for interim ministry is essential. Thus, it is a requirement of those serving in interim ministry in New Covenant Presbytery that they take part in certified training opportunities as offered by the Presbyterian Church (USA). Introductory workshops which focus on interim ministry are offered in addition to and not in lieu of certified training. A willingness to pursue adequate training will be cause for the Committee on Ministry to affirm and support the minister’s interest in serving in this very special way in the Church.

PRESBYTERY MEMBERSHIP
We expect interim ministers serving in New Covenant Presbytery to become a member of our presbytery. We believe that membership in the presbytery where the ministry is taking place serves both the Presbytery and the interim minister as well.

EVALUATION
Interim ministers will be expected to have entrance and exit interviews with the Committee on Ministry. The interim minister will be expected also to provide a written evaluation of the specific ministry just concluded for the Committee on Ministry.

CONTRACTING AND APPROVAL
Contracting for interim ministry in our presbytery will be done in compliance with the Committee on Ministry through the Subcommittee on Calls and Contracts. An interim minister may not begin work in the presbytery without the approval of the Committee on Ministry.

TERMS
Interim ministers in our presbytery will ordinarily be paid on the basis of the terms of call of the former minister. Some flexibility and negotiation will be allowed, but in no case will the interim minister be expected to accept terms of call below our presbytery’s minimum terms. (See #3 Terms on Interim Pastor Contract Form.)

Part-time interim ministry should be remunerated on the basis of the percentage of time relative to the terms of call for a full-time position. In other words, if a half-time interim position; the interim minister should be paid one-half of the terms of call for the full-time position, etc. Churches will be expected to honor the terms of call for interim ministers as they would for installed pastors or associate pastors.

REFERENCES
Interim ministers shall be expected to maintain a current Personal Information Form (PIF). Three letters of recommendation from former ministries will be expected of those who are serving as interim ministers in our presbytery for the first time.
Separation Ethics for Former Pastors

GUIDELINES FOR THE RELATIONSHIP OF FORMER PASTORS AND CONGREGATIONS in the Presbytery of New Covenant

Toward just, smooth, and healthy transitions as pastors leave congregations.

Adopted by Committee on Ministry: May, 2006

Few circumstances in their professional lives challenge pastors to exercise more wisdom and judgment than the ones raised when leaving a congregation. Somewhat ironically, the most difficult transitions are often those involving congregations in which the pastor has been warmly loved and appreciated. In addition to making a professional move, the pastor and her/his family are leaving supportive friends and community. When the transition involves the retirement of a pastor 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/pastoral relationship with a congregation (i.e., pastor, associate pastor, designated pastor, co-pastor, interim pastor, stated supply pastor, temporary supply pastor, parish associate, organizing pastor, etc.)

While such transitions involve a number of entities (i.e. sessions, congregations, etc.), the Committee on Ministry (COM) believes that the burden of responsibility for creating a healthy transition lies primarily with the professional behavior of the pastor who is leaving. Pastors must view the process of separation and transition as perhaps a final, but critical part of their ministry to the congregation they have served. Not to do so undermines the future health of the church and is a violation of professional ethics. Considering the time, energy, and emotions a pastor gives a church, it is reasonable that he or she would give due attention to facilitating a successful transition for the next pastor.

Practically, the exiting pastor must work to educate the session and congregation on the Presbyterian understanding of the transition. The exiting pastor ought to take great care in expressing support for the process and the role that the presbytery plays in it. Emotionally and spiritually, the exiting pastor can play a positive role in the welcome the interim or installed pastor will receive. Explaining the transition process and the reasons for it will also assist the exiting pastor in drawing and maintaining proper boundaries. Not unimportantly, the former pastor who works to make a good and positive transition also leaves the congregation with a final and selfless example of the love and care of the Good Shepherd for the beloved flock.

The following are brief guidelines based on the Book of Order, and shared experience of the COM. Representatives of COM shall review this policy statement with each teaching elder (minister) who is leaving/retiring from a congregation in the Presbytery of New Covenant. The information below will also be presented to the session of the congregation affected by the move prior to the election of a Pastor Nominating Committee (PNC) as a part of the transition meeting conducted by a representative of COM. In addition, a pastoral letter regarding these guidelines shall be shared with the congregation.
Departing pastors will be asked to sign and submit to the Committee on Ministry a “Declaration of Intent,” attested by the clerk of session for the church.

Guidelines

A. When the presbytery dissolves the pastoral relationship, that relationship is ended. Only the pastor duly installed by the presbytery, or the pastor approved by the presbytery for temporary service, is authorized to perform pastoral duties among a particular congregation.

B. The former pastor shall not participate in any funerals, weddings, etc., of the former parish, unless invited by the moderator of session. Also, there shall be no visitation or contact which could be interpreted in any way as pastoral. This will be difficult, but if the first invitation is accepted, there will be no reason to refuse other requests.

C. During the first year, it is advisable to refrain from all pastoral contact.

D. In the case of a pastor who retires in the same community as her/his former church, COM strongly recommends that the former pastor and family become active in the work and worship of another congregation. Remaining in the same congregation can lead to tensions and difficulties which no one intends, but nevertheless cannot be avoided.

E. Simple sensitivity and courtesy ought to rule. Pastors who violate the guidelines and return to a previous congregation are showing disregard for the minister or interim in place there. The congregation or individual members who insist on inviting a previous pastor to perform duties undermine the success of the pastor currently serving them.

F. The former pastor shall vacate both the manse and the office by the date of termination or some immediate predetermined date. At the time of vacating, all keys should be returned to the session or proper church committee. Further, definite plans should be made by the former pastor for the disposition of pastoral counseling notes, personal records, etc.

G. Concerns or complaints regarding any of these issues shall be directed to the COM for resolution. In the event that a satisfactory resolution is not achieved, the matter will be forwarded to the stated clerk of the presbytery.

H. Upon receiving the unresolved complaint, the stated clerk shall invite the Moderator of COM and two other COM members to meet with the person alleged to have violated the privilege of the pastoral relationship. Should they find the complaints valid, and should the practice continue, the matter may be brought before the entire COM. The former pastor may be subject to censure according to the “Rules of Discipline.”

I. Former pastors who are elected pastor emeriti are reminded that this is an honorary title only and carries no job responsibilities or privileges unless they are expressly stated by the session and approved by the presbytery.

J. Former pastors are still under the obligation of the presbytery’s Sexual Misconduct Policy.

K. Subject to the needs and desires of the former pastor and family, the presbytery has the responsibility to meet the spiritual and physical needs of his family and to utilize their talents and gifts to the glory of God.
Presbytery of New Covenant
Contract for Temporary Pastoral Relationship
(New or Renewal)

__________________________________________________________________________ Church, of
__________________________________________________________________________ , Texas, at a duly called Session Meeting on
__________________________________________________________________________, conforming with the Book of Order, voted to approve the
new/renewal (circle one) contract for Temporary Pastoral Relationship with the Rev.
__________________________________________________________________________ as follows, and requests
the approval of the Committee on Ministry (COM) for one year beginning ____________.

The Temporary Pastoral Relationship is:
Interim _____ Stated Supply _____ Parish Associate (with remuneration) _____
Parish Associate (without remuneration) ______ Other ___________________________

This contract is: Full Time _______ Part time _______ at ¾ time_____ ½ time _____ ¼
time _____

NOTE: Ordinarily an interim contract is for one year. The exception to this is if a congregation
is considering, or has approved, using the Designated Pastor search process. In this case, a
six month contract may be submitted to COM for approval. A six month contract may contain
a 30 day notice clause for termination, rather than 60 days. (Approved by COM: May 2010)

The minister meets the following requirements:
Is an ordained Teaching Elder in the P.C.(USA) Month/Year Ordained _________________
Is a member in good standing of _____________________________ Presbytery, Synod of
___________________________.
If not a member of Presbytery of New Covenant, granted permission to labor within the bounds
by COM _______________________
If not ordained in the P.C.(USA), in what denomination? _______________________________
Has completed Interim Pastor Training (attach verification with Addendum)
If has not completed the Interim Pastor Training, what is the deadline for its completion?
__________________________________________________________________________

TERMS

Revised 12/2013
Any Party to the contract (Pastor, Session or COM) shall provide the others a minimum of 60 days-notice of a request for termination of a 12 month contract, 30 days for a 6 month contract.

The vote by the congregation to extend a call to a candidate shall constitute notice of contract termination.

A new contract shall be negotiated by the Session and the Temporary Pastor no less than 60 days prior to the expiration of this contract (30 days for a 6 month contract). The negotiation shall include both the relationship and the duties of the Temporary Pastor and the compensation and length of service of the new contract. The new contract shall be reviewed by the Committee on Ministry and become effective only upon their approval.

In no case shall the parties continue employment under the terms of the old contract past the expiration date. Only in extraordinary cases shall the term of the new contract be less than 6 months.

Should the COM terminate this contract for cause before the end of its term, financial obligations of the session shall continue for 30 days from the notice of termination by COM.

FOR INTERIM PASTORS ONLY: Should the Session terminate this contract without cause before the end of its term, the Session agrees to continue payment of the salary, including all benefits for 90 days, following notice or until the date of the Temporary Pastor’s new assignment, whichever comes first. If the contract is a 6 month contract, benefits will continue for 60 days following notice.

FOR INTERIM PASTORS ONLY: Should the Interim Pastor terminate this contract for any reason before its term, the Session shall not be obligated financially beyond the period of notice (unless stipulated otherwise in the Addendum). The Session shall not be required to provide compensation or benefits beyond the last day of work. The total of remainder in vacation days shall be added to the last day of work for compensation.

FOR INTERIM PASTORS ONLY: Should the Session decide not to draw a new contract at the end of the current agreement, it is obligated to give notice and pay compensation for 60 days from written notification to the pastor, or to the term of the contract, whichever comes later. This does not apply to 6 month contracts.

For any termination of the contract for any reason other than the vote of the Presbytery to call an installed pastor, the Session and Interim Pastor shall provide the Committee on Ministry
with written notice, including any terms of severance, in a mutually signed document no later than 14 days from notice.

Additional payment of Board of Pension benefits (Medical and/or Retirement, for a period of time after termination of compensation, may be specified in the Addendum.

Terms of this contract may be amended only by written approval of the Session, the Interim Pastor, and the Committee on Ministry.

FOR PARISH ASSOCIATES: The Parish Associate is nominated by the pastor. The relationship is formalized by the Session, and reviewed and endorsed by the COM annually. The Parish Associate relationship is dissolved upon dissolution of the pastor-congregation relationship. Former Parish Associates may remain within the fellowship of the congregations they have served as Parish Associates, but in doing so they will abide by the guidelines for ministerial conduct approved by the COM and the Presbytery of New Covenant. Any proposed Parish Associate covenant with remuneration, or renewal of such a covenant, must be submitted to COM for approval at least 30 days prior to its effective date.

GENERAL CONDITIONS

The Temporary Pastor ORDINARILY shall NOT be eligible for a call to be installed as the Pastor of this church.

At the end of the contract, the Session agrees to provide a performance review.

It is understood that should the Temporary Pastor have any serious differences or difficulties with any former Pastor of this congregation, the matter will be referred to the Presbytery’s COM.

The Temporary Pastor shall not be involved in the work of the Pastor Nominating Committee beyond providing opportunities for them to communicate with the Session and congregation about their progress.

RESPONSIBILITIES AND SPECIFICATION OF PASTORAL DUTIES

Obviously, Sessions will vary widely in the duties required of Temporary Pastors, particularly in light of full time or part time work, and the needs of the congregation. This listing provides a sample that may be sufficient in some cases, and may be a starting point in others. Clarity of expectation from the beginning avoids confusion later.

The Temporary Pastor may be responsible for providing pastoral duties as indicated in this position description:

Revised 12/2013
Plan, lead, and preach in Sunday worship and in other services as appropriate. Arrange for pulpit supply and leadership of worship on Sunday’s not present.
Provide pastoral care to the sick and homebound as time permits.
Officiate at weddings and funerals as requested.
Plan and moderate Session and congregational meetings.
Work with Session, committees and church organizations to assist them in carrying out their assigned work.
Train newly elected officers in conjunction with staff and selected members.
Perform other administrative duties as requested (i.e. assist in preparing bulletins, newsletters, etc.)
Supervise the various staff members with the Personnel Committee.
Exercise general oversight of church facilities through the Session.
Represent the congregation with Presbytery, church and community organizations.

FOR PARISH ASSOCIATES: Parish Associates offer to congregations their gifts and commitments as a complement to the pastoral services provided by pastors and associate pastors.

### COMPENSATION

<table>
<thead>
<tr>
<th>Effective Salary</th>
<th>Board of Pension Dues</th>
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<tbody>
<tr>
<td>Base Salary (can include 403(b)(9) employee deferral)</td>
<td>Effective Salary X requisite BOP rate</td>
</tr>
<tr>
<td>$___________________________________________________</td>
<td>$_______________________________________</td>
</tr>
<tr>
<td>Housing Allowance</td>
<td></td>
</tr>
<tr>
<td>$___________________________________________________</td>
<td></td>
</tr>
<tr>
<td>403(b)(9) Employer Contribution (accrues BOP Credits)</td>
<td></td>
</tr>
<tr>
<td>$___________________________________________________</td>
<td></td>
</tr>
<tr>
<td>Other</td>
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</tr>
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<td>$___________________________________________________</td>
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Revised 12/2013
Reimbursements

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Travel (per IRS rate)</td>
<td>$____________</td>
</tr>
<tr>
<td>Training (Study Leave)</td>
<td>$____________</td>
</tr>
<tr>
<td>Telephone</td>
<td>$____________</td>
</tr>
<tr>
<td>Books/Professional Expense</td>
<td>$____________</td>
</tr>
<tr>
<td>403(b)(9) Employer Match (No Pension Credits)</td>
<td>$____________</td>
</tr>
<tr>
<td>Other</td>
<td>$____________</td>
</tr>
</tbody>
</table>

**TOTAL COMPENSATION (A + B)**

$____________

*(must meet Presbytery’s Minimum Terms of Call)*

---

Non Cash Compensation

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Vacation @ 4 weeks (includes Sundays)</td>
<td></td>
</tr>
<tr>
<td>Study Leave @ 2 weeks (includes Sundays)</td>
<td></td>
</tr>
<tr>
<td>Clergy Retreat @ 3 days = +$250 to Study Leave</td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL FINANCIAL PACKAGE (A + B + C)**

$____________

---

The undersigned agree to the aforementioned conditions of employment:

___________________________________________________________________________

Temporary Pastor Signature               Date

Pastor Printed Name               Contact Information (phone/email)

___________________________________________________________________________

Clerk of Session Signature               Date
<table>
<thead>
<tr>
<th>Clerk of Session Printed Name</th>
<th>Contact Information (phone/email)</th>
</tr>
</thead>
<tbody>
<tr>
<td>COM Representative Signature</td>
<td>Date</td>
</tr>
<tr>
<td>COM Representative Printed Name</td>
<td>Contact Information (phone/email)</td>
</tr>
</tbody>
</table>
Definitions of Serious and Casual Contact for Interim Pastor Search Committee

CASUAL CONTACT (Information exchange with no commitment)

Before approval of a candidate by the Subcommittee on Contract Relations, the Interim Pastor Search Committee (IPSC) may:

- telephone the candidate
- discuss availability
- have a phone interview by most or all of IPSC
- have no more than three members of IPSC hear candidate preach
- receive tapes of sermon, etc.
- discuss short narrative, including salary ranges

SERIOUS CONTACT

To proceed further with particular candidates they must be “approved for serious contact” by the Subcommittee on Calls and Contracts. Then the IPSC may:

- hear the candidate
- interview by the majority or more of IPSC
- discuss the candidate’s status in the search
- negotiate specific contract of call for Interim Pastor or Interim Associate Pastor

The above four interactions will be permitted only after approval of the candidate by the Subcommittee on Contract Relations.

Our presbytery has instituted these guidelines after much trial-and-error; this process has worked the best for all our churches and their potential pastors, and saved churches and pastors much heartache.
**Instructions For Putting MIF On-Line:**

1. Once the Care of Congregations Subcommittee of Committee on Ministry (COM) approves your MIF (Ministry Information Form) Sharon Darden will send your User IDs and Passwords for the Chair of the PNC (Pastor Nominating Committee) and the Clerk of Session.

2. To enter the MIF online go to the PCUSA website [www.pcusa.org/clc](http://www.pcusa.org/clc)

3. On the left hand side of the page you will see Church Leadership Connection; directly under that you will see Login to Church Leadership Connection (click on that one, not the one in the middle of the page).

4. Pull down MIF for instructions.

5. You will enter Part I; submit and then enter Part II; submit (you cannot enter over 1,500 letters or numbers it will kick it out of the system.

6. Once you have entered the entire MIF; the clerk of session must approve the MIF online. Go to website as above, enter your User ID and Password and click approve and submit. (You can ask your clerk of session permission to use his/her User ID AND PASSWORD and you can approve it for him or her).

7. Call or email Sharon Darden so she can approve the MIF online as the COM person. 713/526-2585 x 204; sdarden@pbyofnewcovenant.org

8. It will take GA a day or two to approve the MIF before it is up and running.

9. Make sure the PNC Chair’s name, phone numbers and email address are on the MIF, because an email will come to the PNC Chair when matches start coming; and each time matches or referrals will come to that email address.

10. You will be able to email Sharon Darden to get new matches.

11. Please call if you need assistance with anything any time.

Sharon Darden, Coordinator for Committee on Ministry
713/526-2585 x 204; sdarden@pbyofnewcovenant.org

Or Church Leadership Connection – Office of the General Assembly
888/728-7228 x 5738; x 5724
Instructions for entering a Ministry Information Form (MIF)

Before you begin

Make sure your computer will run the CLC system.

CLC System. There is a two-hour time limit per page for entering information. Completing a draft of the form will allow you the time needed to gather information and complete answers without the CLC system time-out constraints. CLC encourages the more lengthy sections of the form, especially the narrative questions, be completed in a word processing document. You can then copy and paste the draft responses into the form. If you are unable to complete your form in this time period, select “save my place and return later.”

Login and Password. Your password will be a hodge-podge of case-sensitive letters, numbers, and symbols. After logging in, CLC suggests you immediately change your password to one that is more easily remembered. Go to “Admin” at the top of your screen. Click on “Change Password” and follow the instructions. If you forget your login or password, click on “forgot login ID or password.” The system will allow you to create a new one. If you need assistance with this function, contact a CLC consultant by telephone at (888) 728-7228, ext. 8550, or email clcstaff@pcusa.org.

For church positions. Obtain your login and password from the moderator of the committee on ministry (COM) or the executive/general presbyter. Your login will begin with a letter, followed by two numbers, then followed by your five-digit PC(USA) church PIN number (e.g., P0150639).

For Designated Pastors, New Church Development, Pastors for a Parish, Mid Councils, Seminaries and Colleges, or Other Non-Parish positions, contact the CLC Consultants at 888-728-7228, ext. 8550, or email clcstaff@pcusa.org.

CLC TIPS AND HINTS FOR ENTERING A MIF

There are mandated character limits. The Brief Church Mission Statement and answers to the five narrative questions in Part II are limited to 1,500 characters each, including spaces and punctuation.

Completing your draft MIF. To get back to where you left off, click on “Resume.”

CLC can help you. CLC consultants are available Monday through Friday, 8 a.m. to 5 p.m. Eastern Time, at 888-728-7228, ext. 8550, or email clcstaff@pcusa.org.

Enter a MIF. Part I of the MIF asks for general information about your church or organization. To begin entering a form, go to (pcusa.org/cle) and enter your “login” and password.

Entering MIF Part I: On the menu bar move cursor to “MIF.” Use the drop-down menu and select “Part I” to choose the action you desire. If you completed a draft MIF, use the above steps but select from the menu “Update MIF Part I.” Submit.

Revised 12/2013
Church/Organization IDs: Churches use their five-digit PC(USA) church PIN number. Other organizations use the five-digit ID that you were given from CLC.

Non-parish positions can skip the following questions

Church Size. On the pull-down menu select the appropriate number of church members.

Average Worship Attendance. Enter your average worship attendance for all regular worship services. Do not include special or one-time services.

Church School Attendance. Enter the number of people (children through adults) who attend church school.

Curriculum. List (within 150 characters, including spaces and punctuation) the curriculum most commonly used in church school.

Seminary Debt Assistance Program. If your church has fewer than 150 members and a budget less than $250,000, check the box “Certified as eligible for participation in the Seminary Debt Assistance Program.” See the Board of Pensions Web site for more information.

Racial Ethnic Composition of Church/Organization.

Using whole numbers that add up to 100 percent, enter the racial ethnic composition of your church or organization.

Click on “next” at the bottom.

Presbytery and Community Type.

Presbytery. On the pull-down menu, select the presbytery where your church or organization is located.

Community Type. On the pull-down menu, select the community type where your church or organization is located.

Clerk of Session/Contact Person Information

For church positions, enter the contact information for your clerk of session.

For designated pastors, new church developments, or pastors for a parish, enter the presbytery contact person.

For mid councils, seminaries, colleges, or other non-parish positions, provide the contact information for the search committee’s primary contact person.

Entering MIF, Part II

Revised 12/2013
Part II of the MIF asks for more in-depth information about your church or organization, including answers to narrative questions. **CLC strongly urges you to answer the questions in MIF, Part II, off-line, in a word processing document, where the information can be saved and then copied and pasted into the on-line form.** *NOTE: Responses to each narrative question are limited to 1,500 characters, including spaces and punctuation.*

**Enter the CLC System.** If you are not already in the CLC system, go to pcusa.org/clc. Click on “User Login,” Enter your login and password.

**Entering MIF Part II.** On the menu bar at the upper part of your screen, go to “MIF” to “Part II” and click on “Create MIF Part II.”

**Position Type and Requirements.** On the pull-down menu, click on the position type you are seeking.

**Employment Status.** Click “Full-time” for a full-time position or “Part-time” for a part-time position. Ignore the “Open to both” button.

**Experience Desired.** On the pull-down menu, click on the minimum number of years of experience you are willing to consider. Your MIF will be matched with all persons who have this level of experience and above. If you are open to all levels of experience, click on “First Ordained Call.”

**Language Requirements.** Click on the language(s) in which the person who fills this position needs to be fluent.

**Deadline date.** CLC does not recommend entering a deadline date unless you believe it to be absolutely necessary. If you enter a deadline date, know that the CLC system will purge your MIF from the system when the deadline arrives. This will mean that you will need to reenter your MIF if you wish to continue your search beyond the deadline date.

When this step is completed click on “next” at the bottom.

**Mission Statement and Narrative Questions**

*NOTE: Non-parish positions answer the mission statement question and then may, if they choose, skip the rest of the questions.*

Answers to these questions are limited to 1,500 characters each, including spaces and punctuation.

**References.** List up to three persons who know your congregation or organization well. Include the contact information requested and their relationship to your congregation or organization.

**Position Information.** Select the position type from the pull-down menu.

**Position Description.** Enter the position description, including major responsibilities for which this person will be responsible.

**Description of Characteristics and Qualifications.** Describe the characteristics and qualifications needed in a person who would fill this position. You may also wish to include information about the leadership style you are seeking in this individual.

*Revised 12/2013*
Leadership Competencies. Select up to ten (10) leadership competencies that you are seeking in this individual. For a definition of the competencies, click on “Reference Materials” and select “Leadership Competencies.”

Salary and Housing. Enter the minimum and maximum effective salary for this position. Effective salary includes salary and housing allowance/manse value combined (for pastoral positions). The minimum salary will be displayed on your MIF. The maximum salary is not displayed but is used for matching purposes only. Do not write “Negotiable.”

Housing for Pastoral Positions.

If you have a manse that is part of the call, click on “Manse.”

If a housing allowance is part of the call, click on “Housing Allowance.”

If you have a manse, but are willing to consider a housing allowance in lieu of manse use, click on “Open to Either.”

Do not enter a figure in “Housing Allowance Amount.”

Housing for Non-Pastoral Positions. Click on “N/A” if this is a non-pastoral position.

Equal Employment Opportunity. All MIFs must answer both questions in the affirmative for the MIF to be included in the CLC system. Although the statement refers to instructions from the committee on ministry (COM), the statements are intended to indicate a willingness to comply with PC(USA) Equal Employment Opportunity policies.

PNC/Search Committee Chairpersons. Enter the contact information for the chair of the pastor nominating committee or search committee.

Click on “Submit Completed MIF!”

Corrections. The system may ask for corrections to your MIF, Part II. Simply go to the screen where the correction is needed, make the correction, and click, “Submit Completed MIF!”

Success. The system will let you know that your MIF, Part II, has been successfully saved. If you have not already done so, please make note of the entire MIF. This MIF number is needed to review all referred PIFs, and to make changes to your form.

Approval. Before your MIF can be circulated, it must be approved by your clerk of session and the committee on ministry (COM) moderator for congregations. A CLC system generated email will be sent to them requesting approval.

Saving a Copy of Your MIF.

Login to the CLC website.

Under “MIF,” click on “View MIF Query.”

Enter your MIF # (i.e. 01234.aa) and click “Submit.” Your MIF will be displayed.
Highlight the entire MIF and copy and paste into a processing document.

You may choose to save your document as a PDF by clicking “PDF.”

Save to your computer. You can now print and/or email copies of your MIF as needed.

**CLC Matching.**

Once your MIF has been approved, it will be available for matching with Personal Information Forms (PIF) in CLC. When matched, a list of the referred PIFs will be sent to the chair of the PNC or search committee, the presbytery EP/GP, and/or the committee on ministry (COM) moderator.

**View Referred PIFs.**

Using your login and password, you are able to enter CLC to view the PIFs that have been matched to your MIF. From the “Report” menu, click on “View Referred PIFs.” Any matching and referrals to your MIF will be listed. You can view a referred PIF by clicking on the PIF number.

**Update Your MIF.**

If you wish to make changes to your MIF, log in to CLC. Choose Part I or Part II and click “Update.” If you have two or more positions when you go to update MIF, Part II, there will be a pull-down box. Make sure you update only the correct MIF, Part II. Make changes and then click on “Submit Completed MIF!” Certain corrections, noted with a red asterisk, will make it necessary to have your MIF reapproved.

**Notification of a Call.**

When a call has been extended, please notify CLC by entering the CLC system, going to “Admin,” scrolling down to “Pending/Fill,” and clicking on “Report a New Call Pending.” Fill in the requested information.
MINISTRY INFORMATION FORM

Ministry ID ____________________________________________________________
Ministry Name _________________________________________________________
Mailing Address _________________________________________________________________________
City_______________________State __________ Zip Code _____________________________
Telephone Number________________________ Fax Number _____________________________
Email _________________________________________________________________________________
Web site ______________________________________________________________________________

Congregation or Organization Size  (Select one)

___ Under 100 members
___ 101 - 250 members
___ 251 - 400 members
___ 401 - 650 members
___ 651 - 1000 members
___ 1001 - 1500 members
___ More than 1500 members
___ N/A

Average Worship Attendance ____________
Church School Attendance _________________
Church School Curriculum __________________________

☐ Check if certified as eligible for participation in the Seminary Debt Assistance Program

Ethnic Composition Of Congregation (in whole %):
Enter the percentage of each racial ethnic component of your congregation.

____ American Indian or Alaska Native
Asian
Black or African American (African Native, Caribbean)
Hispanic Latino/Latina, Spanish
Middle Eastern
Native Hawaiian or Other Pacific Islander
White
Other __________________________

Presbytery __________________________ Synod __________________________

Community Type (select one)
College Rural Suburban
Small City Town Urban
Village Recreation Retirement
N/A

Clerk of Session Contact Information:
Name __________________________
Address __________________________
City __________________________ State _______ Zip Code __________
Preferred Phone __________ Alternate Phone __________________________
E-mail __________________________ FAX __________________________
*Select below the position to be filled and the minimal number of years of experience required (select one)

<table>
<thead>
<tr>
<th>Select Position Type</th>
<th>Position</th>
<th>Indicate number of years of experience needed</th>
<th>Select Position Type</th>
<th>Position Type</th>
<th>Indicate number of years of experience needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solo Pastor</td>
<td></td>
<td></td>
<td>General Presbyter/Executive Presbyter Presbytery Leader</td>
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<tr>
<td>Head of Staff (Multi-Staff Pastor, who supervised two or more ordained staff persons)</td>
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<td></td>
<td>Stated Clerk (Presbytery)</td>
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<tr>
<td>Head of Staff (supervised one ordained staff person and others)</td>
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<td></td>
<td>Synod Executive</td>
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<tr>
<td>Associate Pastor (Christian Education)</td>
<td></td>
<td></td>
<td>Mid-Council Program Staff</td>
<td></td>
<td></td>
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<tr>
<td>Associate Pastor (Youth)</td>
<td></td>
<td></td>
<td>General Assembly Staff</td>
<td></td>
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<tr>
<td>Associate Pastor (Other)</td>
<td></td>
<td></td>
<td>Church Business Administrator</td>
<td></td>
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<tr>
<td>Pastor (church planter, new church development, new worshipping community)</td>
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<td></td>
<td>Executive Director</td>
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<tr>
<td>Pastor (Transformation/Redevelopment)</td>
<td></td>
<td></td>
<td>Director of Music (non-ordained)</td>
<td></td>
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<tr>
<td>Pastor Interim</td>
<td></td>
<td></td>
<td>Minister of Music (ordained)</td>
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<tr>
<td>Pastor (for a designated term)</td>
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<td></td>
<td>Mission Co-worker (International)</td>
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<tr>
<td>Pastor (Other Temporary i.e., Supply, Student)</td>
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<td></td>
<td>Christian Educator (Certified)</td>
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<tr>
<td>Pastor, yoked/parish</td>
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<td>Christian Educator (non-certified)</td>
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<tr>
<td>Co-Pastor</td>
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<td>Administrator</td>
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<tr>
<td>Executive Pastor</td>
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<td></td>
<td>Funds Developer</td>
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<tr>
<td>Evangelist or Mission Pastor</td>
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<td></td>
<td>Finance Manager</td>
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<tr>
<td>Chaplain</td>
<td></td>
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<td>Media Specialist</td>
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<tr>
<td>Pastoral Counselor</td>
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<td></td>
<td>Communicator</td>
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<tr>
<td>College/Seminary Faculty</td>
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<td>Coordinator</td>
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<tr>
<td>Other:</td>
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</tbody>
</table>
Employment Status

_____ Full Time  _____ Part Time  _____ Open to Either
_____ bi-vocational (able to provide employment through outside partnership)

Is this a yoked congregation?  No  _____ Yes
(If yes, please complete the Yoked Congregation Detail Form.)

Clergy Couple (Are you open to a clergy couple?) Yes _____  No _____

Certification/Training (check below the desired certification or training needed for the position):

Interim/Transitional Ministry Training  _____  Interim Executive Presbyter Training  _____

Certified Christian Educator  _____  Certified Business Administrator  _____

Certified Conflict Mediator  _____  Clinical Pastoral Education Training  _____

Other __________________________________________________

Language Requirements

_____ English  _____ Spanish  _____ Korean  _____ French
_____ Arabic  _____ Armenian  _____ Creole  _____ Portuguese
_____ Japanese  _____ Russian  _____ Swahili  _____ Burmese
_____ Cambodian  _____ Indonesian  _____ Laotian  _____ Thai
_____ Vietnamese  _____ Taiwanese  _____ Cantonese  _____ Mandarin Chinese
_____ Twi  _____ Sign Language  _____________ Other

Statement of Faith Required  _____ Yes  _____ No

Mission Statement

What is your congregation’s or organization’s Mission Statement?

Revised 12/2013
NARRATIVE QUESTIONS

(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation.)

What is the congregation’s or organization’s vision for ministry? Additionally describe how this vision is lived out.

How do you feel called to reach out to address the emerging needs of your community or constituency?

How will this position help you to reach your vision and mission goals?

Provide a description of the characteristics needed by the person who is open to being called to this congregation and/or organization.

What specific tasks, assignments, and programs areas will this person have responsibility?

OPTIONAL LINKS

Provide below any links to online information that may help call seekers understand your congregation or organization. (e.g. organization or community websites, online newsletters, demographic information) Please note the CLC system does not warehouse links. (Limit characters to 500)
**LEADERSHIP COMPETENCIES**

(Select 10 leadership competencies from the list below that are required for the position.)

<table>
<thead>
<tr>
<th>THEOLOGICAL/SPIRITUAL INTERPRETER</th>
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<tbody>
<tr>
<td><strong>Compassionate</strong> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.</td>
<td><strong>Hopeful</strong> – maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.</td>
</tr>
<tr>
<td><strong>Preaching and Worship Leadership:</strong> Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.</td>
<td><strong>Spiritual Maturity:</strong> Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology.</td>
</tr>
<tr>
<td><strong>Lifelong Learner</strong> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.</td>
<td><strong>Teacher</strong> – creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.</td>
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<thead>
<tr>
<th>COMMUNICATION</th>
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<tbody>
<tr>
<td><strong>Communicator</strong> - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.</td>
<td><strong>Bilingual</strong> – having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.</td>
</tr>
<tr>
<td><strong>Public Communicator</strong> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.</td>
<td><strong>Media Communicator:</strong> Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.)</td>
</tr>
<tr>
<td><strong>Technologically Savvy</strong> - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</td>
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</table>

<table>
<thead>
<tr>
<th>ORGANIZATIONAL LEADERSHIP</th>
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<tbody>
<tr>
<td><strong>Advisor</strong> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</td>
<td><strong>Change Agent</strong> – having the ability to lead the change process successfully; anchoring the change in the congregation’s/organization’s vision and mission.</td>
</tr>
<tr>
<td><strong>Contextualization</strong> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.</td>
<td><strong>Culturally Proficient</strong> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.</td>
</tr>
<tr>
<td><strong>Externally Aware</strong> - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both</td>
<td><strong>Entrepreneurial</strong> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</td>
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<tr>
<td><strong>Internally and in the larger society.</strong></td>
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<tr>
<td><strong>Risk Taker</strong> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.</td>
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</tbody>
</table>

| **Task Manager** - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes. |

| **Willingness to Engage Conflict:** Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions. |

| **Decision Making:** Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective. |

| **Organizational Agility:** Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy. |

| **Strategy and Vision:** Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies. |

| **Financial Manager** – deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems. |

| **Funds Developer** – maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives. |

| **Collaboration:** Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others. |

| **INTERPERSONAL ENGAGEMENT** |

| **Interpersonal Engagement** - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes. |

| **Bridge Builder** – possessing a certain responsibility for the unity of the congregation and or organization; works to connect people of different cultures, worldviews, and theological positions. |

| **Motivator** - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment. |

| **Personal Resilience:** Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate. |

| **Initiative:** Demonstrates ambition is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; |

| **Flexibility** - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works |

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Revised 12/2013
<table>
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<tr>
<th>pushes self and others to achieve desired results.</th>
<th>concurrently on related and conflicting priorities without losing focus or attention.</th>
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</thead>
<tbody>
<tr>
<td><strong>Self Differentiation:</strong> Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.</td>
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</tbody>
</table>

*COMPENSATION AND HOUSING:* *A range is needed for matching purposes. The maximum salary is not published anywhere.* Effective salary is cash salary plus housing allowance or manse value and other compensation considered “effective salary” by the Board of Pensions of the PC (U.S.A.)

See Effective Salary Definition at [Board of Pensions](#).

<table>
<thead>
<tr>
<th>Minimum <strong>Effective</strong> Salary</th>
<th>Maximum <strong>Effective</strong> Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>$_________________________</td>
<td>$_________________________</td>
</tr>
</tbody>
</table>

- Housing Type
  - ______ Manse
  - ______ Housing Allowance
  - ______ Open To Either (Manse or Housing Allowance)
  - ______ Not Applicable *(For Non-pastoral Positions Only)*

*EQUAL EMPLOYMENT OPPORTUNITY*

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 (U.S.A.) 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 stated in this Constitution. (F-1.0403)

Each Pastor Nominating committee and Search committee is expected to undertake its search for a Teaching Elder 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 and Search Committee affirmed its intention to follow the Form of Government in this regard?

- ______ Yes
- ______ No

REFERENCES *(Limit 3)*
Below, please list three persons who know your congregation. You might list your Presbytery leadership, a neighboring pastor, or other persons whom you believe can give a clear and accurate reference for your congregation.

Name __________________________________________________________
Address ________________________________________________________
Phone Numbers _________________________________________________
Relation _________________________________________________________
E-mail __________________________________________________________

Name __________________________________________________________
Address ________________________________________________________
Phone Numbers _________________________________________________
Relation _________________________________________________________
E-mail __________________________________________________________

Name __________________________________________________________
Address ________________________________________________________
Phone Numbers _________________________________________________
Relation _________________________________________________________
E-mail __________________________________________________________

*Pastor Nominating Committee/Search Committee Chairperson/Mid-council Search Committee Chairperson:

Name __________________________________________________________
Address ________________________________________________________
City________________________________________ State __________ Zip Code __________
Preferred Phone _________________________________________________
Alternate Phone _________________________________________________
E-mail Address for PNC Communications (required): ________________________________

ENDORSEMENTS

Pastor Nominating Committee/
Search Committee____________________________ Date ______

Signature

Revised 12/2013
Clerk of Session .................................................................................................................. Date ______

Signature

Presbytery .......................................................................................................................... Date ______

Signature
PART ONE: Compensation

Experience
Newly ordained $41,900
1 year experience $42,700
2 years’ experience $43,200
3 years’ experience $43,800
4 years’ experience $44,300
5 years’ experience $44,800
6 years’ experience $45,300
7 years’ experience $46,000
8 years’ experience $46,500
9 years’ experience $47,100
10+ years’ experience $48,700

[Compensation consists of salary plus housing and utility allowance as well as Social Security Supplement 8.25% ]

Part-time calls are to be prorated in accordance with the fraction of full-time service the call represents.

PART TWO: Reimbursed Expenses

Automobile Expenses—to be reimbursed at the IRS standard rate of compensation.

PART THREE: Benefits

a. Pension/Medical Dues
Full participation in the denominational Pension and Major Medical Insurance Program: 35.0% of the Total Effective Salary.

b./c. Study Leave
For those clergy who do not attend the Presbytery of New Covenant Clergy Retreat: Study leave for two weeks with expense allowance of $1,450 annually, accumulative for 3 years.

For those clergy who attend the Presbytery of New Covenant Clergy Retreat: Study leave for two weeks (including 2 Sundays), plus 3 days, with expense allowance of $1,700 annually, accumulative for 3 years. This includes an additional allowance of $250 for the Clergy Retreat and additional leave of three days (this leave is not cumulative).

Newly Ordained Clergy are required to participate in the Presbytery of New Covenant Clergy Retreat for the first three years of ministry.
Newly Ordained Clergy shall participate in Entry into Ministry events sponsored/supported by the Presbytery of New Covenant. Full provision will be made for the actual cost for one year (plus or minus $750) and the time needed to participate in these events.

d. Paid Vacation
Paid vacation for four weeks (includes 4 Sundays).

*Study leave and vacation are not prorated for part-time calls or contracts. Study leave and vacation may be prorated for limited term calls or contracts.*

Actual Moving Expenses (where applicable).

**PART FOUR: Annual Review**

The session will establish a review committee to meet with the Minister every twelve months to discuss:
- The congregation’s expectations of the minister and how well he/she meets those expectations;
- The minister’s expectations of the congregation and how well it (and its members) meet those expectations; and
- Adequacy of compensation.

The review committee is encouraged to utilize the resources provided by the Committee on Ministry “Guidelines for Church Professional Evaluations” The session shall report to the Committee on Ministry, not later than July 1 of each year, the date on which the annual review was conducted, and the date of the congregational meeting (if a change in compensation is proposed by the session) the revised terms of call were as provided in G-2.0804 of the Book of Order. (NOTE: A change in the contribution amount to the Board of Pensions is viewed by the Committee on Ministry as a change in compensation and congregational approval of such change is required.)

**RELEVANT PORTIONS OF THE Book of Order...**

**G-1.0503 Business Proper to Congregational Meetings**
Business to be transacted at meetings of the congregation shall be limited to matters related to the following:
…c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;

**G-2.0804 Terms of Call**
The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister’s terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery’s minimum requirements. The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

**G-2.1103 Christian Educators**
a. **Skills and Training**
Certified Christian educators are persons certified and called to service in the ministry of education in congregations or councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.).

b. Presbytery Responsibility
The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings.
2013 Compensation Worksheet is intended to assist clerks, treasurers and pastors as they define and report income to Presbytery, the Board of Pensions and, of course, the IRS. It is not intended to serve as a comprehensive tax-planning tool or replace consultation with a Certified Public Accountant or other tax professional. While reasonable efforts have been made to ensure the accuracy of the information contained in this form, it is not necessarily complete and cannot be guaranteed.

1. COMPENSATION
(Includes salary, housing, certain reimbursement and Self-Employment Contribution Act tax obligations, and other forms of reimbursement/compensation all of which are subject to Board of Pension Dues.) **Before completing this document be sure to check the Presbytery Minimum Terms of Call for 2014.**

a. Salary

Salary - Annual Cash Salary refers to compensation paid to a minister on a regular basis (Monthly, Semi-Monthly or Weekly). Employed minister’s salary is reported on Form W-2, Box 1.

b. Housing, Utility and Furnishings Allowance

Housing Allowance - The amount designated as Housing Allowance is to be reported. The estimated figure for a minister’s cost for utilities is usually included under Housing Allowance. However, if a separate payment for utilities is made to the minister it should be reported here. The Utility Allowance may be in addition to the value of the manse.

(If the utility service is registered in the name of the employing organization and the utilities are paid directly by said organization, the value of these services is **not** included in Effective Salary.)

- Ministers who own their home – Ministers who own (or are purchasing) housing may exclude from taxable gross income the smallest of the following amounts:
  -- The amount actually used to provide a house.
  -- The amount officially designated as a housing allowance.

Ministers who own their home may designate a housing amount to cover the total cost of owning, cost of their furnishings, cost of decorating, utilities, yard maintenance, etc. Any housing allowance that exceeds actual costs must be included as taxable gross income.

- Ministers who rent or lease their home – Ministers who rent or lease housing may designate an amount to cover the actual rent paid, cost of decorating, utilities, yard maintenance, etc. Any housing (rental) allowance that exceeds actual costs must be included as taxable gross income.

**DO NOT SUBMIT: Worksheet is for calculation purposes ONLY.**
c. **Manse (if provided)**  
$_____________

If the congregation provides a manse, there is no direct payment to the minister related to housing. Nevertheless, the congregation is required to pay pension dues on the fair rental value of the manse. For Board of Pension calculations this figure should be at least 35% of the total of lines 1a thru 1f (not including line 1c). The value of the manse is not subject to income tax; however, the value of the manse is still subject to Self-employment tax.

Subtotal of lines 1a through 1f (not including line 1c) $____________ X .30 =  
$____________

d. **Reimbursement of Self-Employment Contributions Act (SECA)**  
tax obligation in excess of 7.65% $____________

Since the minister is considered as Self-Employed by the Social Security Administration, churches often provide income to offset the required “Self-Employment Tax” (currently 15.3% of compensation excluding housing allowances.)

- Compensation provided UP TO one-half of the member’s Self-Employment Compensation Act Tax liability is to be entered on line 3.f.
- Any income provided that is MORE than one-half of the member’s Self-Employment Compensation Act tax liability is subject to BOP dues and is to be entered on line 1.d.

e. **Other direct compensation/ reimbursement**  
$____________

Bonuses, special allowances, employer gifts, un-vouchedered professional expenses, overtime pay, additional allowances paid or reimbursed by the congregation to the minister (other than dues for participation in the basic benefits provided by the Board of Pensions) are included in Effective Salary. Lump sum allowances which are not part of an accountable reimbursement pay (as defined by the IRS), gifts from the church or employing organization (not gifts from private donors), down payment grants, and savings from interest-free loans (not loan principal) are compensation to be included in Effective Salary.  
$____________

Also included is any deferred income, offered by some congregations to their minister. Deferred income includes tax-sheltered annuities, IRS 403(b) Plans, Housing Equity Allowance, and other forms of funded or unfunded arrangements, **with the exception of Employer Matching Contributions to the Presbyterian Church (USA) Retirement Savings Plan**. (These are reported on line 3f.)

f. **Other Allowances/Insurance Payments**  
$____________

Premiums for individual insurance policies (auto, disability, life, supplemental medical, etc.), other than dues for participation in the basic benefits provided by the Benefits Plan of the Presbyterian Church (U.S.A.), that the employing organization pays for or reimburses to the member at his/her request are compensation to be included in Effective Salary. **Subscription dues for optional benefit coverage under the Benefits Plan paid for by the employing organization are to be included in Effective Salary on the same basis.**
TOTAL COMPENSATION

$____________

(Effective Salary as defined by Board of Pensions) Effective Salary is the sum of lines 1a through 1f. The Effective Salary is the amount subject to Board of Pension Dues.

2. REIMBURSED EXPENSES:

An Accountable Reimbursement Plan for ministry related expenses has several advantages for the minister and congregation. It is a way to more accurately estimate the minister’s true income for the purposes of calculating tax and pension dues. The underlying principle of such a plan is that the minister is not liable for Board of Pension dues on these expenses. For the congregation’s dues calculation, continuing education, professional and auto expenses are not included in Effective Salary for dues compensation IF they are reimbursed to the minister through an Accountable Reimbursement Plan.

According to the IRS to qualify as an Accountable Reimbursement Plan, ministers must “adequately account” to their employers for their ministry related expenses. They must give their employers documentary evidence of all their expenses -- maintaining the same type records and supporting information they would have to furnish the IRS to substantiate a deduction. To qualify, an Accountable Reimbursement Plan must meet the following requirements:

• All expenses reimbursed under the plan must be ministry related.
• There must be adequate accounting.
• There must be provision for a return of any excess reimbursement. If the excess is not returned this amount must be reported as other applicable income (line 8), and it must be reported as income for tax purposes.

a. Auto Expenses (at IRS standard) $____________

Please refer to the current IRS rate for business mileage at http://www.irs.gov/

b. Books, Professional Dues, etc. $____________

(Not included in study leave allowance) Books and other Professional Expenses includes such items as books, subscriptions to magazines, office supplies, computers, computer software, meals related to the practice of ministry, vestments, etc., and should be reimbursed as spent to the minister.

3. BENEFITS:

a. Medical and Pension Insurance (Board of Pension Dues) $____________

If the pastor is part time or is paid less than the minimum basis on the more than the maximum basis for dues established by the Board of Pensions, other factors are involved in calculating the dues. The best way to determine Board of Pension dues in this case is to visit Board of Pensions webpage and use their calculator. It can be found at:


Dues are paid to the Board of Pensions Benefit Plan of the PCUSA. Dues for 2013 are computed on the basis of 33% of the Effective Salary. The total dues of 33% consist of 11% for Pension, 1% death and disability benefits and 21% for Major Medical benefits.

Revised 12/2013
PRESBYTERY DOES NOT REPORT CHANGES TO THE BOARD OF PENSIONS.
Church Treasurers are to report salary changes to the Board of Pensions by using Salary Change Form ENR-111 found in the Forms & Publications tab of the Board of Pensions.  
http://www.pensions.org/portal/server.pt

b. Study Leave /Professional Development Allowance (cumulative for 3 years)  
   $____________
This includes such items as tuition, room, board, and travel to study events. If this amount is not spent during the calendar or fiscal year it is cumulative for up to three years.

The Presbytery minimum is for 2013 is $1450 for those ministers who do not attend the Presbytery of New Covenant Clergy Retreat.  For those Clergy who do attend the Presbytery of New Covenant Clergy Retreat; expense allowance is $1,700 annually, which includes the approximate cost of the Clergy Retreat of $250.

NEWLY ORDAINED CLERGY shall participate in Entry into Ministry Events sponsored / supported by the Presbytery of New Covenant.  Full provision shall be made for the actual cost for one year (approximately $750) and the time needed to participate in these events. **This means during a newly ordained teaching elder’s first year, the study leave/professional development allowance should be at least $2,450.**

c. Paid Study / Leave/Professional Development  
   _______ weeks  
(cumulative for 3 years) Presbytery has set a minimum Study Leave / Professional Development to be 2 weeks that is cumulative for three years. Each week includes one Sunday. Continuing Education Leave is cumulative for up to six weeks.

**NOTE: Additional leave of three days will be granted only for participation in the New Covenant Presbytery Clergy Retreat (this leave is **not** cumulative).**

d. Paid Vacation  
   ___________ weeks/ days  
Presbytery has set a minimum vacation for its church professionals as 4 weeks, which includes 4 Sundays.

e. Other Paid Group Insurance  
   $______________  
(premiums for **group coverage** provided by an employing organization to all employees are not included in effective salary.)

f. Matching employer contributions to PC(USA)  
   $______________ Retirement Savings Plan

g. Reimbursement of Self-Employment Contribution Act  
   $______________  
(SECA) tax obligations up to 7.65%  
(In order to encourage churches to help members pay these tax obligations, the Board of Pensions allows churches to exclude certain payments from Effective Salary.)
4. **ANNUAL REVIEW** will be held: (Date)____________________

   The Session will establish a review committee to meet with the Minister every twelve months to discuss:

   The congregation’s expectations of the minister and how well he/she meets those expectations;

   The minister’s expectations of the congregation and how well it (and its members) meet those expectations; and

   Adequacy of compensation.

   The review committee is encouraged to utilize the resources provided by the Committee on Ministry “Guidelines for Church Professional Evaluations.”


5. **EFFECTIVE DATE** of Change of Terms of Call: (Date)____________________

Minimum Terms of Call adopted by Presbytery November 2013.
Revised by COM 11-09; 12/10/10; 10/22/12; 03/05/13; 11/5/13

**Board of Pensions Dues Explanation**

**Vacancy Dues** When a congregation has a ministerial vacuum, the church continues to participate in the community by bearing part of the cost of the Medicare Supplement Program on a limited basis through Vacancy Dues. A vacancy exists when a Presbyterian congregation is without an installed pastor, copastor, associate pastor, or designated pastor, but plans to call a replacement.

**Dues tailored to the congregation**

The dues are tailored to each congregation’s financial situation by using the salary of the most recent minister as the basis rather than a fixed dollar amount. The dues are calculated at 12% of the effective salary of the most recent installed minister who occupied the now vacant position. Union or federated churches and churches regularly served by a supply minister do not pay these dues.

**Community** The Plan calls for all who are in the community of faith to share in the care of the servants of the church. The biblical understanding of sharing based on needs and abilities means that a congregation’s dues pay for that congregation’s share of the total costs of providing benefits for all Church workers in the Plan, including its own employees. Dues are not directly related to the cost of benefits of that congregation’s employees; the costs of the benefits programs are apportioned on the basis of each employing organization’s compensation expense. Larger organizations with more highly paid personnel contribute more to the cost of the programs than the smaller employing organizations of the Church.

**Retirees benefit** Vacancy Dues directly benefit retired servants of the Church: ministers, missionaries, other congregation workers, and their spouses participating in Medicare Supplement coverage. These dues provide a modest subsidy that helps to reduce the cost of that coverage for them. This subsidy is a concrete expression of the community nature of the Plan. Congregations can provide the funds for our retired neighbors in need of healthcare through the Medicare Supplement. The Medicare Supplement augments the coverage of Medicare so that retired members and spouses do not bear the full cost of expenses Medicare does not cover. Medicare does not cover the cost of outpatient prescription drugs; about 70% of the Medicare Supplement costs relate to those expenses. More than 10,000 retirees and their spouses benefit by subscribing to the Medicare Supplement coverage. Post-Retirement Service Dues, paid when churches have the services of a retired member of the Plan, are also used to support the Medicare Supplement program.

Revised 12/2013
Dues used for care: Without these dues payments, individual subscription dues for the Medicare Supplement coverage would be about 20% higher for 2003 than they are now. In 1987, the dues supported about 65% of the cost of the program.

Increasing need: The financial support for this coverage is becoming increasingly important because the cost of healthcare is constantly increasing. Retirees usually face more health issues than other age groups and must meet those needs from limited incomes.

Dues start: Congregations pay these dues for the first twelve months of the vacancy when it is not filled immediately. These twelve months need not be consecutive. A congregation begins paying the dues the day after the last day it paid salary and dues for the installed minister member who left the position.

Dues stop: These dues cease at the earlier of payment of the full twelve months of dues or when the Board receives notification that the position is occupied temporarily and dues are being paid. See the section on filling the position temporarily. abolished (see section below: When a position is abolished).

Filling the position temporarily: The congregation does not pay dues twice on the same position. For this reason, congregations do not pay these dues when a position is temporarily occupied by:

- a minister ordained in the Presbyterian Church (U.S.A.) and the congregation remits full benefit dues to the Benefits Plan.
- a Commissioned Ruling Elder and the congregation enrolls the CLP in the Benefits Plan
- a retired minister ordained in the Presbyterian Church (U.S.A.) because the congregation pays post-retirement service dues instead. Post-retirement service dues are 12% of the total annual effective salary paid to the retiree during the post-retirement service.
- a minister of another denomination and the congregation remits dues to that minister's denominational plan.

The Presbytery Executive, Moderator of the Committee on Ministry or the Stated Clerk must verify in writing that the congregation is remitting dues to the minister's denominational plan.

- a minister of another denomination enrolled in the Presbyterian Church (U.S.A.) Benefits Plan. Congregations do pay dues when an ordained minister or a Commissioned Ruling Elder in the Presbyterian Church (U.S.A.) occupies a position temporarily and the congregation does not remit dues to the Benefits Plan of the Presbyterian Church (U.S.A.) for that minister or Commissioned Ruling Elder.

Dues resume following suspension: When a temporary pastor for whom the congregation was remitting dues leaves, dues resume only if the congregation has not satisfied the total twelve-month obligation. Vacancy Dues resume the day after the last day of service of the temporary pastor and continue until the congregation satisfies the twelvemonth obligation, again fills the pulpit temporarily, or installs a new minister.

Vacancy resulting from military activation: Congregations pay either Vacancy Dues or dues under the USERRA requirements, not both. Please see the information on USERRA on the Board of Pensions Web site at www.pensions.org.

When a position is abolished: If a congregation decides not to fill a vacant ministerial position, it should inform its presbytery. When the Board of Pensions receives written confirmation from the presbytery that the position is abolished, Vacancy Dues end.
on the date the position is abolished. The letter may come from the Presbytery Executive, Stated Clerk or the Moderator of the Committee on Ministry and should include the date that the position was abolished. Any Vacancy Dues paid before the position is abolished are not refunded.

**Waiver** The Board of Pensions alone determines if it should grant a waiver of these dues. The Presbytery Executive must request the waiver in writing on a congregation's behalf. The request must include all the specific circumstances prompting the presbytery to recommend a waiver be granted; some examples might be the significant loss of members or income, trauma within the life of the congregation, or damage from natural disaster.

**More information** Please call the Board of Pensions at 800-773-7752 or 800-PRESPLAN for more information. On this Web site, www.pensions.org, you will find the Administrative Rules that provide additional information.

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### Enrollment & Dues

#### Enrollment

The Benefits Plan provides protection, security, and peace of mind for its members and their families. A church or employing organization may enroll its employees in the Benefits Plan if they are serving in an installed position or employed in eligible service at least 20 hours a week. Seminary students and teaching elders have special circumstances that may affect the administration of their benefits.

#### Reporting Effective Salaries

"Effective salary" is an important part of the Benefits Plan both for the employing organizations that pay dues and the members who receive benefits. The effective salary of the participant determines:

- Healthcare and pension dues for members in the Traditional Program
- Death and disability dues and benefits for all participating members
- Dues for members with Optional Supplemental Disability coverage
- Healthcare deductible and copayment limits for all participating members
- Accrued pension credits for members with pension coverage

Changes in effective salary must be reported using the Change of Salary form. The Effective Salary Worksheet (in Understanding Effective Salary) or the Total Effective Salary Calculator can help you determine your members’ effective salary for Benefits Plan purposes and should be used prior to filling out either change form.

#### Salary Study

The Board of Pensions annually tabulates the median and average effective salary information reported to it for teaching elder members of the Benefits Plan who are serving U.S. congregations. The median salary is generally considered more
representative than the average salary, since it is less influenced by the very high or very low salaries.

**Dues Delinquency**

All participating churches and employing organizations are expected to contribute their prorated share of funding for the Plan that benefits the entire community. To the extent that employing organizations do not fulfill their financial obligations, the entire community suffers.

The Benefits Plan provides for the suspension or termination of a Plan member’s participation or eligibility for benefits if dues are not paid. The Benefits Plan also provides for an interest charge to be added to dues unpaid after the payment deadline.

The Board sends several communications to delinquent employing organizations and does not suspend or terminate coverage without prior notification by certified mail to all affected parties. The Board of Pensions informs all affected members at the employing organizations that such arrearage puts their benefits at risk. When a church is delinquent, the Board copies the clerk of session, the executive presbyter, and other relevant presbytery representatives.

To avoid Benefits Plan coverage interruptions, organizations with delinquent dues should be advised to contact the Board of Pensions as soon as possible and talk with a collections specialist.
RATIONALE FOR USE OF INTERIM PASTORS*

The following represents some of the ways a trained interim pastor can be a benefit to a congregation in the interim transition:

PROVIDING STABILITY: Consistent week-to-week pastoral leadership:

Listening

Preaching designed to meet the needs of the In Between Times

Guidance: helping the congregation to understand the natural shifting of leadership which occurs in the In Between Times

Pastoral Care

Administration: working with staff, session and committees

Conflict Management: If needed, to help in congregational healing

HELPING TO EXAMINE “WHO WE ARE” AS A CONGREGATION:

Our Past:

Looking at past patterns and evaluating their impact.

Discovering our strengths and weaknesses

Celebrating our history; sharing our story

Our Present:

Identifying and celebrating our success

Working through our common grief

Listening for concerns/issues, and guiding in mutual problem solving

HELPING TO DISCOVER OPTIONS FOR CHANGE:

To suggest and be open to suggestions for trying new ideas/things in the life and ministry of the congregation

To enable changes in those discovered patterns which the Session has found not to have been successful, or
HELPING TO EXPLORE WHAT WE WANT TO BE

Clarifying the vision of who we can be

Keeping the vision before the congregation

Looking beyond the former pastor and the Interim Pastor to the “one who is to come”, and preparing the congregation for the new Pastor’s arrival

HELPING TO STRENGTHEN DENOMINATIONAL LINKAGES:

To help guide the Session/Congregation through the search process in partnership with the Transition Team assigned by presbytery

To strengthen the congregation’s appreciation of and relationship to its denomination

*Adapted from a paper produced by the Presbytery of Great Rivers and included with permission in the Interim Policy Resource Book Church Vocations Ministry Unit, 1991.
Temporary Pastoral Relationship Contract  
(New or Renewal)

_______________________________________________ Church, of 
_______________________________________________, Texas, at a duly called Session Meeting on 
_______________________________________________, conforming with the Book of Order, voted to approve the 
new/renewal (circle one) contract for Temporary Pastoral Relationship with the Rev. 
_______________________________________________ as follows, and requests 
the approval of the Committee on Ministry (COM) for one year beginning ____________.

The Temporary Pastoral Relationship is:
Interim _____      Stated Supply _____        Parish Associate (with remuneration) ______
Parish Associate (without remuneration) ______       Other ___________________________
This contract is:  Full Time ________  Part time _______ at ¾ time____ ½ time ______ ¼
time ______

NOTE: Ordinarily an interim contract is for one year. The exception to this is if a congregation 
is considering, or has approved, using the Designated Pastor search process. In this case, a 
six month contract may be submitted to COM for approval. A six month contract may contain 
a 30 day notice clause for termination, rather than 60 days. (Approved by COM: May 2010)

The minister meets the following requirements:
Is an ordained Teaching Elder in the P.C.(USA)   Month/Year Ordained _________________
Is a member in good standing of ___________________ Presbytery, Synod of 
_______________________.
If not a member of Presbytery of New Covenant, granted permission to labor within the bounds 
by COM _______________________
If not ordained in the P.C.(USA), in what denomination? _______________________________

Has completed Interim Pastor Training (attach verification with Addendum)

If has not completed the Interim Pastor Training, what is the deadline for its completion?

_______________________________________________

TERMS

Revised 12/2013
Any Party to the contract (Pastor, Session or COM) shall provide the others a minimum of 60 days-notice of a request for termination of a 12 month contract, 30 days for a 6 month contract.

The vote by the congregation to extend a call to a candidate shall constitute notice of contract termination.

A new contract shall be negotiated by the Session and the Temporary Pastor no less than 60 days prior to the expiration of this contract (30 days for a 6 month contract). The negotiation shall include both the relationship and the duties of the Temporary Pastor and the compensation and length of service of the new contract. The new contract shall be reviewed by the Committee on Ministry and become effective only upon their approval.

In no case shall the parties continue employment under the terms of the old contract past the expiration date. Only in extraordinary cases shall the term of the new contract be less than 6 months.

Should the COM terminate this contract for cause before the end of its term, financial obligations of the session shall continue for 30 days from the notice of termination by COM.

FOR INTERIM PASTORS ONLY: Should the Session terminate this contract without cause before the end of its term, the Session agrees to continue payment of the salary, including all benefits for 90 days, following notice or until the date of the Temporary Pastor’s new assignment, whichever comes first. If the contract is a 6 month contract, benefits will continue for 60 days following notice.

FOR INTERIM PASTORS ONLY: Should the Interim Pastor terminate this contract for any reason before its term, the Session shall not be obligated financially beyond the period of notice (unless stipulated otherwise in the Addendum). The Session shall not be required to provide compensation or benefits beyond the last day of work. The total of remainder in vacation days shall be added to the last day of work for compensation.

FOR INTERIM PASTORS ONLY: Should the Session decide not to draw a new contract at the end of the current agreement, it is obligated to give notice and pay compensation for 60 days from written notification to the pastor, or to the term of the contract, whichever comes later. This does not apply to 6 month contracts.

For any termination of the contract for any reason other than the vote of the Presbytery to call an installed pastor, the Session and Interim Pastor shall provide the Committee on Ministry
with written notice, including any terms of severance, in a mutually signed document no later than 14 days from notice.

Additional payment of Board of Pension benefits (Medical and/or Retirement, for a period of time after termination of compensation, may be specified in the Addendum.

Terms of this contract may be amended only by written approval of the Session, the Interim Pastor, and the Committee on Ministry.

FOR PARISH ASSOCIATES: The Parish Associate is nominated by the pastor. The relationship is formalized by the Session, and reviewed and endorsed by the COM annually. The Parish Associate relationship is dissolved upon dissolution of the pastor-congregation relationship. Former Parish Associates may remain within the fellowship of the congregations they have served as Parish Associates, but in doing so they will abide by the guidelines for ministerial conduct approved by the COM and the Presbytery of New Covenant. Any proposed Parish Associate covenant with remuneration, or renewal of such a covenant, must be submitted to COM for approval at least 30 days prior to its effective date.

GENERAL CONDITIONS

The Temporary Pastor ORDINARILY shall NOT be eligible for a call to be installed as the Pastor of this church.

At the end of the contract, the Session agrees to provide a performance review.

It is understood that should the Temporary Pastor have any serious differences or difficulties with any former Pastor of this congregation, the matter will be referred to the Presbytery’s COM.

The Temporary Pastor shall not be involved in the work of the Pastor Nominating Committee beyond providing opportunities for them to communicate with the Session and congregation about their progress.

RESPONSIBILITIES AND SPECIFICATION OF PASTORAL DUTIES

Obviously, Sessions will vary widely in the duties required of Temporary Pastors, particularly in light of full time or part time work, and the needs of the congregation. This listing provides a sample that may be sufficient in some cases, and may be a starting point in others. Clarity of expectation from the beginning avoids confusion later.

The Temporary Pastor may be responsible for providing pastoral duties as indicated in this position description:

Revised 12/2013
Plan, lead, and preach in Sunday worship and in other services as appropriate. Arrange for pulpit supply and leadership of worship on Sunday’s not present.
Provide pastoral care to the sick and homebound as time permits.
Officiate at weddings and funerals as requested.
Plan and moderate Session and congregational meetings.
Work with Session, committees and church organizations to assist them in carrying out their assigned work.
Train newly elected officers in conjunction with staff and selected members.
Perform other administrative duties as requested (i.e. assist in preparing bulletins, newsletters, etc.)
Supervise the various staff members with the Personnel Committee.
Exercise general oversight of church facilities through the Session.
Represent the congregation with Presbytery, church and community organizations.

FOR PARISH ASSOCIATES: Parish Associates offer to congregations their gifts and commitments as a complement to the pastoral services provided by pastors and associate pastors.

<table>
<thead>
<tr>
<th>COMPENSATION</th>
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<tbody>
<tr>
<td><strong>Effective Salary</strong></td>
</tr>
<tr>
<td>Base Salary (can include 403(b)(9) employee deferral)</td>
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<tr>
<td>$______________________________</td>
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<tr>
<td>Housing Allowance</td>
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<tr>
<td>$______________________________</td>
</tr>
<tr>
<td>403(b)(9) Employer Contribution (accrues BOP Credits)</td>
</tr>
<tr>
<td>$______________________________</td>
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<tr>
<td>$______________________________</td>
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<tr>
<td><strong>Reimbursements</strong></td>
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<td>Travel (per IRS rate)</td>
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<td>$____________________________________________________</td>
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<td>Training (Study Leave)</td>
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<td>Telephone</td>
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<tr>
<td>Books/Professional Expense</td>
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<tr>
<td>$____________________________________________________</td>
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<tr>
<td>403(b)(9) Employer Match (No Pension Credits)</td>
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<td>$____________________________________________________</td>
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<tr>
<td>Other</td>
</tr>
<tr>
<td>$____________________________________________________</td>
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<tr>
<td><strong>TOTAL COMPENSATION (A + B)</strong></td>
</tr>
<tr>
<td>$____________________________________________________</td>
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<tr>
<td><em>(must meet Presbytery’s Minimum Terms of Call)</em></td>
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</tbody>
</table>

The undersigned agree to the aforementioned conditions of employment:

_________________________________________  _________________________
Temporary Pastor Signature                 Date

_________________________________________  _________________________
Clerk of Session Signature                 Date

_________________________________________  _________________________
Pastor Printed Name                        Contact Information (phone/email)

---
Revised 12/2013

<table>
<thead>
<tr>
<th>Clerk of Session Printed Name</th>
<th>Contact Information (phone/email)</th>
</tr>
</thead>
<tbody>
<tr>
<td>COM Representative Signature</td>
<td>Date</td>
</tr>
<tr>
<td>COM Representative Printed Name</td>
<td>Contact Information (phone/email)</td>
</tr>
</tbody>
</table>
WHAT CAN A CONGREGATION EXPECT FROM AN INTERIM PASTOR?

Like all pastors, Interim Pastors offer to the congregations they serve:
- Worship leadership and preaching
- Pastoral care
- Work with the session to provide for the life and ministry of the congregation
- Administrative work including supervision of other staff persons
- Staff support for programs and committees of the congregation

In addition, an Interim Pastor leads a congregation during the transition time after an Installed pastor has departed helping the congregation prepare to welcome the leadership of a new Installed pastor. Interim Pastors understand the dynamics of a congregation in transition including feelings of grief, loss, and, sometimes, relief or anger.

Interim Pastors will help the session provide for continuity of essential programs, and may assist the session in assessing needs for changes in programs and ministries of the congregation. Some Interim Pastors have special skills and experience that can help a congregation recover from a time of conflict or after the disclosure of clergy sexual misconduct or other trauma.

After a thorough open search by the PNC and only in exceptional circumstances may An Interim Pastor be a candidate to be called as pastor in the congregation he/she is serving. The Book of Order (G.2.0504c) states that an Interim Pastor may be called to be the next Installed pastor only if approved by the COM and 75% vote of the presbytery.

The Interim Pastor may, if the session and the Committee on Ministry approve, work with the session in a mission study or assist the Pastor Nominating Committee in gathering data for the writing of the Church Information Form. With those possible exceptions the Interim Pastor may not be involved in the work and discernment of the PNC.

A good Interim Pastor will “hit the ground running,” beginning his/her time with the congregation with intensity and energy, and will leave with intentionality, engaging in a “good goodbye” with the congregation and its staff. A good Interim Pastor is fully present with the congregation from the beginning, and departs with no pastoral entanglements.

What should you look for in a good Interim Pastor?

Training through the Interim Ministry Consortium or the Interim Ministry Network (IMN)
Participation in the Association of Presbyterian Interim Ministry Specialists (APIMS) or IMN or both
Experience as a pastor
For experienced Interim Pastors, evidence of a good track record with congregations in transition. The best proof of good work by an Interim Pastor is a successful installed pastor.

Good references from presbytery staff, COM members, and/or members in churches the Interim Pastor has served in the past.

Participation in continuing education that is not directly connected to Interim Ministry.
**Part IV Compensation and Contracts**

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Annual Review Report
(When No Change in Compensation)

[Due by July 1 in any year in which Compensation Report Form not filed, to verify that an annual review has been conducted]

Church Name and City

Minister’s Name & Date Ordained

If a compensation report form containing the date of the annual review of the minister and the date of the congregational meeting considering the terms of call has not been filed by July 1 of any year, the moderator and the clerk shall file this report by July 1 for each minister:

Date the annual review was conducted by a committee established by the Session for this purpose: ________________________________

Date of the congregational meeting at which the adequacy of compensation of the minister has been reviewed, after prior review by the Session: __________

In order to secure the required annual review in congregations that have not filed a report of compensation or report of changed terms for each pastor, or the new special report as to annual review of each pastor and annual congregational meeting for the review of the adequacy of each pastor's compensation, the following will be implemented, as appropriate, by the Committee on Ministry:

1. Send a letter to the moderator and clerk of each congregation that has not filed a report by mid-June [after the June Presbytery meeting], reminding them of the requirement and the deadline, and asking that they conduct the review and the congregational meeting promptly and submit the required report.
2. Delay any actions requested of COM for the congregation or its pastors [including approval of terms of call for new pastors, appointment of installation/ordination commissions, etc.] until the annual review and congregational meeting for each current minister associated with the church has been completed.
3. Note in the annual review of minutes of congregational meetings, the failure to comply with the requirement for annual review of compensation for all pastors, and direct the congregation to correct the deficiency promptly. [*Annual review of pastor's salary by Congregation...* is already on the checklist for the Clerk's minutes review.]
4. On behalf of the Presbytery, call a congregational meeting of the church for the purpose of reviewing the adequacy of compensation for all its pastors.

Moderator: ___________________________ Clerk: ___________________________

Date of report: ___________________________

For Clergy and Certified Christian Educators
Committee on Ministry: 1110 Lovett Blvd., Houston, TX 77006-3824; sdarden@pbyofnewcovenant.org
The Presbytery of New Covenant
Compensation Report Form 2014

Please use the Compensation Report Form Worksheet before filling out this form.
Note: Compensation changes must also be reported to the Board of Pensions by using Form ENR-111

Church Name and City

____________________________________________________________

Minister’s Name & Date Ordained

____________________________________________________________

If Part-Time, Indicate Fraction or Percentage of Full-Time

PART ONE: Compensation Subject to Board of Pensions Dues

1. New Terms
   a. Annual Cash Salary $___________ $___________
   b. Housing, Utility and Furnishings Allowance $___________ $___________
   c. Value of Manse (if provided) $___________ $___________
   d. Reimbursement of Self-Employment Contribution
      Act (SECA) tax obligations in excess of 7.65%
   e. Other direct compensation/reimbursement $___________ $___________
   f. Other Allowances or Insurance Payments, including medical deductible/medical expense reimbursement allowances for additional insurance coverage for individual employees not paid through a group benefit plan. 
      Total Effective Salary (1.a. through 1.f.) $___________ $___________

PART TWO: Reimbursed Expenses

2. a. Auto Allowance @ IRS Rate $___________ $___________
    b. Books, Professional Dues (NOT included in Study Leave Allowance) $___________ $___________

PART THREE: Benefits

3. a. Board of Pensions Dues (Full Participation for 2014 is normally 35 % of effective salary)--
   (11% Pension, 1% Death & Disability; 23 % medical) SEE WORKSHEET FOR ADDITIONAL GUIDANCE ON BOP DUES). $___________ $___________
b. Study Leave Allowance  \(\textit{cumulative for 3 years}\) $\underline{\phantom{0}} \underline{\phantom{0}}$

c. Paid Study Leave \(\textit{Time is cumulative for 3 years}\) \underline{\phantom{0}} \underline{\phantom{0}} \text{weeks} \underline{\phantom{0}} \underline{\phantom{0}} \text{weeks}

d. Paid Vacation \underline{\phantom{0}} \underline{\phantom{0}} \text{weeks} \underline{\phantom{0}} \underline{\phantom{0}} \text{weeks}

e. Other paid group insurance $\underline{\phantom{0}} \underline{\phantom{0}}$

f. Matching employer contributions to PC(USA) Retirement Savings Plan $\underline{\phantom{0}} \underline{\phantom{0}}$

g. Reimbursement of Self Employment Contribution Act (SECA) tax obligation up to 7.65% $\underline{\phantom{0}} \underline{\phantom{0}}$

**PART FOUR: Annual Review**

Date Annual Review will be held: 

**PART FIVE: Effective Date**

The Effective Date of Terms of Call \(\textit{date}\): 

\underline{\phantom{0}}

Date of Congregational Meeting: 

\underline{\phantom{0}}

**SUBMIT THIS FORM -- NOT THE WORKSHEET**

The Presbytery of New Covenant

Annual Review Report

[Due by July 1 in any year in which Compensation Report Form not filed, to verify that an annual review has been conducted]

**Church Name and City**

\underline{\phantom{0}}

**Minister’s Name & Date**

Ordained \underline{\phantom{0}}

**Revised 12/2013**
If a compensation report form containing the date of the annual review of the minister and the date of the congregational meeting considering the terms of call has not been filed by July 1 of any year, the moderator and the clerk shall file this report by July 1 for each minister:

Date the session conducted a review of the pastor’s terms of call review was conducted by ____________________________

(Committee on Ministry 
1110 Lovett Blvd., Houston, TX 77006-3824
sdarden@pbyofnewcovenant.org

We certify that the terms of call meet or exceed the minimum requirements established by The Presbytery of New Covenant.

Clerk of Session: ____________________________

Moderator of Session: ____________________________

Date of report: ____________________________

Committee on Ministry
1110 Lovett Blvd., Houston, TX 77006-3824
sdarden@pbyofnewcovenant.org

R 12-2013
2014 Compensation Worksheet
The Presbytery of New Covenant

The 2013 Compensation Worksheet is intended to assist clerks, treasurers and pastors as they define and report income to Presbytery, the Board of Pensions and, of course, the IRS. It is not intended to serve as a comprehensive tax-planning tool or replace consultation with a Certified Public Accountant or other tax professional. While reasonable efforts have been made to ensure the accuracy of the information contained in this form, it is not necessarily complete and cannot be guaranteed.

1. Compensation
(Includes salary, housing, certain reimbursement and Self-Employment Contribution Act tax obligations, and other forms of reimbursement/compensation all of which are subject to Board of Pension Dues.) Before completing this document be sure to check the Presbytery Minimum Terms of Call for 2014.

   a. Salary $_________
   Salary - Annual Cash Salary refers to compensation paid to a minister on a regular basis (Monthly, Semi-Monthly or Weekly). Employed minister’s salary is reported on Form W-2, Box 1.

   b. Housing, Utility and Furnishings Allowance $_________
   Housing Allowance - The amount designated as Housing Allowance is to be reported. The estimated figure for a minister’s cost for utilities is usually included under Housing Allowance. However, if a separate payment for utilities is made to the minister it should be reported here. The Utility Allowance may be in addition to the value of the manse.
   (If the utility service is registered in the name of the employing organization and the utilities are paid directly by said organization, the value of these services is not included in Effective Salary.)

• Ministers who own their home – Ministers who own (or are purchasing) housing may exclude from taxable gross income the smallest of the following amounts:
   -- The amount actually used to provide a house.
   -- The amount officially designated as a housing allowance.
   Ministers who own their home may designate a housing amount to cover the total cost of owning, cost of their furnishings, cost of decorating, utilities, yard maintenance, etc. Any housing allowance that exceeds actual costs must be included as taxable gross income.

• Ministers who rent or lease their home – Ministers who rent or lease housing may designate an amount to cover the actual rent paid, cost of decorating, utilities, yard maintenance, etc. Any housing (rental) allowance that exceeds actual costs must be included as taxable gross income.

DO NOT SUBMIT: Worksheet is for calculation purposes ONLY.

   c. Manse (if provided) $_____________

Revised 12/2013
If the congregation provides a manse, there is no direct payment to the minister related to housing. Nevertheless, the congregation is required to pay pension dues on the fair rental value of the manse. For Board of Pension calculations this figure should be at least 35% of the total of lines 1a thru 1f (not including line 1c). The value of the manse is not subject to income tax; however, the value of the manse is still subject to Self-employment tax.

Subtotal of lines 1a through 1f (not including line 1c) $__________ X .30 =

$__________

d. Reimbursement of Self-Employment Contributions Act (SECA)
tax obligation in excess of 7.65%

$__________

Since the minister is considered as Self-Employed by the Social Security Administration, churches often provide income to offset the required “Self-Employment Tax” (currently 15.3% of compensation excluding housing allowances.)

• Compensation provided UP TO one-half of the member’s Self-Employment Compensation Act Tax liability is to be entered on line 3.f.
• Any income provided that is MORE than one-half of the member’s Self-Employment Compensation Act tax liability is subject to BOP dues and is to be entered on line 1.d.

e. Other direct compensation/reimbursement

$__________

Bonuses, special allowances, employer gifts, un-vouchered professional expenses, overtime pay, additional allowances paid or reimbursed by the congregation to the minister (other than dues for participation in the basic benefits provided by the Board of Pensions) are included in Effective Salary. Lump sum allowances which are not part of an accountable reimbursement pay (as defined by the IRS), gifts from the church or employing organization (not gifts from private donors), down payment grants, and savings from interest-free loans (not loan principal) are compensation to be included in Effective Salary.

$__________

Also included is any deferred income, offered by some congregations to their minister. Deferred income includes tax-sheltered annuities, IRS 403(b) Plans, Housing Equity Allowance, and other forms of funded or unfunded arrangements, with the exception of Employer Matching Contributions to the Presbyterian Church (USA) Retirement Savings Plan. (These are reported on line 3f.)

f. Other Allowances/Insurance Payments

$__________

Premiums for individual insurance policies (auto, disability, life, supplemental medical, etc.), other than dues for participation in the basic benefits provided by the Benefits Plan of the Presbyterian Church (U.S.A.), that the employing organization pays for or reimburses to the member at his/her request are compensation to be included in Effective Salary. Subscription dues for optional benefit coverage under the Benefits Plan paid for by the employing organization are to be included in Effective Salary on the same basis.
TOTAL COMPENSATION
(Effective Salary as defined by Board of Pensions) Effective Salary is the sum of lines 1a through 1f. The Effective Salary is the amount subject to Board of Pension Dues.

2. REIMBURSED EXPENSES:
An Accountable Reimbursement Plan for ministry related expenses has several advantages for the minister and congregation. It is a way to more accurately estimate the minister’s true income for the purposes of calculating tax and pension dues. The underlying principle of such a plan is that the minister is not liable for Board of Pension dues on these expenses. For the congregation’s dues calculation, continuing education, professional and auto expenses are not included in Effective Salary for dues compensation IF they are reimbursed to the minister through an Accountable Reimbursement Plan.

According to the IRS to qualify as an Accountable Reimbursement Plan, ministers must “adequately account” to their employers for their ministry related expenses. They must give their employers documentary evidence of all their expenses -- maintaining the same type records and supporting information they would have to furnish the IRS to substantiate a deduction. To qualify, an Accountable Reimbursement Plan must meet the following requirements:

• All expenses reimbursed under the plan must be ministry related.
• There must be adequate accounting.
• There must be provision for a return of any excess reimbursement. If the excess is not returned this amount must be reported as other applicable income (line 8), and it must be reported as income for tax purposes.

a. Auto Expenses (at IRS standard) $__________
   Please refer to the current IRS rate for business mileage at http://www.irs.gov/

b. Books, Professional Dues, etc. $__________
   Books and other Professional Expenses includes such items as books, subscriptions to magazines, office supplies, computers, computer software, meals related to the practice of ministry, vestments, etc., and should be reimbursed as spent to the minister.

3. BENEFITS:
   a. Medical and Pension Insurance (Board of Pension Dues) $__________ 
   If the pastor is part time or is paid less than the minimum basis on the more than the maximum basis for dues established by the Board of Pensions, other factors are involved in calculating the dues. The best way to determine Board of Pension dues in this case is to visit Board of Pensions webpage and use their calculator. It can be found at: http://www.pensions.org/portal/server.pt?open=514&objID=449&mode=2

Dues are paid to the Board of Pensions Benefit Plan of the PCUSA. Dues for 2013 are computed on the basis of 33% of the Effective Salary. The total dues of 33% consist of 11% for Pension, 1% death and disability benefits and 21% for Major Medical benefits.

PRESBYTERY DOES NOT REPORT CHANGES TO THE BOARD OF PENSIONS.
Church Treasurers are to report salary changes to the Board of Pensions by using Salary Change Form ENR-111 found in the Forms & Publications tab of the Board of Pensions.
b. Study Leave / Professional Development Allowance (cumulative for 3 years)

$________________

This includes such items as tuition, room, board, and travel to study events. If this amount is not spent during the calendar or fiscal year it is cumulative for up to three years.

The Presbytery minimum is for 2013 is $1450 for those ministers who do not attend the Presbytery of New Covenant Clergy Retreat. For those Clergy who do attend the Presbytery of New Covenant Clergy Retreat; expense allowance is $1,700 annually, which includes the approximate cost of the Clergy Retreat of $250.

NEWLY ORDAINED CLERGY shall participate in Entry into Ministry Events sponsored / supported by the Presbytery of New Covenant. Full provision shall be made for the actual cost for one year (approximately $750) and the time needed to participate in these events. This means during a newly ordained teaching elder’s first year, the study leave/professional development allowance should be at least $2,450.

c. Paid Study / Leave / Professional Development ________ weeks

(cumulative for 3 years) Presbytery has set a minimum Study Leave / Professional Development to be 2 weeks that is cumulative for three years. Each week includes one Sunday. Continuing Education Leave is cumulative for up to six weeks.

NOTE: Additional leave of three days will be granted only for participation in the New Covenant Presbytery Clergy Retreat (this leave is not cumulative).

d. Paid Vacation ____________ weeks/ days

Presbytery has set a minimum vacation for its church professionals as 4 weeks, which includes 4 Sundays.

e. Other Paid Group Insurance $________________

(premiums for group coverage provided by an employing organization to all employees are not included in effective salary.)

f. Matching employer contributions to PC(USA) $________________ Retirement Savings Plan

g. Reimbursement of Self-Employment Contribution Act (SECA) tax obligations up to 7.65% $________________

(In order to encourage churches to help members pay these tax obligations, the Board of Pensions allows churches to exclude certain payments from Effective Salary.)

4. **ANNUAL REVIEW** will be held: (Date)________________

The Session will establish a review committee to meet with the Minister every twelve months to discuss:
The congregation’s expectations of the minister and how well he/she meets those expectations;
The minister’s expectations of the congregation and how well it (and its members) meet those expectations; and
Adequacy of compensation.
The review committee is encouraged to utilize the resources provided by the Committee on Ministry “Guidelines for Church Professional Evaluations.”


5. **EFFECTIVE DATE** of Change of Terms of Call: (Date) ________________

Minimum Terms of Call adopted by Presbytery November 2013.
Revised by COM 11-09; 12/10/10; 10/22/12; 03/05/13; 11/5/13
CONTRACT: COMMISSIONED RULING ELDER (CRE)

The Presbytery of New Covenant

(TYPE OF CONTRACT (check one): New Contract Renewal)

PARTIES: This is between Church/Governing Board of Validated Ministry of:

NAME

Located in (city), (state) (zip)

Clerk of Session/Ministry Name

Address, City, State, Zip

Phone Number(s) day night cell

Email

CRE’s Name:

Address, City, State, Zip

Phone Number(s) day night cell

Email

TERM: This commission shall be from (date) to

**Renewals (not more than 3 years; first-time: no more than one year.)**

RESPONSIBILITIES: The scope of duties to be assigned to a Commissioned Ruling Elder shall respect the traditional requirement that congregations be led by trained and ordained clergy. To that end, the presbytery will limit CRE’s to specific and limited functions, in a specific place and for a specific limited time, where:

- the function is a specific ministry or function, such as Kairos, shut-in ministry, hospice, etc.; or
- a local congregation is unable to secure the services of an ordained clergy person due to remote geographic location, limited congregation size or other specific needs.

With the above definition in mind, please describe the special ministry/function or the special circumstances of the congregation that this CRE contract is intended to serve:

________________________________________________________________________

________________________________________________________________________

Revised 12/2013
Please check the possible functions this CRE is intended to perform, including an explanation why these functions cannot be performed by an ordained clergyperson (use separate sheet if necessary). [Ordinarily only CRE’s serving a congregation will be given voice and vote at presbytery meetings.]

_____ Baptism  
_____ Lord’s Supper  
_____ Moderate Session  
_____ Voice at Presbytery Meeting  
_____ Vote at Presbytery Meeting  
_____ Perform Marriages  

The CRE will be directly supervised by (Name & Title)  

Expected average number of work hours per week and duties:  


COMPENSATION:  Please list any salary that is to be paid (if none, so state):  


EXPENSES AND BENEFITS:  Please list any benefits or expenses that are to be paid (if none, so state):  


MENTORING RELATIONSHIP:  During the term of this contract, a person will serve as mentor of the CRE. The mentor needs to attach a current resume/PIF to this contract and, additionally, attach a written statement of “growth and challenges” that will be addressed with the CRE during the course of the mentoring relationship. As part of this mentoring relationship, the mentor and CRE agree to meet at least monthly (in person or by phone). As part of this mentorship (use separate sheet if necessary):
Name ________________________________________________________________

Phone Number(s) day ______________ night ______________ cell ___________

Email ________________________________________________________________

The mentor will:

The CRE will:

SIGNATURES: (All signatures need to be included for contract to be considered.)

Moderator or Ministry Head ________________________________

Date ____________

Clerk of Session ________________________________

Date ____________ CRE Candidate

______________________________ Date ____________ Mentor

______________________________ Date ____________

APPROVAL BY CALLS AND CONTRACTS SUBCOMMITTEE/COMMITTEE ON MINISTRY:

Moderator ________________________________ Date ____________

Revised 10/20/13
PRESBYTERY OF NEW COVENANT
NEW CHURCH DEVELOPMENT/NEW WORSHIPPING COMMUNITIES PASTOR CONTRACT

This contract between the Rev. ______________________________ and the Presbytery of New Covenant is for the purpose of providing services as listed below to the Presbytery.

MINISTRY MISSION
To design and prepare for a Presbyterian New Church Development OR New Worshipping Community in the Houston area, to be called ____________________________________.

ELEMENTS
The Rev. ________________________, a member of __________________ Presbytery will:
Serve as Pastor/Evangelist to the above noted Ministry in the Houston area.
Work with the Ministry Task Force to develop a mission design for the new congregation and include projecting leadership and facility needs.
Be responsible for weekly Bible study leadership with individuals who can serve as the core of the new congregation.
Be responsible for weekly worship leadership, preaching, pastoral counseling and evangelism leadership to the Ministry.
Seek on-going coaching from a trained NCD coach
If not a member, work toward becoming a member of Presbytery.

GOALS FOR THIS MINISTRY
To become a fully organized, self-supporting Presbyterian Church by:
Drawing people into the faith community and encouraging them to become followers of Jesus Christ in the reformed tradition.
Developing leaders for the varied works of the Ministry.
Establishing record keeping procedures as required by presbytery.
Adhere to the presbytery’s Guidelines for New Church Development.

ACCOUNTABILITY
During the length of this agreement, the Pastor/Evangelist will:
Be accountable to the New Church Development Committee through the NCD Liaison person.
Meet monthly with the Task Force/Steering Committee to report on the work of the Ministry and receive direction and support.
Attend meetings of the New Church Development Committee as requested.
Provide written updates and reports to the NCD Committee as required.

DURATION & TERMINATION
This agreement is for full time _____ / part time work _____ for a period of 12 months beginning __________ through ____________. This agreement may be terminated by the Pastor/Evangelist or by the New Church Development Committee upon 30 days dated written notice. Upon receipt of such notice, salary and benefits shall be honored and prorated until the final date of termination. This contract may be extended in twelve-month periods with possible adjustments in the terms and conditions. At the conclusion of the agreement, the Pastor/Evangelist agrees to provide an evaluation of this Ministry.

COMPENSATION
The New Church Development committee of New Covenant Presbytery may not be able to offer financial assistance. If the Pastor/Evangelist is employed Full Time ____ / Part Time _____ s/he will be compensated as follows:
### Effective Salary

Base Salary (includes 403b9 employee deferral)

$______________________________

Housing Allowance

$______________________________

403b9 Employer Contribution (accrues BOP Credits)

$______________________________

Other

$______________________________

### Board of Pension Dues

Effective Salary X requisite BOP rate

$______________________________

### Reimbursements

Travel (per IRS rate)

$______________________________

Training (Study Leave)

$______________________________

Telephone

$______________________________

Books/Professional Expense

$______________________________

403b9 Employer Match (No Pension Credits)

$______________________________

### Non Cash Compensation

Vacation @ 4 weeks (includes Sundays)

Study Leave @ 2 weeks (includes Sundays)

Clergy Retreat @ 3 days = +$250 to Study Leave
<table>
<thead>
<tr>
<th>Other</th>
<th>$____________________________________  ____</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL COMPENSATION (A + B)</td>
<td>$________________________________  ______</td>
</tr>
<tr>
<td></td>
<td>(must meet Presbytery’s Minimum Terms of Call)</td>
</tr>
<tr>
<td>TOTAL FINANCIAL PACKAGE (A + B + C)</td>
<td>$________________________________  ______</td>
</tr>
</tbody>
</table>

AGREED AND ACCEPTED BY

Pastor’s Signature ________________________________ Date ________
Printed Name __________________________________________
Contact Information (phone/email) ____________________________

Chairman, NCD or NCD Task Force __________________________ Date ________
Printed Name __________________________________________
Contact Information (phone/email) ____________________________

Date Approved by NCD Committee ________________
Date Approved by Committee on Ministry ________________
Date Submitted to Personnel & Operations ________________

Cc: Forbes Baker, Sharon Darden
Minimum Terms of Compensation for 2014

PART ONE: Compensation

Experience
- Newly ordained: $41,900
- 1 year experience: $42,700
- 2 years’ experience: $43,200
- 3 years’ experience: $43,800
- 4 years’ experience: $44,300
- 5 years’ experience: $44,800
- 6 years’ experience: $45,300
- 7 years’ experience: $46,000
- 8 years’ experience: $46,500
- 9 years’ experience: $47,100
- 10+ years’ experience: $48,700

[Compensation consists of salary plus housing and utility allowance as well as Social Security Supplement 8.25% ]

Part-time calls are to be prorated in accordance with the fraction of full-time service the call represents.

PART TWO: Reimbursed Expenses

- Automobile Expenses—to be reimbursed at the IRS standard rate of compensation.

PART THREE: Benefits

a. Pension/Medical Dues
Full participation in the denominational Pension and Major Medical Insurance Program: 35.0% of the Total Effective Salary.

b./c. Study Leave
For those clergy who do not attend the Presbytery of New Covenant Clergy Retreat: Study leave for two weeks with expense allowance of $1,450 annually, accumulative for 3 years.

For those clergy who attend the Presbytery of New Covenant Clergy Retreat: Study leave for two weeks (including 2 Sundays), plus 3 days, with expense allowance of $1,700 annually, accumulative for 3 years. This includes an additional allowance of $250 for the Clergy Retreat and additional leave of three days (this leave is not cumulative).

Newly Ordained Clergy are required to participate in the Presbytery of New Covenant Clergy Retreat for the first three years of ministry.
Newly Ordained Clergy shall participate in Entry into Ministry events sponsored/supported by the Presbytery of New Covenant. Full provision will be made for the actual cost for one year (plus or minus $750) and the time needed to participate in these events.

d. Paid Vacation
Paid vacation for four weeks (includes 4 Sundays).

*Study leave and vacation are not prorated for part-time calls or contracts. Study leave and vacation may be prorated for limited term calls or contracts.*

Actual Moving Expenses (where applicable).

**PART FOUR: Annual Review**

The session will establish a review committee to meet with the Minister every twelve months to discuss:
The congregation’s expectations of the minister and how well he/she meets those expectations;
The minister’s expectations of the congregation and how well it (and its members) meet those expectations; and
Adequacy of compensation.
The review committee is encouraged to utilize the resources provided by the Committee on Ministry “Guidelines for Church Professional Evaluations” The session shall report to the Committee on Ministry, not later than July 1 of each year, the date on which the annual review was conducted, and the date of the congregational meeting (if a change in compensation is proposed by the session) the revised terms of call were as provided in G-2.0804 of the Book of Order. (NOTE: A change in the contribution amount to the Board of Pensions is viewed by the Committee on Ministry as a change in compensation and congregational approval of such change is required.)

**RELEVANT PORTIONS OF THE Book of Order...**

*G-1.0503 Business Proper to Congregational Meetings*
Business to be transacted at meetings of the congregation shall be limited to matters related to the following:
  …c. changing existing pastoral relationships, by such means as reviewing the adequacy of and approving changes to the terms of call of the pastor or pastors, or requesting, consenting to, or declining to consent to dissolution;

*G-2.0804 Terms of Call*
The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister’s terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery’s minimum requirements. The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

*G-2.1103 Christian Educators*
a. *Skills and Training*
Certified Christian educators are persons certified and called to service in the ministry of education in congregations or councils. They shall have skills and training in biblical interpretation, Reformed theology, worship and sacraments, human development, faith development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.).

b. Presbytery Responsibility

The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings.
Presbytery of New Covenant
Contract for Temporary Pastoral Relationship
(New or Renewal)

_______________________________ Church, of
_______________________________, Texas, at a duly called Session Meeting on
______________________________, conforming with the Book of Order, voted to approve the
new/renewal (circle one) contract for Temporary Pastoral Relationship with the Rev.

_______________________________ as follows, and requests the approval of the Committee on Ministry (COM) for one year beginning ____________.

The Temporary Pastoral Relationship is:
Interim _____ Stated Supply _____ Parish Associate (with remuneration) _____
Parish Associate (without remuneration) _____ Other _________________________
This contract is:  Full Time ______ Part time ______ at ¾ time____ ½ time ______ ¼
time ______

NOTE: Ordinarily an interim contract is for one year. The exception to this is if a congregation is considering, or has approved, using the Designated Pastor search process. In this case, a six month contract may be submitted to COM for approval. A six month contract may contain a 30 day notice clause for termination, rather than 60 days. (Approved by COM: May 2010)

The minister meets the following requirements:
Is an ordained Teaching Elder in the P.C.(USA) Month/Year Ordained ________________
Is a member in good standing of_______________________ Presbytery, Synod of
_______________________

If not a member of Presbytery of New Covenant, granted permission to labor within the bounds by COM _______________________

If not ordained in the P.C.(USA), in what denomination? _________________________

Has completed Interim Pastor Training (attach verification with Addendum)

If has not completed the Interim Pastor Training, what is the deadline for its completion?

_____________________________

TERMS

Revised 12/2013
Any Party to the contract (Pastor, Session or COM) shall provide the others a minimum of 60 days-notice of a request for termination of a 12 month contract, 30 days for a 6 month contract. The vote by the congregation to extend a call to a candidate shall constitute notice of contract termination.

A new contract shall be negotiated by the Session and the Temporary Pastor no less than 60 days prior to the expiration of this contract (30 days for a 6 month contract). The negotiation shall include both the relationship and the duties of the Temporary Pastor and the compensation and length of service of the new contract. The new contract shall be reviewed by the Committee on Ministry and become effective only upon their approval.

In no case shall the parties continue employment under the terms of the old contract past the expiration date. Only in extraordinary cases shall the term of the new contract be less than 6 months.

Should the COM terminate this contract for cause before the end of its term, financial obligations of the session shall continue for 30 days from the notice of termination by COM.

FOR INTERIM PASTORS ONLY: Should the Session terminate this contract without cause before the end of its term, the Session agrees to continue payment of the salary, including all benefits for 90 days, following notice or until the date of the Temporary Pastor’s new assignment, whichever comes first. If the contract is a 6 month contract, benefits will continue for 60 days following notice.

FOR INTERIM PASTORS ONLY: Should the Interim Pastor terminate this contract for any reason before its term, the Session shall not be obligated financially beyond the period of notice (unless stipulated otherwise in the Addendum). The Session shall not be required to provide compensation or benefits beyond the last day of work. The total of remainder in vacation days shall be added to the last day of work for compensation.

FOR INTERIM PASTORS ONLY: Should the Session decide not to draw a new contract at the end of the current agreement, it is obligated to give notice and pay compensation for 60 days from written notification to the pastor, or to the term of the contract, whichever comes later. This does not apply to 6 month contracts. For any termination of the contract for any reason other than the vote of the Presbytery to call an installed pastor, the Session and Interim Pastor shall provide the Committee on Ministry with written notice, including any terms of severance, in a mutually signed document no later than 14 days from notice.

Additional payment of Board of Pension benefits (Medical and/or Retirement, for a period of time after termination of compensation, may be specified in the Addendum.

Terms of this contract may be amended only by written approval of the Session, the Interim Pastor, and the Committee on Ministry.
FOR PARISH ASSOCIATES: The Parish Associate is nominated by the pastor. The relationship is formalized by the Session, and reviewed and endorsed by the COM annually. The Parish Associate relationship is dissolved upon dissolution of the pastor-congregation relationship. Former Parish Associates may remain within the fellowship of the congregations they have served as Parish Associates, but in doing so they will abide by the guidelines for ministerial conduct approved by the COM and the Presbytery of New Covenant. Any proposed Parish Associate covenant with remuneration, or renewal of such a covenant, must be submitted to COM for approval at least 30 days prior to its effective date.

GENERAL CONDITIONS
The Temporary Pastor ORDINARILY shall NOT be eligible for a call to be installed as the Pastor of this church.
At the end of the contract, the Session agrees to provide a performance review.
It is understood that should the Temporary Pastor have any serious differences or difficulties with any former Pastor of this congregation, the matter will be referred to the Presbytery’s COM.
The Temporary Pastor shall not be involved in the work of the Pastor Nominating Committee beyond providing opportunities for them to communicate with the Session and congregation about their progress.

RESPONSIBILITIES AND SPECIFICATION OF PASTORAL DUTIES
Obviously, Sessions will vary widely in the duties required of Temporary Pastors, particularly in light of full time or part time work, and the needs of the congregation. This listing provides a sample that may be sufficient in some cases, and may be a starting point in others. Clarity of expectation from the beginning avoids confusion later.
The Temporary Pastor may be responsible for providing pastoral duties as indicated in this position description:
Plan, lead, and preach in Sunday worship and in other services as appropriate. Arrange for pulpit supply and leadership of worship on Sunday’s not present.
Provide pastoral care to the sick and homebound as time permits.
Officiate at weddings and funerals as requested.
Plan and moderate Session and congregational meetings.
Work with Session, committees and church organizations to assist them in carrying out their assigned work.
Train newly elected officers in conjunction with staff and selected members.
Perform other administrative duties as requested (i.e. assist in preparing bulletins, newsletters, etc.)
Supervise the various staff members with the Personnel Committee.
Exercise general oversight of church facilities through the Session.
Represent the congregation with Presbytery, church and community organizations.

FOR PARISH ASSOCIATES: Parish Associates offer to congregations their gifts and commitments as a complement to the pastoral services provided by pastors and associate pastors.

### COMPENSATION

<table>
<thead>
<tr>
<th><strong>Effective Salary</strong></th>
<th><strong>Board of Pension Dues</strong></th>
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<tbody>
<tr>
<td>Base Salary (can include 403(b)(9) employee deferral)</td>
<td>Effective Salary X requisite BOP rate</td>
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<tr>
<td>$_________________________</td>
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<td>Housing Allowance</td>
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<tr>
<td>403(b)(9) Employer Contribution (accrues BOP Credits)</td>
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<td>Other</td>
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<tr>
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<th><strong>Non Cash Compensation</strong></th>
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<tbody>
<tr>
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<td>Vacation @ 4 weeks (includes Sundays)</td>
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<tr>
<td>Training (Study Leave)</td>
<td>Study Leave @ 2 weeks (includes Sundays)</td>
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<tr>
<td>Telephone</td>
<td>Clergy Retreat @ 3 days = +$250 to Study Leave</td>
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<td>Books/Professional Expense</td>
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<td>403(b)(9) Employer Match (No Pension Credits)</td>
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<td>Other</td>
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<tr>
<th>TOTAL COMPENSATION (A + B)</th>
<th>TOTAL FINANCIAL PACKAGE (A + B + C)</th>
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<td>$_________________________</td>
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\textit{(must meet Presbytery’s Minimum Terms of Call)}

The undersigned agree to the aforementioned conditions of employment:

Temporary Pastor Signature  
Date

Pastor Printed Name  
Contact Information (phone/email)

Clerk of Session Signature  
Date

Clerk of Session Printed Name  
Contact Information (phone/email)

COM Representative Signature  
Date

COM Representative Printed Name  
Contact Information (phone/email)
## COMMITTEE ON MINISTRY MANUAL

### Part V Dissolution of Pastoral Relationship

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Agreement of Dissolution of the Pastoral Relationship (With Continued Benefits)

between the Rev. __________________________ and __________________________

Presbyterian Church, ____________.

Effective _________________, this Agreement of Dissolution replaces the Pastoral Call between the Rev. __________________________ to serve __________________________ Presbyterian Church of ____________ signed
originally on __________________________ together with all amendments subsequently agreed to by the parties. Agreement of Dissolution is subject to the approval of the Committee on Ministry of the Presbytery of New Covenant.

Each party hereby acknowledges that no promise or commitment regarding the Pastor’s status or rights after the date of the original Pastoral Call, not set forth explicitly in this agreement, was made, orally or otherwise, by either party to the other.

Effective _________________, the Rev. __________________________ shall no longer serve __________________________ Presbyterian Church of __________________________.

As of the aforementioned date, the Rev. __________________________ shall be in the status of a former pastor of the congregation whose relationship was dissolved by mutual agreement. Furthermore, both the Pastor and the Congregation agree to abide by the Separation Ethics Policy of the Presbytery of New Covenant.

No pastoral duties shall be performed nor shall any pastoral commitments be made or fulfilled after this date.

**Terms of Dissolution:**
The Rev. __________________________ shall be entitled to the following financial agreements through ____________, following the effective date of dissolution:

1. Continuation of Salary and Housing (less ordinary deductions) $___________

   Continuation of Benefits through the Board of Pensions, PCUSA $___________

   Continuation of shared equity agreement (if applicable) $___________

   Compensation for unused earned annual leave (vacation) $___________

   Escrowed funds for unused Prof. Development (if applicable)* $___________

   Continuation of Social Security Allowance $___________

   Continuation of loan repayment by pastor to church (if app.) or complete payoff $___________

   Continuation of use of the Manse (if applicable) through ____________ and shall vacate
   the premise together with all possessions no later than ____________.

*Reimbursable business expenses are not included as they are granted for the ongoing ministry of the congregation that is hereby terminated. Accumulated, unpaid Professional Development funds shall be
to be held in escrow (by the church or by the presbytery) and forwarded to the next employer of record. Ordinarily, unused Professional Development time is not compensated, unless the COM finds that the use of professional development time has been limited or blocked by the church.

During such time as the Rev. ___________________________ is receiving the continuation of salary and benefits, the Rev. ___________________________ shall continue to be covered by the church’s insurance policies.

The Rev. ___________________________ shall vacate the church facilities, with all belongings, and turn in church key(s) by this date: ________.

If the departing minister finds full-time employment at an Effective Salary less than his/her Effective Salary defined in the Agreement, ___________________________, Presbyterian Church shall pay the difference between what is received from the new employment and what is promised in this agreement. “Employment” may be secular or in ministry, unless specifically noted otherwise. If, however, the departing minister finds full-time employment (secular or in ministry) at a Effective Salary equal to or greater than his/her Effective Salary defined in the Agreement, ___________________________, Presbyterian Church shall be released from all obligations of this agreement. If neither situation occurs, all commitments of ___________________________ Presbyterian Church of ___________________________ to the Rev. ______
_________________________ shall terminate no later than ___________________________.

This Agreement of Dissolution consists of two pages. It shall be interpreted according to the laws of the Texas. It may not be altered or amended in any way other than by a written and dated amendment signed by all parties, including the Committee on Ministry of the Presbytery of New Covenant.

In affirmation and witness of all the foregoing, the parties have signed their names on the dates shown below.

The Rev. _______
_________________________ Date ___________________________

For the congregation of ___________________________, Presbyterian Church of ___________________________,

Clerk of Session ___________________________ Date ___________________________

Approved by the Presbytery of New Covenant Committee on Ministry, on behalf of the Presbytery:

 Moderator of the Committee on Ministry ___________________________ or Stated Clerk ___________________________ Date ___________________________

Form Approved by COM 11/3/09 Amended: April 2011

Revised 12/2013
Agreement of Dissolution of the Pastoral Relationship (Without Continued Benefits)

between the Rev. ____________________
and ______________________ Presbyterian Church, ________________.

Effective ________________, this Agreement of Dissolution replaces the Pastoral Call between the Rev. ____________________ to serve ______________________ Presbyterian Church of ___________________________ signed originally on ________________ together with all amendments subsequently agreed to by the parties. Agreement of Dissolution is subject to the approval of the Committee on Ministry of the Presbytery of New Covenant.

Each party hereby acknowledges that no promise or commitment regarding the Pastor’s status or rights after the date of the original Pastoral Call, not set forth explicitly in this agreement, was made, orally or otherwise, by either party to the other.

Effective ________________, the Rev. ____________________ shall no longer serve ______________________ Presbyterian Church of ___________________________.

As of the aforementioned date, the Rev. ____________________ shall be in the status of a former pastor of the congregation whose relationship was dissolved by mutual agreement. Furthermore, both the Pastor and the Congregation agree to abide by the Separation Ethics Policy of the Presbytery of New Covenant. No pastoral duties shall be performed nor shall any pastoral commitments be made or fulfilled after this date.

Terms of Dissolution:

Shared equity (if applicable) $_______________

Unused earned annual leave (vacation) $_______________

Escrowed funds for unused Prof. Development (if applicable)* $_______________

Continuation of loan repayment by pastor to church (if app.) or complete payoff $_______________

Continuation of use of the Manse (if applicable) through ______________ and shall vacate the premise together with all possessions no later than ______________.

*Reimbursable business expenses are not included as they are granted for the ongoing ministry of the congregation that is hereby terminated. Accumulated, unpaid Professional Development funds shall be to be held in escrow (by the church or by the presbytery) and forwarded to the next employer of record. Ordinarily, unused Professional Development time is not compensated, unless the COM finds that the use of professional development time has been limited or blocked by the church.

The Rev. ____________________ shall vacate the church facilities, with all belongings, and turn in church key(s) by this date: _________________________________.

Revised 12/2013
List any other provisions here:__________________________________________________________

This Agreement of Dissolution consists of two pages. It shall be interpreted according to the laws of the Texas. It may not be altered or amended in any way other than by a written and dated amendment signed by all parties, including the Committee on Ministry of the Presbytery of New Covenant.

In affirmation and witness of all the foregoing, the parties have signed their names on the dates shown below.

1. The Rev. _____________________________________________________Date____________________

2. For the congregation of ________________ Presbyterian Church of
______________,
Clerk of Session________________________________________ Date __________________

3. Approved by the Presbytery of New Covenant Committee on Ministry, on behalf of the Presbytery:
________________________________________ Date__________________
Moderator of the Committee on Ministry or Stated Clerk
Dissolution of Conflicted Ministry
Presbytery of New Covenant Committee on Ministry

[At the outset of this document, it is understood that “separation for cause” is handled by a different process and is not addressed by the following guidelines.]

**Theological and Reformed Statement of a Ministerial Call**

The Church’s ministry is a gift from Jesus Christ to the whole Church. Christ alone rules, calls, teaches, and uses the Church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of God’s new creation. Christ’s ministry is the foundation and standard for all ministry, the pattern of the one who came “not to be served but to serve” (Matthew 20:28). The basic form of ministry is the ministry of the whole people of God, from whom midst some are called to ordered ministries, to fulfill particular functions. Members and those in ordered ministry serve together under the mandate of Christ. (BO G-2.0101) 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. (BO G-2.0904)

These guidelines from the Book of Order remind us that the call to a minister is a four-way covenant between God, the minister, the congregation and the presbytery. It is different from the hiring of a corporate executive or a football coach or a superintendent of a public school system. A call is when the congregation and minister individually discern, and the presbytery corporately confirms, that God is calling them to be together in ministry at a certain time and place to bear “witness in word and work that in Christ the new creation has begun, and that God who creates life also frees those in bondage, makes all things new, and is still at work in the world.” (BO F-1.0302d.), “The Apostolicity of the Church.” The measure of ministry for a minister and a congregation is faithfulness to the gospel (BO, Chapters F 1-3, G 4).

Change is part of what it is to be a minister and a congregation in the Reformed Tradition: “Reformed always reforming according to God’s word.” Therefore conflict will be part of the church today just as it was part of the church from the beginning of Paul’s and Peter’s conversations about who and what the church should be. It is imperative that people yearning to be faithful to God’s common calling to ministry be able to deal with conflict in ways that are productive. The Biblical model for dealing with conflict is found in Matthew 18:15-16: “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens you have gained a brother. If he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses.” The biblical goal in dealing with conflict is the learning, reconciliation and growth that happen through communication. The minister, congregation and presbytery are all partners with God in the mission of the church. Therefore, it is incumbent that all work through the conflict together, faithfully fulfilling God’s call to ministry in Jesus Christ.

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so is it with Christ” (1 Cor. 12:12). “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Cor. 12:26).

**MIS-MATCHED EXPECTATIONS IN MINISTRY**

Unfortunately, there will be times when all efforts to resolve a conflict will fail. The goal of the Committee on Ministry (COM) is to provide a fair and just process for those situations. In all cases, COM cannot be a neutral party when it enters a congregation because of difficulties, because COM
represents the presbytery in these situations and has a stake in how the situation is resolved. COM represents the third part of the three-way partnership in a pastoral relationship. A triangle exists the moment COM agrees to enter the situation and it must be a healthy partner in the triangle. It is important to remember that COM representatives cannot change the people involved in the difficulty or control how they will act. COM representatives can be a non-anxious presence that coaches the other partners in the triangle, giving them an opportunity to change and, in doing so, reduce the strain in the relationship and heal its brokenness. COM representatives must be able to manage their own reactions to conflict and criticism. These are the only behaviors they will be able to control.

**IRRECONCILABLE DIFFERENCES**

When all efforts toward resolution are exhausted, and it appears impossible to resolve the differences: COM will make certain there is provision for pastoral care for the pastor if an involuntary or pressured dissolution is evident.

The whole community (i.e., congregation, pastor, and the presbytery) and the process become the COM’s focus. Representatives of COM are not a neutral party but have a stake in how the situation is resolved.

COM will recommend persons who have requisite skills to facilitate discussions/mediation. Pastor may have advocate present.

Dissolution will be negotiated, using COM document “Agreement Form for Dissolution of Pastoral Relationship.” (This document follows minimum terms below.)

Continued benefits shall include: (See minimum terms below)

Once session, pastor and COM representative have agreed on the terms of dissolution, including appropriate continued benefits, the “Agreement Form for Dissolution of Pastoral Relationship” is sent to COM for their approval and presented to the congregation for their approval. COM approval is final, pending congregational approval; congregational approval is final, pending COM approval.

**Approved by COM 11/3/09**
Involuntary Dissolution of Call (Minimum Terms)
COM will make certain there is provision for pastoral care for the pastor if an involuntary or pressured dissolution is evident.

Dissolution will be negotiated, using COM document “Agreement Form for Dissolution of Pastoral Relationship (w/Continued Benefits).” (attached)

Continued benefits shall include:
♦ For a pastor with 1-35 months of service on his/her current call, a minimum of two months of salary, housing, pension medical and social security allowance (if latter is included in latest approved Terms of Call)
♦ For a pastor with 3 years or more of service on his/her current call, an additional month of continued benefits for each year of service for years 3-9. Regardless of years of service on his/her current call, the minimum need not go beyond 9 months.
♦ Payment for unused vacation time (as per personnel policies of the church regarding provisions regarding rollover from year to year).

Continued benefits shall also include:
♦ Provision that unused Professional Development Allowance be sent to the Treasurer of the next employing organization or the appropriate presbytery, or to the Presbytery of New Covenant, to be held until next Call (or if there is no Call, use may be authorized by the General Presbyter). When a Call is in place, any escrowed funds will be sent directly to the calling church. Ordinarily, unused professional development time is not compensated, unless COM finds that the use of professional development time has been limited or blocked by the church. (Adopted by COM: May 2011)

[Mileage/auto reimbursement shall not be covered in the minimum terms of dissolution.]

Once session, pastor and COM representative have agreed on the terms of dissolution, including appropriate continued benefits, the “Terms of Dissolution of Pastoral Relationship” is sent to COM for their approval and presented to the congregation for their approval. COM approval is final, pending congregational approval; congregational approval is final, pending COM approval.

The departing pastor understands that time is of the essence and agrees to actively and diligently seek a new call/employment.

If during the term of the salary continuation period:
The departing pastor finds employment at less than his/her current effective salary (salary and housing), then the former church will make up the difference to equal that of the dissolution agreement. “Employment” may be secular or in ministry, unless specifically noted otherwise.
The departing pastor finds employment (secular or in ministry) at more than his/her current effective salary (salary and housing), then the salary continuation provision of the dissolution agreement becomes null and void.

Agreement of Dissolution of the Pastoral Relationship (with Continued Benefits)

between the Rev. _______________________________ and ________________________________
Presbyterian Church, _________________________________.

Revised 12/2013
Effective _____________, this Agreement of Dissolution replaces the Pastoral Call between the Rev. ____________________________to serve ______________ Presbyterian Church of ___________ signed originally on ____________________________ together with all amendments subsequently agreed to by the parties. Agreement of Dissolution is subject to the approval of the Committee on Ministry of the Presbytery of New Covenant.

Each party hereby acknowledges that no promise or commitment regarding the Pastor’s status or rights after the date of the original Pastoral Call, not set forth explicitly in this agreement, was made, orally or otherwise, by either party to the other.

Effective _______________, the Rev. ____________________________ shall no longer serve ____________________________ Presbyterian Church of ____________________________.

As of the aforementioned date, the Rev. ____________________________ shall be in the status of a former pastor of the congregation whose relationship was dissolved by mutual agreement. Furthermore, both the Pastor and the Congregation agree to abide by the Separation Ethics Policy of the Presbytery of New Covenant.

No pastoral duties shall be performed nor shall any pastoral commitments be made or fulfilled after this date.

**Terms of Dissolution:**

The Rev. ____________________________ shall be entitled to the following financial agreements through _____________, following the effective date of dissolution:

1. Continuation of Salary and Housing (less ordinary deductions) $_______________
   Continuation of Benefits through the Board of Pensions, PCUSA $_______________

   Continuation of shared equity agreement (if applicable) $_______________
   Compensation for unused earned annual leave (vacation) $_______________
   Escrowed funds for unused Prof. Development (if applicable)* $_______________
   Continuation of Social Security Allowance $_______________
   Continuation of loan repayment by pastor to church (if app.) or complete payoff $_______________

   Continuation of use of the Manse (if applicable) through _____________ and shall vacate the premise together with all possessions no later than _____________.

*Reimbursable business expenses are not included as they are granted for the ongoing ministry of the congregation that is hereby terminated. Accumulated, unpaid Professional Development funds shall be held in escrow (by the church or by the presbytery) and forwarded to the next employer of record. Ordinarily, unused Professional Development time is not compensated, unless the COM finds that the use of professional development time has been limited or blocked by the church.

During such time as the Rev. ____________________________ is receiving the continuation of salary and benefits, the Rev. ____________________________ shall continue to be covered by the church’s insurance policies.
The Rev. _______________________ shall vacate the church facilities, with all belongings, and turn in church key(s) by this date: ____________

If the departing minister finds full-time employment at an Effective Salary less than his/her Effective Salary defined in the Agreement, _________________________ Presbyterian Church shall pay the difference between what is received from the new employment and what is promised in this agree “Employment” may be secular or in ministry, unless specifically noted otherwise. If, however, the departing minister finds full-time employment (secular or in ministry) at a Effective Salary equal to or greater than his/her Effective Salary defined in the Agreement, _________________________ Presbyterian Church shall be released from all obligations of this agreement. If neither situation occurs, all commitments of _________________________ Presbyterian Church of _________________________ to the Rev. _______________________ shall terminate no later than _________________________.

This Agreement of Dissolution consists of two pages. It shall be interpreted according to the laws of the Texas. It may not be altered or amended in any way other than by a written and dated amendment signed by all parties, including the Committee on Ministry of the Presbytery of New Covenant.

In affirmation and witness of all the foregoing, the parties have signed their names on the dates shown below.

The Rev. ________ -
_________________________ Date _________________________

For the congregation of _________________________ Presbyterian Church of _________________________,

Clerk of Session _________________________ Date _________________________

Approved by the Presbytery of New Covenant Committee on Ministry, on behalf of the _________________________ Moderator Committee on Ministry or Stated Clerk

Form Approved by COM 11/3/09
Amended: April 2011
Guidelines for Announcing Retirement  
A Resource for Ministers in the Presbytery of New Covenant

As you consider whether God is calling you into retirement, contact the Board of Pensions to request their packet of materials for their retirement process. You want to be sure that you are fully aware of their process so that there is no unnecessary delay in the start-up of your pension benefits.

Determine the effective date you wish your retirement to be granted by the presbytery.

Request (in writing) that the Committee on Ministry recommend to the presbytery that the status of Honorable Retirement be granted to you, effective date-certain. This request may reach the Committee on Ministry through Sharon Darden in the Presbytery Center.

Determine when to tell your session. In anticipation of that announcement, write a letter to your congregation announcing your expected retirement. Mail that letter so that it will be received in most homes of your congregation the day following the session meeting where you make your first public announcement.

Invite the presence of the Committee on Ministry to be present with your session when you announce your retirement, or to plan for that presence at the next meeting. The purpose of this presence will be to help the session consider the options for future pastoral leadership.

Recommend that the session consider forming a Transition Team to begin work immediately. The purpose of this team will be to work with you and the other leaders of the congregation to ensure that the work and worship of the congregation will go forward with as few “hitches” as possible. This includes making arrangements for the congregation to celebrate with you your retirement; to continue further consideration of options for pastoral leadership, and the requisite recommendations to session regarding leadership.

Recommend that the Transition Team invite the presence of someone from presbytery who can interpret the presbytery’s Vision 2010 and who will also work with the Transition Team as they consider how this vision can be an important part of the future of your congregation, especially as they consider options for future pastoral leadership.

Relax and enjoy the final months with your congregation, and may God’s blessings be showered down upon you as you prepare for this significant step in your personal and professional life as well as in your faith journey.
Separation Ethics for Ministers
GUIDELINES FOR THE RELATIONSHIP OF FORMER PASTORS AND CONGREGATIONS in the Presbytery of New Covenant

Toward just, smooth, and healthy transitions as pastors leave congregations.

Few circumstances in their professional lives challenge pastors to exercise more wisdom and judgment than the ones raised when leaving a congregation. Somewhat ironically, the most difficult transitions are often those involving congregations in which the pastor has been warmly loved and appreciated. In addition to making a professional move, the pastor and her/his family are leaving supportive friends and community. When the transition involves the retirement of a pastor 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-14.0606) “Former pastors, associate pastors, and assistant pastors may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or in case of the inability to contact the moderator, from the clerk of session”. These guidelines refer to any former ministerial relationship with a congregation as defined in G-14.0500 (i.e., pastor, associate pastor, designated pastor, co-pastor, interim pastor, stated supply pastor, temporary supply pastor, parish associate, organizing pastor, etc.)

While such transitions involve a number of entities (i.e. sessions, congregations, etc.), the Committee on Ministry (COM) believes that the burden of responsibility for creating a healthy transition lies primarily with the professional behavior of the pastor who is leaving. Pastors must view the process of separation and transition as perhaps a final, but critical part of their ministry to the congregation they have served. Not to do so undermines the future health of the church and is a violation of professional ethics. Considering the time, energy, and emotions a pastor gives a church, it is reasonable that he or she would give due attention to passing the baton well to the next pastor.

Practically, the exiting pastor must work to educate the session and congregation on the Presbyterian understanding of the transition. She/he ought to take great care in expressing her/his support of the process and the role that Presbytery plays in it. Emotionally and spiritually, the exiting pastor can play a positive role in the welcome the interim or installed pastor will receive. Explaining the transition process and the reasons for it will also assist the exiting pastor in drawing and maintaining proper boundaries. Not unimportantly, the former pastor who works to make a good and positive transition also leaves the congregation with a final and selfless example of the love and care of the Good Shepherd for the beloved flock.

The following are brief guidelines based on the Book of Order, and growing out of the experience of the COM. Representatives of COM shall review this policy statement with each minister who is leaving/retiring from a congregation in the Presbytery of New Covenant. The information below will also be presented to the Session of the congregation effected by the
move (prior to the election of a PNC) as a part of the transition meeting conducted by a representative of COM. In addition, a pastoral letter regarding these guidelines shall be shared with the congregation. (A sample letter is attached).

Departing pastors will be asked to sign and submit to the Committee on Ministry, the attached “Declaration of Intent,” attested by the Clerk of Session for the church.

Guidelines

A. When Presbytery dissolves the pastoral relationship, that relationship is ended. Only the pastor duly installed by Presbytery, or the pastor approved by the Presbytery for temporary service, is authorized to perform pastoral duties among a particular congregation.

B. The former pastor shall not participate in any funerals, weddings, etc., of her/his former parish, unless invited by Session. Also, there shall be no visitation or contact which could be interpreted in any way as pastoral. This will be difficult, but if the first invitation is accepted, there will be no reason to refuse other requests.

C. The only exceptions to “B” are those mentioned in the Book of Order, G-14.0606. Certainly during the first year, it is advisable to refrain from all pastoral contact.

D. In the case of a pastor who retires in the same community as her/his former church, COM strongly recommends that the former pastor and family become active in the work and worship of another congregation. Remaining in the same congregation can lead to tensions and difficulties which no one intends, but nevertheless cannot be avoided.

E. Simple sensitivity and courtesy ought to rule. Pastors who violate the guidelines and return to a previous congregation are showing disregard for the minister or interim in place there. The congregation or individual members who insist on inviting a previous pastor to perform duties undermine the success of the pastor currently serving them.

F. The former pastor shall vacate both the manse and the office by the date of termination or some immediate predetermined date. At the time of vacating, all keys should be returned to the Session or proper church committee. Further, definite plans should be made by the former pastor for the disposition of pastoral counseling notes, personal records, etc.

G. Concerns or complaints regarding any of these issues shall be directed to the COM resolution. In the event that a satisfactory resolution is not achieved, the matter will be forwarded to the Stated Clerk of Presbytery.

H. Upon receiving the unresolved complaint, the Stated Clerk shall invite the Moderator of COM and two other COM members to meet with the person alleged to have violated the privilege of the pastoral relationship. Should they find the complaints valid, and should the practice continue, the matter may be brought before the entire COM. The former pastor may be subject to censure according to the “Rules of Discipline.”
I. Former pastors who are elected pastor emeritus are reminded that this is an honorary title only and carries no job responsibilities or privileges unless they are expressly stated by the Session and approved by the Presbytery. (Book of Order G-14.0605).

H. Former pastors are still under the obligation of the Presbytery’s Sexual Misconduct Guidelines.

I. Subject to the needs and desires of the former pastor and his/her family, the Presbytery has the responsibility to meet the spiritual and physical needs of his family and to utilize their talents and gifts to the glory of God.
A sample letter to be sent by a pastor 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 your pastor 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. An interim pastor will soon be present to serve as your pastor and “prepare the way” for an installed pastor 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 pastor. There is something 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 — that it may take some time before someone else becomes your “pastor”.

We can serve each other in this. Our presbytery has had a good deal of experience in this business of “saying good-bye” to a pastor. Guidelines have been developed that provide clear boundaries. These guidelines will help us all to bring honor to all that we have been to each other as well as all that we have achieved together, and will bring a healthy closure to our shared ministry. Fundamental to these guidelines is the simple reminder that when a pastor 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 next pastor’s success, 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 prosper. Consequently, you will find no greater advocate than me of your next pastor. Please do not cause me to choose between my love for you and the success of your next pastor by asking me to perform pastoral duties that rightly rest with him/her.

I know this may not be easy to accept. Please trust that experience has taught that when a pastorate is ended, the responsibility of leadership and care must end as well. For the sake of the pastor leaving a field, but even more, for the sake of the church,, an ethic of separation needs to be honored by all. I hope you welcome your interim pastor and the next installed pastor 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 being a pastor.

Sincerely,
DECLARATION OF INTENT
(Separation Ethics – Presbytery of New Covenant)

I, ________________________________, will be leaving/retiring from my current pastorate at ________________________________ on ___________________.

I have read, understood, and agree to abide by Separation Ethics, “Guidelines for the Relationship of Former Pastors and Congregations.”

If, at any time, it appears that I am in violation of this agreement, I understand that the Committee on Ministry will counsel with me. If, at any time, it appears that members of my former congregation are in violation of the “Guidelines,” I will seek counsel with the Committee on Ministry.

Persistent violation of the “Guidelines” by any party may result in disciplinary action, according to the Book of Order, “Rules of Discipline.”

Signed

Date

Attested by: ________________________________________________

Clerk of Session, (name of church) or COM Chair

Revised 12/2013
Separation Ethics For Members

10 Guidelines For Church Members When a Pastoral Relationship Ends

(Adopted by Committee on Ministry October 7, 1997, slightly revised, May, 2006)

When the pastoral relationship between a minister and a congregation is dissolved by reason of retirement, a call to other service, or any other cause, the minister’s relationship with members of the congregation is altered in ways that must be respected by all persons involved. The relationship that formerly existed between the minister as pastor and members of the congregation is no longer appropriate. The minister may continue to be a friend, and will continue to be a sister/brother in Christ. However, this minister is no longer the pastor.

Efforts by a member of the congregation to continue the past relationship (such as asking the former pastor to perform some usual or customary pastoral services) creates an ethically awkward situation. While the former pastor may wish to honor the request (and certainly would not want to hurt feelings), ministerial etiquette and separation ethics make it inappropriate to render such services.

Effort should be made to schedule weddings, funerals, hospital calls, etc. so the current pastor, whether interim or installed, can provide the required pastoral services. If your church is without any pastoral leadership, the Presbytery can be of assistance in helping secure the services of someone to assist for specific occasions.

Although the former pastor is likely still to be interested in the health of the congregation, it is imperative that members avoid discussing the congregation, the new pastor, the Session or any other aspect of congregation life with the former pastor. Such discussions are likely to be perceived as soliciting the former pastor’s advice or counsel on church matters. It is in her/his best interest and for the health of the church that the former pastor distance herself/himself from the congregation. Raising issues related to the congregation with the former pastor makes this more difficult and frequently puts her/him in an awkward ethical situation.

It is inappropriate to take comments, concerns, or criticisms of the current pastor to a former pastor. Attempts should be made to resolve such issues directly with the current pastor. If that fails, present the issues to the Session or Personnel Committee, if applicable. Should this prove unsatisfactory, further recourse is available through the Presbytery’s Committee on Ministry. Any effort to involve a former pastor in any issue between members and the current pastor will only confuse the situation and make matters worse. It will also put the former pastor in an untenable ethical situation.

As quickly as possible, re-define relationships with the former pastor. A friendship based on common interests and personal compatibility is entirely appropriate. Such relationships with a former pastor may and should be continued as long as care is taken to avoid slipping into a pastor-parishioner relationship. Continue to be a colleague in ministry with the former pastor through the Presbytery, ecumenical, or community organizations. There may be other aspects of the relationship with a former pastor that will continue after termination of the pastor-parishioner relationship.
If the former pastor is leaving the community, say good-byes and express affection and esteem in appropriate ways before she/he leaves the service of the congregation. This will help avoid continuing the relationship in inappropriate ways after the pastor has left the congregation.

Seek out the new pastor for pastoral care and support. During the transition from a former pastor to a new pastor, the task of the members of the congregation is to make the change to new leadership. Anything which aids this adjustment will contribute to the health of the congregation.

Work on developing an appropriate relationship with the new pastor. Talk about concerns and expectations for the congregation. Share expectations, hopes and dreams for the pastoral relationship she/he will develop with each member.

FINALLY, PRAY REGULARLY FOR BOTH CURRENT AND FORMER PASTORS, AND THE CONGREGATION.
Transition Checklist for When a Pastor Leaves

Pray for the Pastor and his/her family as they depart the church family as well as for the congregation and leadership that God may guide them in their work.

Issue a Call for a Special Meeting of the Congregation to dissolve the pastoral relationship.

Communicate with the Congregation

Call of the Special Meeting

Letter from Pastor to the Congregation

Information on Separation Ethics for Church Members

Session arranges for temporary Pulpit Supply and makes arrangements to address pastoral care needs of the congregation.

Session requests COM to appoint a Moderator until Interim is in place.

Session makes decision regarding best type of leadership in time of transition. The Session may choose to form an Interim Pastor Search Committee (in some cases the Session may act as the Search Committee).

Presbytery is able to provide information regarding the availability of qualified Interim Pastors.

The Session enters into a Contract with the Interim. Interim Pastor Contract form is available on-line or through the Presbytery Office.

Session requests permission to form a Pastoral Nominating Committee (PNC) from COM.

With permission of COM, Session calls a Special Meeting of the Congregation to elect a Pastoral Nominating Committee (PNC).
WHEN A PASTOR LEAVES

The pastor notifies the Chair of the Committee on Ministry (COM) of intention to request dissolution of the pastoral relationship.

A Transition Team (1 Teaching Elder and 1 Ruling Elder) is appointed by the COM. The Transition Team meets with the Session when the pastor presents the request for dissolution of the pastoral relationship and call for a congregational meeting.

A date is set for the congregational meeting to act upon the pastor’s request for dissolution of the pastoral relationship. The Transition Team discusses the process for electing an Interim Pastor Nominating Committee and a Pastor Nominating Committee, alternatives for Interim leadership for the congregation and other areas of concern. The Teaching Elder on the Transition Team will serve as the Moderator the session and congregation.

The outgoing pastor schedules an exit interview with the COM.

The session shall:
- Develop an appropriate dissolution package for the pastor. The Transition Team will assist with this process.
- Inform the Board of Pensions of the vacancy. Vacancy dues will be charged on the last effective salary of the pastor who is leaving at 12%. When an Interim Pastor is employed, the Board of Pensions should be informed and the vacancy dues will be adjusted.
- Determine the Interim leadership needs and steps to accomplish them.

When the congregation has voted to dissolve the pastoral relationship, the Session may appoint an Interim Pastor Nominating Committee (3-5 members)
The IPNC may be composed of session members and congregation members
The IPNC creates a Church Information Form (CIF), which requires the approval of the Transition Team before it is sent to the Coordinator of COM for permission to post online
The Transition Team works with the IPNC to assist in selecting an Interim Pastor
When a contract is extended to an Interim Pastor (approved by COM), that individual shall be named the Moderator.
The departing pastor shall have no involvement in the process of selecting an Interim Pastor

Once the pulpit is vacant, the session:
- Requests approval from COM to elect a PNC
- Requests the church’s nominating committee to develop a slate for the PNC and call a congregational meeting to elect the PNC.
- Develops a budget for the PNC.
- Develops a salary range for the pastor to be called.
- Endorses the Church Information Form (CIF) before forwarding it to the COM for endorsement
- Keeps in touch with COM regarding questions, concern and needs.

Both members of the Transition Team assist the Pastor Nominating Committee (PNC).
The Transition Team assists the work of the PNC through the time of the “Fast Track” event conducted by the COM within the first three months after the call to the Pastor.
# COMMITTEE ON MINISTRY MANUAL

## Part VI Closing a Church

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PROCESS FOR DISSOLUTION OF A PARTICULAR CHURCH
Adapted for use by the Presbytery of New Covenant (April, 2007)
from a document published by the Office of Constitutional Services (CM-Note 1-Dec.’96).

One of the painful responsibilities of a presbytery is the closure of a congregation. After the leaders of a congregation (pastor/session) have counseled with representatives of the presbytery about the future of their church, a motion to request dissolution may be proposed in a duly called meeting of the congregation. If the vote is in the affirmative, the presbytery will be asked to take action to concur with this decision and to support it in the following ways.

I. **It is normally best for a presbytery to create an Administrative Commission** to aid with the process. This approach is suggested since many of the legal consequences and processes will require action by the presbytery and it best for all if the same group can stay with the process from beginning to end.
   A. It is most often helpful if an elder from the dissolving congregation can be made a member of this commission to assure input from the remaining members throughout the process. If there is a minister of the presbytery who is in some way related, include her/him as well.

II. **A careful, specific motion creating such a Commission is essential to a "successful" dissolution.**
   a. Any such motion should include at least the following provisions:
   b. Presbytery approves the dissolution of the __________ Presbyterian Church, effective __/__/__.
   c. Assign Commission to assist the pastor and/or session to wind up the affairs of the church, transfer of remaining members, plan worship, thanks to God for the ministry of the congregation.
   d. Authorize the Stated Clerk to receive Session Records (list all the records), retain records to wind up affairs, deposit with the Stated Clerk of the Presbytery, who will then forward to Presbyterian Historical Society.
   e. Authorize the Stated Clerk to grant letters of dismissal to members whose names are still on the roll. Ordinarily the time limit recommended for this is one year, to encourage movement in finding new church homes.
   f. **RECITE:** Under Form of Government, Chapter VII, Section 2 and Section 4 (G-8.0200, and G-8.0400) all property of the __________ Presbyterian Church is held in trust for the Presbyterian Church (U.S.A.). The Administrative Commission of the __________ presbytery, elected __/__/__, is authorized to take possession of all real and personal property, financial records, inventories of equipment, (list other assets if there are others) and arrange for transfer of title to the Presbytery of all accounts and real property known to be in the possession of __________ Presbyterian Church.
   g. Authorize the Commission to consult with the session regarding requests the congregation may have relating to the disposition of equipment and memorials and other property of the __________ Presbyterian Church, and from the date of the action to approve the disposition of property or to arrange for its retention and storage for future use at the direction of the presbytery.
   h. Authorize the Commission (and/or officers of the presbytery corporation) to assert claim of the presbytery to any property of the __________ Presbyterian Church not known at this time or property which may come to the __________ Presbyterian Church as the beneficiary of a will or trust not known at this time.

The claim of authority over the property of a dissolved church is based on the Presbyterian Church (U.S.A.) Constitution and this must be understood by those who make these decisions.

Revised 12/2013
III. **Once formed, the Commission tends to pastoral issues first.**
   a. Normally, the session retains control over as much of the day-to-day responsibilities as they are willing and able to do.
   b. Commissions should normally defer to the session on deciding on a workable time-line for closure.
   c. The Commission should encourage the session to continue to have responsibility for worship for as much of this period as the session is willing.
   d. As noted above, the Commission ordinarily defers to the session as to where particular pieces of personal property should go.
   e. The Commission, as one of its first acts if no pastor is present, should help the session provide for pastoral care of the remaining members -- (Funerals, Weddings, Baptisms, Hospital Visits, Counseling)
   f. The Commission should encourage the session to transfer members to other area churches. (In the best of all possible worlds this can be done before session dissolves.)
   g. The session should be primarily responsible for deciding on the type of closure service that will be most meaningful for the remaining members. The Commission should provide assistance and presbytery support in this. The Commission should encourage the session to plan a service of celebration, if at all appropriate. The Commission needs to balance the remaining members' need to have some private time "for us" with participation from the at-large presbytery such services.
   h. In all the above steps, the Commission should work WITH the session, helping when requested or necessary.

IV. **Once the pastoral issues are dealt with, then the Commission needs to work on the legal issues surrounding a dissolution.**
   a. The Commission will confirm the final church roll (those who have not found new congregations by dissolution date), transferring it to the Stated Clerk, who keeps this roll, and who will be the responsible party if such members are still on the roll when the Commission is dissolved.
   b. Dissolving the Corporation. This is normally done by filing Articles of Dissolution with the State Secretary of State or comparable state official. (Commission will consult a local attorney to determine process for dissolving not-for-profit corporations in the state of Texas.) Recommended alternative is described in D.1 below.
   c. Deciding what to do with the Real Estate.
      i. If sold to third party, it is the Commission that normally signs the deed and handles the sale (including hiring professionals - Attorney, Real Estate Persons, Appraisers, etc)
      ii. If the real estate is going to be retained by the presbytery (i.e. NCD folks think may someday be good site to start a new congregation, the commission needs to see that the title to the property is put in the presbytery's name. It is probably better to have the session do this as one of its final acts. However if that doesn't happen, the Commission can do it, so long as it has been given the power.
   d. The Commission will need to make sure that all the congregation's personal property not distributed by the session is transferred to the presbytery's name (Bank Accounts, Stocks, Trusts, etc)
   e. The Commission needs to take care that some asset (most often a trust) might lapse if the corporation is ended. If a congregation has such an asset (used to be common in trusts arising out of wills), the Commission may then want to transfer
the Corporation into the presbytery, naming presbytery corporate officers as the
Corporate officers.
f. The Commission needs to make sure that the presbytery is the successor in
interest to any and all present and future assets. The clause described in II.A.7.
above should be executed.
g. The Commission should make sure that the presbytery's insurance policy will cover
the assets of the dissolving church. The Commission needs to beware of any
possible lapse in coverage from the congregation's policy to the presbytery's policy,
and ensure that does not happen.

V. As its final act the Commission needs to draw up a final report on the dissolution.
a. It is helpful for the Commission to recite briefly the congregation's history, lifting
up the highlights and giving Thanks to God and the generations of the
congregation for the ministry.
b. Next the report needs to describe the process and actions the Commission has
taken (including the action making the presbytery the "successor in interest" to the
congregation).
c. Finally the report needs to give a full accounting of the transfer of members (and
listing those remaining on the roll so Stated Clerk can thereafter keep the roll) and
of the distribution of the assets.

June, 2007
WHEN TO INITIATE CONVERSATIONS ABOUT CLOSING A CHURCH

“For Everything There Is A Season...”

One of the most solemn responsibilities of a presbytery is to assist a congregation in their discernment of whether the time has come to close/dissolve the church. This responsibility lies with the session of the church, the Committee on Ministry and General Council, with the primary leadership coming from General Council (responsible for the mission/vision of the presbytery.) Another partner in these conversations may be representatives from Evangelism and Renewal.

Knowing when the time has come to initiate these conversations is difficult. Below are listed some indicators that would alert all parties that the time to initiate consultation is imminent:

- active membership roll falls below 25
- no members under the age of 70
- inability or failure to submit session records for review
- inability or failure to file annual statistical report
- no regular pastoral leadership
- expenses consistently exceed income
- inability or failure to maintain church facility
- inability or failure to send a commissioner to presbytery meetings
- inability or failure to elect and/or install elders

The above list is not meant to be exhaustive. Other significant signs may be added at later dates.

The presence of one or more of the above indicators may initiate the consultation. It is hoped that the session of the church would take the lead and seek counsel from the presbytery. And, just because these conversations have begun does not mean that closure is a mandate. That conclusion will only be reached after all other avenues for renewal are exhausted.

In the event that the decision to close is reached and is to be recommended to the presbytery, the expectation is that the congregation will find creative ways to celebrate the ministry of the church – its history and mission – with the presbytery. The presbytery will work with the church’s leadership in all ways possible to be sure that the affairs of the church are handled with dignity and respect as the life-cycle of the church’s ministry comes to conclusion.

May, 2007
Office of Stated Clerk
## Part VII Teaching Elder Resources

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ACKNOWLEDGEMENT OF RECEIPT

I, ______________________________________________

have received copies of the following two documents from the Committee on Ministry of the Presbytery of New Covenant:

Policy on Sexual Misconduct

Standards of Ethical Conduct

By receiving these documents, and signing this acknowledgement, I do hereby covenant and promise to read and abide by these policies of the Presbytery of New Covenant and Presbyterian Church (U.S.A.)

Signed: ________________________________________________

            Candidate/Minister

Date: ________________________________________________

Received by: ________________________________________________

            Member of Clearance Interview Team

Instructions to Convener of Clearance Interview Team:

Please place this completed form in the Stated Clerk’s mailbox in the presbytery mailroom.

Revised 12/2013
Annual Report to Presbytery
Required for At-Large and Minister-Members Engaged in
Contract Positions
Approved by COM: 11/2013

Date Submitted by minister-member ______________________

The Committee on Ministry shall report to the presbytery annually the type of work in which each teaching elder of the presbytery is engaged. The Committee on Ministry of the Presbytery of New Covenant requires an annual report on the form following, from all members-at-large and members engaged in contract positions or validated ministries. This report is also respectfully requested, although not mandated, of Honorably Retired minister-members. In accordance with this requirement, please complete this form and return it by ___________ to:

PRESBYTERY OF NEW COVENANT
1110 Lovett Blvd.
Houston, TX 77006-3808

ATTN: COM – Calls and Contracts Subcommittee

I. __________________________________________________________  __________________________________________________________
   (name)                                    (home phone with area code)

II. Your Ecclesiastical Status: G-2.0503 Categories of Membership
A teaching elder is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired. (check all below that apply):

(   ) Honorably Retired: Serving as Stated Supply, Temporary Supply, or Interim.

(   ) Validated: Serving as Stated Supply, Temporary Supply, or Interim.

III. If serving as Stated Supply, Temporary Supply or Interim Pastor, Please respond to these questions:

Revised 12/2013
What are your specific responsibilities? Have these changed since your contract was approved? In what ways?

Do you expect this Contract to be renewed another year?

How would you describe your working relationship with the session of this congregation?

Are there any joys or accomplishments you would like to share with the Committee on Ministry?

Please feel free to provide any additional comments, concerns, or questions.
Annual Report to Presbytery
Requested of Honorably Retired Ministers
Approved by COM: 11/2013

Date Submitted by minister-member ______________________

The Committee on Ministry shall report to the presbytery annually the type of work in which each teaching elder of the presbytery is engaged. The Committee on Ministry of the Presbytery of New Covenant requires an annual report on the form following, from all members-at-large and members engaged in contract positions or validated ministries. This report is also respectfully requested, although not mandated, of Honorably Retired minister-members. In accordance with this requirement, please complete this form and return it by ______________ to:

PRESBYTERY OF NEW COVENANT
1110 Lovett Blvd.
Houston, TX 77006-3808

ATTN: COM – Calls and Contracts Subcommittee

I. ______________________________________________________________________
   (name)                                                                 (home phone with area code)
  ________________________________________________________________________
   (street address)                                                      (city)                          (zip code)
  ________________________________________________________________________
   (Business phone with area code)                                      (Cell phone with area code)
  ________________________________________________________________________
   e-mail address(es)

II. Your Ecclesiastical Status: G-2.0503 Categories of Membership
A teaching elder is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired. (check all below that apply):

CONTINUES ON NEXT PAGE

(  ) Honorably Retired: Serving as a Parish Associate. Name of church:
________________________________________________________________________. Skip to section III
( ) Honorably Retired (if no longer actively engaged in ministry, please skip to section IV

( ) Honorably Retired: Serving as Stated Supply, Temporary Supply, or Interim. Skip to section IV

*********

III IF SERVING AS PARISH ASSOCIATE, PLEASE RESPOND TO THESE QUESTIONS:

What are your specific responsibilities as Parish Associate? Have these changed since your Parish Associate Covenant was approved? In what ways?

Do you expect this Covenant to be renewed another year?

How would you describe your working relationship with the pastor(s) and session of this congregation?

IV FOR ALL TO ANSWER

Are there any joys or accomplishments you would like to share with the Committee on Ministry?

Please feel free to provide any additional comments, concerns, or questions.
Annual Report to Presbytery
Required for At-Large and Minister-Members Engaged in
Validated Beyond the Congregation Ministries

Approved by COM: 11/2013

Date Submitted by minister-member __________________________

The Committee on Ministry shall report to the presbytery annually the type of work in which each teaching elder of the presbytery is engaged. The Committee on Ministry of the Presbytery of New Covenant requires an annual report on the form following, from all members-at-large and members engaged in contract positions or validated ministries. This report is also respectfully requested, although not mandated, of Honorably Retired minister-members. In accordance with this requirement, please complete this form and return it by ______________ to:

PRESBYTERY OF NEW COVENANT
1110 Lovett Blvd.
Houston, TX 77006-3808

ATTN: COM – Calls and Contracts Subcommittee

I

(name) (home phone with area code)

(street address) (city) (zip code)

(Business phone with area code) (Cell phone with area code)

e-mail address(es)

II Your Ecclesiastical Status: G-2.0503 Categories of Membership
A teaching elder is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired. (check all below that apply):

(  ) Validated: Serving as Parish Associate. Skip to section III

(  ) Member-at-Large: A member-at-large is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without
intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a.

If employed outside the bounds of ministry, but desire to maintain the status of member-at-large of the Presbytery of New Covenant, **PLEASE SKIP TO SECTION IV**

( ) Validated: Serving in a ministry beyond the congregation, validated by Presbytery. **Skip to section V**

( ) Validated: Serving as Stated Supply, Temporary Supply, or Interim. **Skip to section VI**

( ) No Longer Engaged in Validated Ministry

**G-2.0508** - A teaching elder whom the presbytery determines no longer to be engaged in a validated ministry (G-2.0503a) or to fulfill the criteria for membership-at-large (G-2.0503b), and who is not honorably retired (G-2.0503c), shall not have voice or vote in meetings of the presbytery, except when the matter under consideration pertains to his or her relationship to the presbytery. Names of such persons shall be reported annually to the presbytery by the stated clerk. If after three years the teaching elder does not meet the criteria for validated ministry or membership-at-large, the presbytery may delete that person’s name from the roll of membership and, upon request of a session, dismiss that person to a congregation.

**IF YOU CHECKED “NO LONGER ENGAGED...” DO YOU WISH TO LEARN HOW TO REACTIVATE YOUR MEMBERSHIP?**

__________

**WOULD YOU PREFER TO SET ASIDE YOUR ORDINATION AND HAVE YOUR MEMBERSHIP TRANSFERRED TO A LOCAL CONGREGATION?**

__________

In what ways are you using your ordination privileges and responsibilities?

********

**III IF SERVING AS PARISH ASSOCIATE, PLEASE RESPOND TO THESE QUESTIONS:**

What are your specific responsibilities as Parish Associate? Have these changed since your Parish Associate Covenant was approved? In what ways?
Do you expect this Covenant to be renewed another year?

How would you describe your working relationship with the pastor(s) and session of this congregation?

*****

IV. IF EMPLOYED OUTSIDE THE BOUNDS OF MINISTRY AND WISH TO REMAIN A MEMBER-AT-LARGE OF THE PRESBYTERY OF NEW COVENANT, PLEASE COMPLETE THE FOLLOWING:

A. Describe your employment during the past year for which income was earned. Please provide the name and address of employing body, or write "not employed"

B. Teaching elders (also called ministers of the Word and Sacrament) shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries, as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret the mysteries of grace and lift the people’s vision toward the hope of God’s new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ’s body through devotion, debate, and decision. [G-2.0501]

How do you (a) teach the faith and equip the saints for the work of ministry?
C. The ministry shall give evidence of theologically informed fidelity to God’s Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-2.0607.

It is expected that ordinarily a secular or non-church related occupation will be one which can be performed more effectively by the application of skills acquired in a seminary M.Div. program. How do you make use of your seminary training in your ministry?

D. Which congregation in the presbytery do you consider to be your "church home?" Where applicable (a) list the ways in which you are related to the life and work of a particular congregation, (b) list the ways in which you have been active in the life and work of the presbytery, and (c) list other religious or ecclesiastical activities have you been engaged during the past year.

V IF YOU ARE ENGAGED IN A VALIDATED MINISTRY BEYOND THE LOCAL CONGREGATION, PLEASE COMPLETE THE FOLLOWING:

A. The Book of Order stipulates this about validated ministry: shall be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served G-2.0503(4).

To whom and to what organization(s) are you accountable in the performance of your ministry?

B. The ministry shall include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201). G-2.0503(5)
Which congregation in the presbytery do you consider to be your "church home?" And where applicable (a) list the ways in which you are related to the life and work of a particular congregation, (b) list the ways in which you have been active in the life and work of the presbytery, and (c) list other religious or ecclesiastical activities have you been engaged during the past year.

C. Has anything changed significantly in your (validated) ministry in the past year?

VI. FOR ALL TO ANSWER

Are there any joys or accomplishments you would like to share with the Committee on Ministry?

Please feel free to provide any additional comments, concerns, or questions.
Annual Report to Presbytery
Commissioned Ruling Elders under Contract
Report due each year on contract anniversary date
Date Report Submitted __________
(4 pages)

Name ________________________ Phone number ______________________
Address ________________________ (street) ________________ (city) __________ (zip code)
Cell phone ______________________ e-mail ______________________

Church or organization with which you are contracted:
____________________________________________________________________

Date your contract expires: ____________________________________________

If you need additional space for any of the following, please use another sheet of paper and refer to the section number.

1. List classes and/or courses taken as continuing education. Include dates, where taken, and length of instruction:

____________________________________________________________________

2. List other activities that you attended which helped you in your service. (workshops, seminars, etc). Include dates, places, and length.

____________________________________________________________________

3. List any study or reading that you did during this year that increased your knowledge and competency in your service.

____________________________________________________________________

4. Give a brief description of your responsibilities as a Commissioned Ruling Elder or attach a copy of your contract responsibilities.
5. Have any of your responsibilities changed since your last report? If so, please describe these changes.

6. List any other information about your service as a Commissioned Ruling Elder that you would like COM to know.

Report should be signed and dated by CRE and sent to Sharon Darden at the Presbytery office. She will submit a copy to the Professional Life Subcommittee.

If approved by PL Subcommittee, report will be returned to Sharon and placed in CRE’s file. A copy of each annual report will be submitted to the Calls and Contracts Subcommittee with the next contract renewal application.

If not approved by Professional Life Subcommittee, the report will be returned to Sharon with appropriate notation of what is necessary for the CRE to do and returned to the person reporting for further action.

Signed ___________________________ CRE     Date __________________________

Received at Presbytery by _______________________________ Date____________________

Approved by Professional Life:

Signed ___________________________ Date __________________________

Not approved by Professional Life**

Signed ___________________________ Date __________________________

**Reason for not approving and actions necessary for approval:
The Presbytery of New Covenant
Annual Review/Evaluation Report
When No Change in Compensation

[Due by July 1 in any year in which Compensation Report Form not filed, to verify that an annual review has been conducted]

Church Name and City

Minister’s Name & Date Ordained

If a compensation report form containing the date of the annual review of the minister and the date of the congregational meeting considering the terms of call has not been filed by July 1 of any year, the moderator and the clerk shall file this report by July 1 for each minister:

Date the annual review was conducted by a committee established by the Session for this purpose: ________________________________

Date of the congregational meeting at which the adequacy of compensation of the minister has been reviewed, after prior review by the Session: ______

In order to secure the required annual review in congregations that have not filed a report of compensation or report of changed terms for each pastor, or the new special report as to annual review of each pastor and annual congregational meeting for the review of the adequacy of each pastor's compensation, the following will be implemented, as appropriate, by the Committee on Ministry:

Send a letter to the moderator and clerk of each congregation that has not filed a report by mid-June [after the June Presbytery meeting], reminding them of the requirement and the deadline, and asking that they conduct the review and the congregational meeting promptly and submit the required report.

Delay any actions requested of COM for the congregation or its pastors [including approval of terms of call for new pastors, appointment of installation/ordination commissions, etc.] until the annual review and congregational meeting for each current minister associated with the church has been completed.

Note in the annual review of minutes of congregational meetings, the failure to comply with the requirement for annual review of compensation for all pastors, and direct the congregation to correct the deficiency promptly. ["Annual review of pastor’s salary by Congregation..." is already on the checklist for the Clerk's minutes review.]

On behalf of the Presbytery, call a congregational meeting of the church for the purpose of reviewing the adequacy of compensation for all its pastors.

Moderator: _________________________________ Clerk: ______________________________

Date of report: ______________________________

For Clergy and Certified Christian Educators
Committee on Ministry: 1110 Lovett Blvd., Houston, TX 77006-3824; sdarden@pbyofnewcovenant.org
Behavioral Ethics and Sexual Misconduct Policy For Teaching Elders, Certified Christian Educators and Commissioned Ruling Elders 

*Proposed Adoption by the Committee on Ministry: April 5, 2011*

*Proposed Adoption of Sexual Misconduct Policy by the Presbytery: June 11, 2011*

*In its adoption, this series of documents supersedes any previous policies.*

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:

Preach, teach, and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;

Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;

Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold;

Avoid conflicts of interest that might compromise the effectiveness of my ministry;

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, and adapted by the Presbytery of New Covenant;

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;
Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;
Refrain from incurring indebtedness that might compromise my ministry;
Be a faithful steward of and fully account for funds and property entrusted to me;
Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family;
Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;
Participate in continuing education and seek the counsel of mentors and professional advisors;
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;
Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery, and invited by that session;
Provide pastoral services for a congregation I previously served only as directed by the presbytery, and invited by that session, and provide pastoral services to members of other congregations only with the consent of their pastors; and
Consult with the committee on ministry in the Presbytery of New Covenant 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:
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.

From “Standards of Ethical Conduct,”
PC(USA)

Writing and Preaching

Revised 12/2013
Presbyterians believe that the efficacy of preaching is the work of the Holy Spirit, not the cleverness or even the scholarship of the preacher. Thus, preaching is a regular spiritual partnership involving the preacher, the Holy Spirit, and the people of God who hear the Word and respond – not to the preacher, but to God. Over the past decade, the development of the Internet has given rise to a vast amount of information (much of it unedited) that is accessible through a variety of technologies. With the growth of this communication medium has also grown the problem of utilizing such materials in improper ways. The internet is a great tool for learning and background research, but these materials must be chosen and evaluated carefully in light of our primary allegiance to Jesus Christ as Lord, the Scriptures, the Reformed tradition and our Church’s Constitution. We misrepresent ourselves, as well as demean the labor of others, if we fail to make proper attribution of borrowed material.

This word from the Committee on Ministry is offered to the preachers in our presbytery as a corrective for failures in the past. It is also an encouragement to practice excellence and integrity in the study and the pulpit. To fulfill the gospel as truly good news, it must take up residence in the preacher, the preaching, and the listening Church.

Separation Ethics For Teaching Elders

GUIDELINES FOR THE RELATIONSHIP OF FORMER PASTORS AND CONGREGATIONS in the Presbytery of New Covenant

Toward just, smooth, and healthy transitions as pastors leave congregations.

Adopted by Committee on Ministry: May, 2006

Few circumstances in their professional lives challenge pastors to exercise more wisdom and judgment than the ones raised when leaving a congregation. Somewhat ironically, the most difficult transitions are often those involving congregations in which the pastor has been warmly loved and appreciated. In addition to making a professional move, the pastor and her/his family are leaving supportive friends and community. When the transition involves the retirement of a pastor 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 G-2.0504 (i.e., pastor, associate pastor, designated pastor, co-pastor, interim pastor, stated supply pastor, temporary supply pastor, parish associate, organizing pastor, etc.)

While such transitions involve a number of entities (i.e. sessions, congregations, etc.), the Committee on Ministry (COM) believes that the burden of responsibility for creating a healthy transition lies primarily with the professional behavior of the pastor who is leaving. Pastors
must view the process of separation and transition as perhaps a final, but critical part of their ministry to the congregation they have served. Not to do so undermines the future health of the church and is a violation of professional ethics. Considering the time, energy, and emotions a pastor gives a church, it is reasonable that he or she would give due attention to facilitating a successful transition for the next pastor.

Practically, the exiting pastor must work to educate the session and congregation on the Presbyterian understanding of the transition. She/he ought to take great care in expressing her/his support of the process and the role that Presbytery plays in it. Emotionally and spiritually, the exiting pastor can play a positive role in the welcome the interim or installed pastor will receive. Explaining the transition process and the reasons for it will also assist the exiting pastor in drawing and maintaining proper boundaries. Not unimportantly, the former pastor who works to make a good and positive transition also leaves the congregation with a final and selfless example of the love and care of the Good Shepherd for the beloved flock.

The following are brief guidelines based on the Book of Order, and shared experience of the COM. Representatives of COM shall review this policy statement with each minister who is leaving/retiring from a congregation in the Presbytery of New Covenant. The information below will also be presented to the Session of the congregation affected by the move prior to the election of a Pastor Nominating Committee (PNC) as a part of the transition meeting conducted by a representative of COM. In addition, a pastoral letter regarding these guidelines shall be shared with the congregation. (A sample letter is attached).

Departing pastors will be asked to sign and submit to the Committee on Ministry, the attached “Declaration of Intent,” attested by the Clerk of Session for the church.

**Guidelines**

**A.** When Presbytery dissolves the pastoral relationship, that relationship is ended. Only the pastor duly installed by Presbytery, or the pastor approved by the Presbytery for temporary service, is authorized to perform pastoral duties among a particular congregation.

**B.** The former pastor shall not participate in any funerals, weddings, etc., of her/his former parish, unless invited by Session. Also, there shall be no visitation or contact which could be interpreted in any way as pastoral. This will be difficult, but if the first invitation is accepted, there will be no reason to refuse other requests.

**C.** In the case of a pastor who retires in the same community as her/his former church, COM strongly recommends that the former pastor and family become active in the work and worship of another congregation. Remaining in the same congregation can lead to tensions and difficulties which no one intends, but nevertheless cannot be avoided.

**D.** Simple sensitivity and courtesy ought to rule. Pastors who violate the guidelines and return to a previous congregation are showing disregard for the minister or interim in place there. The congregation or individual members who insist on inviting a previous pastor to perform duties undermine the success of the pastor currently serving them.
E. The former pastor shall vacate both the manse and the office by the date of termination or some immediate predetermined date. At the time of vacating, all keys should be returned to the Session or proper church committee. Further, definite plans should be made by the former pastor for the disposition of pastoral counseling notes, personal records, etc.

F. Concerns or complaints regarding any of these issues shall be directed to the COM for resolution. In the event that a satisfactory resolution is not achieved, the matter will be forwarded to the Stated Clerk of Presbytery.

G. Upon receiving the unresolved complaint, the Stated Clerk shall invite the Moderator of COM and two other COM members to meet with the person alleged to have violated the privilege of the pastoral relationship. Should they find the complaints valid, and should the practice continue, the matter may be brought before the entire COM. The former pastor may be subject to censure according to the “Rules of Discipline.”

H. Former pastors who are elected pastor emeriti are reminded that this is an honorary title only and carries no job responsibilities or privileges unless they are expressly stated by the Session and approved by the Presbytery.

I. Former pastors are still under the obligation of the Presbytery’s Sexual Misconduct Guidelines.

J. Subject to the needs and desires of the former pastor and his/her family, the Presbytery has the responsibility to meet the spiritual and physical needs of his family and to utilize their talents and gifts to the glory of God.
SEXUAL MISCONDUCT POLICY AND PROCEDURES

I. Policy Statement

It is the policy of the Presbyterian Church (U.S.A.), hereinafter referred to as PC(USA), that all ministers, governing bodies (including officers, employees and members), church members, church officers, and nonmember employees and volunteers of churches and governing bodies are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Persons who engage in sexual misconduct are in violation of the principles set forth in Scripture, and also of the ministerial, pastoral, employment and professional relationship. It is never permissible or acceptable for any of the persons covered by this policy to engage in sexual misconduct.

Distribution

Copies of this policy and its procedures shall be made available to all governing body and entity offices. Specifically, within the bounds of the Presbytery of New Covenant, this policy and its procedures will be made available and commended to all sessions within the presbytery. Sessions are urged to adapt this document for application to the local church.

In adopting this document, the Presbytery of New Covenant shall require that all ministers and certified Christian educators under its jurisdiction and all employees of the presbytery abide by its provisions.

This policy and its procedures shall be made available to persons who accuse others of misconduct, including those who are or claim to be victims of sexual misconduct and their families.

II. Standards of Conduct for All Engaged in Ministry in the Presbytery of New Covenant

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the church because through these representatives an understanding of God and the gospel’s good news is conveyed. “Their manner of life should be a demonstration of the Christian gospel in the church and in the world” (Book of Order, G-2.0104).

The basic principles of conduct guiding this policy are as follows:

1. Sexual misconduct is not acceptable. It is a violation of an individual by a person who has a supervisory position or roles involving religious, moral, or spiritual counseling, teaching or instruction. These persons are called upon to exercise integrity, sensitivity, and caring in a trust relationship. Sexual misconduct breaks the covenant to act in the best interests of the persons being supervised or counseled.

2. Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relationship to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the person being supervised or counseled initiates or invites sexual content in the relationship, it is the responsibility of the person providing supervision or counseling to maintain the appropriate role and prohibit any sexual relationship, contact, conduct or harassment.

3. Sexual misconduct takes advantage of the vulnerability of persons, including children, who are less powerful and unable to act for their own welfare. It is antithetical to the gospel call to
work as God’s servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

4. Sexual misconduct may include but is not restricted to offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling, rape or sexual contact by force, threat or intimidation, or a relationship the parties believe to be consensual.

5. Sexual conduct between a minister or Certified Christian Educator and a church member or counselee, is only permissible in the context of marriage.

6. Sexual malfeasance (wrongdoing by a person who holds a position of trust) is defined by the broken trust resulting from sexual activities within a professional ministerial relationship.

7. Sexual misconduct includes misuse of technology to communicate harassing or abusive messages and images to persons with whom one has a ministerial relationship. It is never appropriate to view pornography on church property. When this misuse of technology includes a person under the age of eighteen, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

DEFINITIONS

**Sexual Misconduct** is the comprehensive term used in this policy to include:

**Child sexual abuse** includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of another person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. In the Presbyterian Church (U.S.A.), the sexual abuse definition of a child is anyone under age eighteen.

**Sexual abuse** as defined in the *Book of Order*: “Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position” (*Book of Order*, D-10.0401c).

**Sexual harassment** defined for this policy is as follows: unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when

a. submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment, or their continued status in an institution;

b. submission to or rejection of such conduct is used as the basis for employment decisions affecting such an individual;

c. such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance by creating an intimidating, hostile, or offensive working environment; or

d. an individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit men, women, or children.
III. Church Response to Allegations of Sexual Misconduct

A. PRINCIPLES

In responding to allegations of sexual misconduct, members, officers, and employees of the Church should seek healing and assure the protection of all persons. Where possible, the privacy of persons should be respected and confidentiality of communications should be maintained.

In responding to allegations of sexual misconduct, members, officers, and employees of the Church should seek to uphold the dignity of all persons involved, including persons who are alleging harm, persons who are accused of sexual misconduct, and the families and communities of each.

The PC(USA) has jurisdiction over its members, officers, and employees. If a member, officer, or employee is alleged to have committed an offense against Scripture or the PC(USA) Constitution, the Church has the duty to inquire into the allegations and, if the allegations are proven, to correct the behavior of the member, officer, or employee and ensure the safety of others in the community. Allegations of sexual misconduct are always considered allegations of offense against Scripture or the PC(USA) Constitution that initiate the disciplinary processes of the PC(USA) set forth in the Book of Order. In the case of an active non-member who is employed or volunteers with the Church, the individual will be covered by the procedures of the written personnel policies of the governing body or entity.

If the person accused of sexual misconduct is no longer a member, officer, or employee of the PC(USA), but the conduct occurred while the person was acting on behalf of the PC(USA), the Church does not have jurisdiction to correct the behavior, but it does have a duty to hear the allegations of offense and to take measures to prevent future occurrences of harm. The governing body may appoint an administrative committee or commission to hear the allegations of sexual misconduct. The governing body may also take measures to prevent future occurrences of harm through education and policy.

B. REPORTING REQUIREMENTS

1. Reporting Sexual Misconduct

A person needing to report that a minister, certified Christian educator, or employee of the presbytery has committed sexual misconduct is encouraged to seek guidance from the stated clerk of the presbytery regarding filing the report.

Local Church: The presbytery does not have jurisdiction over employees of local churches. If the person who is accused of committing sexual misconduct is a member, elder, deacon, volunteer, or employee of a congregation, the report of allegations should be made to the pastor, the clerk of session, or the chair of the personnel committee. If the accused is a member or officer of the church, the church will respond by using the procedures set forth in the Rules of Discipline of the Book of Order. If the accused is a nonmember employee or volunteer, the church will respond by using procedures set forth by the session of the congregation in their personnel policies.

Presbytery: Any allegations of sexual misconduct by a minister member, certified Christian educator, volunteer, member or nonmember employee of the presbytery, shall be reported in writing to the stated clerk of the presbytery. The stated clerk will ensure that the presbytery
responds according to the procedures set forth in the Rules of Discipline of the *Book of Order*, by policy or bylaws of the presbytery.

**Higher Governing Body or Entity of the General Assembly:** If the person who is accused of committing sexual misconduct is an employee or volunteer of a synod or General Assembly or any entity established by a synod or General Assembly, contact the stated clerk of that particular synod or General Assembly.

### 2. Receiving Reports of Sexual Misconduct

Reports of allegations of sexual misconduct will occur in a variety of ways.

Because a governing body or entity cannot control to whom the victim of sexual misconduct will speak first, it is important that officers, employees, and persons highly visible to church members and visitors understand how reports of incidents are channeled to the proper person. The allegations may come from persons who have or who do not have a formal relationship with the PC(USA) and may be made to a variety of officers or leaders within the PC(USA). It is the duty of these officers to see that any allegation of sexual misconduct is reported appropriately keeping in mind the mandatory reporting requirements for allegations of child abuse.

Reports of allegations of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the victim, the accused, and the church. Reports of allegations should be dealt with as matters of highest confidentiality, both before and after they have been submitted to appropriate authorities as outlined below.

The first person to learn of an incident of sexual misconduct should not undertake an inquiry alone or question either the victim or the accused unless the incident is divulged in the process of pastoral care, counseling, or a therapy session. If the victim is hesitant to talk to “higher authorities,” the person who has received the initial report has a special pastoral responsibility to build trust and willingness to speak with the accuser, lest the church be unable to respond because no one is able to give firsthand information.

The person receiving the initial report of allegations of sexual misconduct shall analyze the relationship of the person accused of sexual misconduct with the PC(USA) and shall make sure that the allegations of offense are filed with the governing body with jurisdiction over the person accused. This may be done by the person alleging harm or by any member of the PC(USA).

If the report is made orally, the person receiving the report of allegations should request that the person making the report of allegations place it in writing. A written report of allegations of sexual misconduct from a member of the PC(USA) alleging another member or officer of the PC(USA) committed an offense must be acted on according to the Rules of Discipline of the *Book of Order*. If a clerk of session or stated clerk receives a report of allegations in writing from a nonmember of the PC(USA) alleging another member or officer of the PC(USA) committed sexual misconduct, the report also should be acted on according to the Rules of Discipline of the *Book of Order*. If the person who makes the report is unwilling or unable to place it in writing, any member of the PC(USA) may make the written statement that will automatically initiate the Rules of Discipline of the *Book of Order*.

### 3. Mandatory Reporting of Child Abuse

*Revised 12/2013*
a. **Elders and Deacons**

All elders and deacons are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that

- “An elder shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0304b).

- “A deacon shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0402b).

b. **Certified Christian Educators**

All certified Christian educators are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that

“Certified Christian educators [and certified associate Christian educators] shall report to ecclesiastical and civil legal authorities knowledge gained in the course of service to the church, of harm, or risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) he or she reasonably believes that there is risk of future physical harm or abuse” (G-14.0732).

c. **Ministers**

All ministers of Word and Sacrament are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that:

“A minister of the Word and Sacrament shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-6.0204a; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0204b).

d. **Mental Health Services Provider**

Chapter 81 of the Texas Civil Practice & Remedies Code imposes certain reporting obligations on mental health services providers and their employers when the provider or employer has reasonable cause to suspect that a patient has been the victim of sexual exploitation by a mental health services provider. A "mental health services provider" includes a member of the clergy. Chapter 81 of the Texas Civil Practice & Remedies Code is set forth in Appendix D and should be consulted in determining whether, when, how and to whom reports should be made of suspected sexual exploitation by a mental health services provider.

All persons covered by this policy have an additional duty to report knowledge of child sexual abuse to the employing entity, supervisor, or governing body representative. All persons should be informed of and must comply with state and local laws regarding incidents of actual
or suspected child sexual abuse. These reports should be made within a reasonable time of receiving the information.

These provisions of the *Book of Order* attempt to balance conflicting moral duties for officers of the Presbyterian Church (U.S.A.).

For ministers of the Word and Sacrament, the provision strives to balance the duty to protect children from future harm with the duty of a minister to hold in confidence any information revealed to them during the exercise of pastoral care in any ministry setting as defined in G-6.0204a in the *Book of Order*.

For elders, deacons, and certified Christian educators, the provisions strive to balance the duty of an officer of the church to protect children from harm and any secular duty the officer may have to hold in confidence any information revealed as a result of a secular relationship such as attorney/client, counselor/client, or physician/patient. The secular duties will be a function of secular law and may vary from state to state.

**C. RESPONDING**

The appropriate governing body or entity response will vary according to the relationship of the PC(USA) with the person who is accused of sexual misconduct. Church members and officers are subject to inquiry and discipline (censure and correction) under the *Book of Order*. Non church member employees and volunteers are subject to oversight and correction by the governing body or entity that employs them.

1. **Accused Covered by Book of Order**

When an allegation of offense of sexual misconduct has been received by the clerk of session or stated clerk of the presbytery, the clerk of the governing body will report to the governing body that an offense has been alleged and that the governing body will proceed according to the procedures set forth in the Rules of Discipline of the *Book of Order*. The governing body should appoint an investigating committee to inquire into the allegations. The investigating committee must promptly begin its inquiry into the allegations. Delay may cause further harm to the victim and/or the accused.

Governing bodies and entities must cooperate with civil authorities in an investigation of child sexual abuse or other criminal sexual misconduct. Church disciplinary proceedings cannot interfere with a criminal investigation by civil authorities and may have to be suspended until these are completed.

The session has original jurisdiction in disciplinary cases involving members, elders, and deacons of the church, each congregation having jurisdiction only over its own members.

A presbytery has original jurisdiction in disciplinary cases involving ministers of Word and Sacrament (and to a limited degree, certified Christian educators). A presbytery may dissolve a pastoral relationship when the “Word imperatively demands it” (G-11.0103o). However, a presbytery may only place a minister on administrative leave when allegations of child abuse have been received and the presbytery has followed the *Book of Order* procedures to conduct its risk evaluation to determine whether or not a minister member accused of child abuse should be placed on administrative leave (D-10.0106). It is recommended that the permanent judicial commission (PJC) members who will conduct this risk evaluation based upon the allegations and a hearing should also take into account secular legal advice.
When a church officer renounces jurisdiction, the clerk of session or stated clerk shall report the renunciation at the next meeting of the governing body and shall record the renunciation in the minutes of the governing body. The status of any pending charges may be shared with the governing body at that time.

2. Accused Not Covered by Book of Order

When a governing body receives an accusation of offense of sexual misconduct against a nonmember employee or volunteer, the procedural response of the governing body or entity will be guided by the written personnel policies of the governing body or entity. Usually the governing body or entity will have a personnel committee that will be responsible for the inquiry. If a governing body does not have a personnel committee, it may appoint either a committee or administrative commission for the review of the allegation.

The committee or commission that will respond to the allegation of offense of sexual misconduct will do the following:

a. Determine whether or not the allegation gives rise to a reasonable suspicion of sexual misconduct by the accused.

b. If so, gather additional information necessary to make a decision about correcting the behavior.

c. Determine any remedies, including limiting ministry, suspension, or termination necessary and advisable under the circumstances. If the accused is a member of another denomination, that denomination will be notified of the allegations and the response.

d. Inform the victim and the accused of the remedy.

e. In all cases, the personnel committee shall prepare a written report, which shall be included in the accused’s permanent personnel file. The accused shall be allowed to attach any written statements to said documents, also for permanent inclusion in the permanent file.

All procedures shall follow the guidelines set forth by the governing body, employing agency, or entity of the General Assembly.

3. Governing Body or Entity Record Keeping

The governing body or entity shall keep detailed records of its actions and minutes of its deliberations and its conversations with the accuser, the accused, and other parties involved, correspondence, and copies of the reports received from committees or commissions. Such records will be kept confidential. In Case #208-6, the General Assembly Permanent Judicial Commission (GAPJC) interpreted the Rules of Discipline to say that a governing body or entity may share the contents of inquiry reports with other governing bodies or entities of the PC(USA) when necessary. The clerk of the governing body or director of the entity will maintain the records while the inquiry is in process.

IV. Prevention and Risk Management

A. IMPLEMENTATION

The General Assembly urges all governing bodies and related entities including colleges, universities, and theological institutions, to establish policies and procedures that make it a violation of the employer’s work rules to engage in sexual misconduct and that encourage reporting of sexual misconduct. Governing bodies and entities are strongly encouraged to take
appropriate steps to inform members, employees, volunteers, and students of the standards of conduct and the procedures for effective response when receiving a report of sexual misconduct.

B. LIABILITY AND INSURANCE

A governing body or entity can be held liable for harm caused by sexual misconduct of an officer, minister, or employee based on a number of legal theories. Governing bodies and entities should take such potential liability into consideration when establishing hiring and supervisory practices.

Governing bodies and entities should regularly inform their liability insurance carriers of the activities and programs they operate or sponsor and of the duties and responsibilities of officers, employees, and volunteers. The standard insurance policy should usually be enhanced by endorsements to cover specific exposures such as camps, day-care operations, shelters, or other outreach programs.

It is also recommended that governing bodies and entities obtain an endorsement to their general liability insurance policy specifically covering sexual abuse and molestation. Such coverage may provide for legal defense expenses and judgments in civil suits brought against the governing body or entity, its officers, directors, or employees.

C. EMPLOYMENT PRACTICES

1. Record Keeping

Accurate record keeping is an essential part of hiring and supervision practices of churches, middle governing bodies, and related entities. Every governing body and entity should maintain a personnel file on every employee, including ministers. The file should contain the application for employment, any employment questionnaires, background checks, references responses, and all other documents related to an employee’s employment, except records that may be required, by law, to be kept in separate files.

2. Prescreening Applicants

Governing bodies and entities are urged to establish thorough and consistent hiring practices. If an applicant is unknown to the employer, the employer should confirm the applicant’s identity by requiring photographic identification such as a driver’s license. The governing body should perform a background check, including a national criminal background check, on all applicants that may have interaction with children and youth.

Part of pre-employment screening should include specific questions related to discovering previous complaints of sexual misconduct. See Appendix B: Sample Exhibit E.

3. References

The employing governing body or entity is responsible for contacting references for prospective ministers, employees, or volunteers. A written record of conversations or correspondence with references should be kept in the minister or employee’s personnel file. (See Appendix B: Sample Exhibit B for a sample reference form.)

The person within the governing body or entity authorized to give a reference is obligated to give truthful information regarding allegations, inquiries, and administrative or disciplinary action related to sexual misconduct of the applicant.
If false or misleading information is given by the applicant, or relevant information is withheld, the applicant should be eliminated from consideration.

Applicants should be informed of negative comments regarding sexual misconduct and shall be given an opportunity to submit additional references or to give other evidence to correct or respond to harmful information obtained from a reference.

V. Educating and Training—Awareness

Since the issue of sexual misconduct has become a more present reality, there is an emerging need to educate and train a wide variety of persons. Persons needing this specific education include: ministers; volunteers; officers; nonprofessional and professional staff; ministerial candidates; professionals who will be working with this issue within the denomination; members of the congregation; and governing body staff including supervisors, employees, and stated clerks.

Education provided or required for these persons and groups may be different on a group-by-group basis. The presbytery or the session, as appropriate, shall develop or implement educational materials or courses appropriate for all such groups, or may contract with expert entities to provide such materials or courses. A minister-member not currently residing in the presbytery, or any other group mentioned above with good cause, may undertake alternative education in accordance with this policy in satisfaction of this requirement, if the member demonstrates to the stated clerk of the Presbytery of New Covenant that such alternative education is substantially equivalent to that provided under this paragraph.

Theological institutions should include material in their existing curriculum on sexual ethics including the appropriate use of ministerial power, the General Assembly policy and its procedures on sexual misconduct, and other resources. It is further urged that the appropriate presbytery committee(s) include training for inquirers, candidates, newly ordained pastors, and new pastors to their presbyteries regarding sexual misconduct, especially including education on their specific policy and procedures.

Much of a congregation’s education currently happens in response to an actual case of sexual misconduct. However, it is recommended that the congregation be as proactive in this area as possible offering education in a variety of settings. There are already numerous resource materials available that could be adapted to a congregation’s setting.

Employing entities need to make sure all employees are well acquainted with, understand, and abide by their policy and procedures. Employing entities should offer additional training and resources, such as: a workshop during staff meeting; lunchtime discussion group; articles and books made available; etc.

Any professional (therapists, attorneys, advocates, mediators, arbitrators) used by a governing body should have access to experts qualified in the field of sexual misconduct if they themselves are not.

The Presbytery of New Covenant requires all minister-members, Commissioned Ruling Elders and certified Christian educators to participate in an educational event, sponsored by the Committee on Ministry, which outlines professional and ministerial boundaries, the General Assembly Sexual Misconduct Policy, and their own specific governing body or entity policy. This event is offered each year and is required every five years.

Revised 12/2013
Appendix A

Definitions

**Accused** is the term used to represent the person against whom a claim of sexual misconduct is made.

**Accuser** is a term used to represent the person claiming knowledge of sexual misconduct by a person covered by this policy. The accuser may or may not have been the victim of the alleged sexual misconduct. A person such as a family member, friend, or colleague may be the accuser.

**Church** when spelled with the initial capitalized refers to the Presbyterian Church (U.S.A.). Church when spelled with the initial in lowercase refers to local churches. The word congregation is used loosely for members and participants.

**Employee** is the comprehensive term used to cover individuals who are hired or called to work for the Church for salary or wages.

**Entity** is the term used to refer to any program or office managed by a board, committee, council, or other body whose membership is elected by a governing body.

**Governing Body** is a representative body composed of elders and ministers of the Word and Sacrament: sessions, presbyteries, synods, and the General Assembly. A governing body may establish entities such as day-care centers, conference centers, camps, or homes for the aged. A governing body may have both church members and nonmembers as employees.

**Inquiry** is the term used in the Rules of Discipline to determine whether charges should be filed based upon allegations of an offense received by a governing body. See *Book of Order*, D-10.0000.

**Mandated Reporter** is described by some states’ laws as a person who is required to report any and all suspected incidents of child abuse, including child sexual abuse that come to their attention. State laws vary from defining “all persons having knowledge” as mandated reporters to specifying very limited lists of professions whose members are required to report.

**Persons Covered** by this policy includes church members, church officers, ministers, and nonmembers who are employees or volunteers.

**Response** is the action taken by the governing body or entity when a report of sexual misconduct is received. It may include (1) inquiry into facts and circumstances, (2) possible disciplinary action (administrative or judicial or both), (3) pastoral care for victims and their families and others, and (4) pastoral care and rehabilitation for the accused and care for their families.

**Secular Authorities** are the governmental bodies, whether city, county, state, or federal, who are given the responsibility to investigate, criminally prosecute, and/or bring civil charges against individuals accused of sexual crimes or offenses against adults and children.

**Secular Law** is the body of municipal, state, and federal laws and is often referred to collectively as civil and criminal law. Prohibited behavior addressed by this policy may result in criminal and/or civil charges filed under secular law.

**Victim** is a person claiming to have been harmed and/or abused by a person covered under this policy.

Revised 12/2013
 Volunteers include persons elected or appointed to serve on boards, committees, and other groups. For purposes of this policy, volunteers are treated the same as employees.

Appendix B

Meeting the Needs of All Involved
In cases of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities. To ensure that the governing body is ready to meet the variety of needs present, an independent response coordination team may be named. This team will not investigate the allegation or in any way function as an investigating committee for disciplining members or officers, but should confine itself to coordinating a process that will meet the specific needs of victims and their families (if any), the accused and family (if any), employing entities, congregations, and governing bodies:

A. The Needs of the Victim
The governing body, employing entity, and response coordination team should assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. Sometimes, the victim or family is so angry and alienated from the church, that offers of help may be perceived as insincere or as attempts of a cover-up. If the victim or family at first refuses, the church should continue to offer help. Above all the church should not act in a self-protective manner by ignoring the victim and their families.

The extent of the damage to the victims of sexual misconduct will vary from person to person, and is influenced by such factors as the degree or severity of the abuse, the age and emotional condition of the victim, human dynamics, and the importance of one’s religious faith. The governing body, entity, and response coordination team is to assume in all cases that the victim has been wounded by the experience.

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, unworthiness, and feelings of alienation from God, self, the religious community, and family are frequent injuries suffered by victims. It is important for the response coordination team to be sensitive to the victim’s pain and need for healing, and to act by making appropriate pastoral care available.

The following are some of the needs of the victim:
1. To be heard and taken seriously. From the time that the victim is first able to indicate that sexual misconduct has occurred, that person should receive immediate attention and serious consideration from all church representatives.

2. To receive pastoral and therapeutic support. The victim may require spiritual and professional assistance as a result of sexual misconduct. The response coordination team should offer to help arrange for such support from a pastor and therapist, if the victim desires. Discussions with such people would be confidential, privileged conversations.

3. To be informed about church process and progress with regard to the accusation. One member of the response coordination team should be the church contact person for the victim. Frequently, this contact person will give the victim information as to what is happening in the church as a result of the accusation.

4. To receive legal advice. The response coordination team should suggest that the victim might benefit from independent legal advice. (Legitimate claims might be more effectively pursued and flimsy or false claims discouraged.) If requested, the response coordination team should suggest ways in which independent legal advice can be obtained.

Revised 12/2013
5. To be assured of an advocate of one’s own choosing. A victim may need continuing moral support from one individual who is present while the church process deals with the accusation. This advocate may be a relative, friend, or someone suggested by the response coordination team. This advocate could speak for the victim, if necessary.

• To be assured that justice will be pursued. The victim needs to be told by the response coordination team, and shown by the processes of the church, that justice is being pursued through fact-finding, truth-telling, confrontation, and agreement that may include removal or temporary exclusion of the accused from office or adjudication of the complaint.

• To receive healing and reconciliation. In addition to specific forms of restitution mentioned above, the victim needs to receive a sense of healing and reconciliation with all concerned—the self, the family, the church and, ideally, the accused. The response coordination team can help bring this about using the church’s processes and resources. While the above are needs of the victim, one recognizes that all of these needs may also not be met through a reasonable handling of a specific case, but may only occur over a lengthier period of time. All of these needs, however, should be taken seriously and compassionately, and the rights of the victim respected.

B. The Needs of the Accused
The governing body or entity shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the primary responsibility of the committee on ministry (Book of Order, G-11.0501). Feelings of guilt, shame, anger, mistrust, lowered self-esteem, depression, unworthiness, and feelings of alienation from God, self, the religious community, and family are often experienced by the accused. In addition, there may be fear of job loss, incarceration, and indignation if an allegation is false.

When a person is found not guilty of charges of sexual misconduct, it is important for the governing body or entity to see that the decision is disseminated as widely as possible within their power, unless doing so would further injure the person accused.

1. Personal Care
Whether the allegations about the accused are eventually found to be true or not, the accused deserves to be treated with Christian kindness and respect. The response coordination team may suggest that the accused seek spiritual support or professional counseling. People in staff positions, such as presbytery executives or stated clerks, should not engage in personal counseling of the accused because of their potential involvement in disciplinary process.

2. Economic Security and Care for Family of Accused
When an allegation of sexual misconduct has been made against a minister, the economic security of the accused is directly threatened, along with reputation, career, and family relationships. Again, the committee on ministry can be of assistance. The response coordination team may alert the committee on ministry to the possible spiritual, emotional, and financial needs of the family of the accused and recommend expert resources.

C. The Needs of a Congregation in a Context of Sexual Misconduct
The governing body, employing entity, and response coordination team should be aware of the problems a congregation or employing entity may experience following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize the congregation or organization, damage morale, create serious internal problems, and even limit the trust a congregation may place in succeeding pastors. Efforts should be taken to recognize and identify the problems and heal any damage that may be done to the congregation or organization.
When there is sexual misconduct on the part of a minister, non-ordained staff, or volunteer in a particular congregation, a number of needs unique to that congregation will emerge since sexual misconduct impacts congregations in different ways. Therefore, these needs will not necessarily emerge in the same sequence in each situation. Depending on the parties involved in the sexual misconduct, some of the needs may not emerge. In any event, those managing the church’s response to the sexual misconduct will want to know that the following needs may emerge:

1. Pastoral Care
Members and staff of the congregation will need pastoral care. If it is the pastor who is involved in the sexual misconduct, care will need to be provided by another member of the ordained staff (if the church is a multiple-staff church) or by a trained interim pastor. If the pastor leaves as a result of sexual misconduct, in extreme cases a trained interim pastor or consultant in sexual misconduct may need to work with the congregation for an extended period of time.
If it is not a pastor who is involved in the sexual misconduct, then the pastor will provide the needed care for the congregation. The pastor, if not previously trained in this specialty area, will need to consult with denominational specialists who will advise him or her how to proceed and any anticipated problems.

2. Information About the Case
Members of the congregation will need opportunities both to receive and give information. If a case of sexual misconduct becomes a matter of public knowledge within a congregation and if a pastor has been found guilty of sexual misconduct, the interim pastor or consultant may hold appropriate meetings with individuals, small groups, or with the whole congregation. Such meetings should provide information about sexual misconduct in general, Presbyterian polity and our judicial process, and how others who may have been victimized may be heard and ministered to. If the offender is not the pastor, then the pastor may perform these functions. At such meetings, one may expect members to vent their feelings. An opportunity for this to happen should be provided. If this venting does not take place, then it may create serious problems for the future of the congregation, for future pastors, and for the governing body.’ Dynamics may differ somewhat in racial ethnic churches, but no empirical studies have yet demonstrated different dynamics.

3. Resource Persons
In light of the above needs, the following are resource persons whose services would be valuable to a congregation in the context of sexual misconduct: a trained interim pastor, a committee on ministry representative knowledgeable in polity and the effects of sexual misconduct in the church, a consultant or therapist with knowledge and experience in dealing with sexual misconduct, an attorney who can discuss legal aspects of a case, and an insurance agent who can advise the congregation about their exposure to liability or coverage.

It is the responsibility of each governing body to establish policy and its procedures governing cases of sexual misconduct in that jurisdiction. The PC(USA) policy and its procedures are intended to guide the development of governing body policy and procedures.
(check whichever applies to you)

_____ Teaching Elder
_____ Certified Christian Educator
_____ Commissioned Ruling Elder

I have read Behavioral Ethics in Ministry, a covenantal agreement within the Presbytery of New Covenant, Presbyterian Church (U.S.A.) and by my signature below, agree to abide by the standards therein.

Printed Name

Signature

Date of Signature

Return this form to:
Stated Clerk
Presbytery of New Covenant
1110 Lovett Blvd.
Houston, TX 77006
Boundary Issues Training

The following is the statement included in the Sexual Misconduct Policy of the Presbytery of New Covenant, adopted in June, 2011:

“The Presbytery of New Covenant requires all minister-members, commissioned ruling elders and certified Christian educators to participate in an educational event, sponsored by the Committee on Ministry, which outlines professional and ministerial boundaries, the General Assembly Sexual Misconduct Policy, and their own specific council or entity policy. This event is offered each year and is required every five years.”

The Committee on Ministry will schedule a 90 minute presentation based on the DVD “Sacred Trust” produced by the FaithTrust Institute in regional gatherings for the purpose of educating church professionals on appropriate professional and ministerial boundaries and the Sexual Misconduct policy of the Presbytery of New Covenant.

A Sacred Trust is a program of four training segments and a facilitator’s guide. The goals of the program are to:
Increase awareness of the need for healthy boundaries in the clergy-congregant or teacher-student relationship
Provide clergy, lay leaders and teachers with guidelines for appropriate boundaries and self-care
Illustrate strategies to sustain a safe, healthy church
Define boundaries and why they are important

The four training segments address:

- Part 1: Boundaries, Power and Vulnerability (22 minutes)
- Part 2: Dating, Friendships, Dual Relationships, Gifts (23 minutes)
- Part 3: The Pulpit, Transference, Hugging and Touch, Intimacy (22 minutes)
- Part 4: Personal Needs and Self-Care, Red Flags, Final Reflections (22 minutes)

The accompanying facilitator’s guide includes background information, discussion questions, interactive exercises and audience handouts.
Candidate Indebtedness Policy
Presbytery of New Covenant

When the Presbytery of New Covenant is the Presbytery of Care
Liaisons shall discuss with inquirers the possibility of meeting with a financial planner/counselor during the inquiry year, in order to assess net worth, and to make a plan for financing the cost of seminary; or of participating, during the inquiry year, in a "Fiscal Fitness" workshop being sponsored by the Board of Pensions of the PC(USA), with the presbytery assisting in securing funds to cover the travel and accommodations costs of that workshop.
The Committee will make available to inquirers persons who can counsel with the inquirer regarding the inquirer's level of indebtedness vis a vis prospective salary that can be expected based on the current median income for the denomination reported by the Board of Pensions, and based on the minimum effective salary established by the Presbytery.
The Committee on Preparation for Ministry will encourage each inquirer and candidate to use his or her available assets to pay for the cost of seminary tuition and room and board rather than incurring indebtedness. If indebtedness cannot be avoided, the Committee on Preparation for Ministry may counsel with the inquirer or candidate concerning the level at which this debt increases as well as the assets that may be made liquid to assist with seminary debt repayment.
In cooperation with the Financial Aid for Studies Office of the Presbyterian Church (USA) and PC (USA) seminaries, the Committee on Preparation for Ministry will assist each candidate or inquirer annually to determine what options exist for pursuing grants and interest free loans and funding.
The Committee on Preparation for Ministry will be an advocate with the congregation of which the candidate is a member, and with other congregations of the presbytery as appropriate, in order to generate financial support for the candidate.

When the Presbytery of New Covenant is the Presbytery of Call
Any minister who is serving a first call following graduation from seminary and who comes with any educational indebtedness may be advised to attend a financial planning workshop such as a Fiscal Fitness workshop sponsored by the Board of Pensions. The costs of the registration fee, accommodation, and travel for such a workshop will be considered legitimate reimbursable expenses from study leave allowance.
The Committee on Ministry may encourage calling congregations to utilize further educational debt reduction as a point in negotiating salary with a prospective pastor who is a recent seminary graduate.

Adopted: CPM 3/24/07; COM 4/3/07; Presbytery 5/15/07

Revised 12/2013
Guidelines for Church Professional Evaluations
November 5, 2007

Among its many responsibilities, the Session of each local congregation is tasked to provide for the annual review of its personnel (G-10.102n). This includes an annual review of the pastor/s and a review regarding the adequacy of the compensation for the pastor/s (G-7.0203a). This task may be completed by the session acting as a committee of the whole; or, the responsibility may be charged to a personnel committee or Ministry Team that will report its work to the session. Our Committee is grateful for the responses to our email questionnaire and based on the responses we offer the following to our committee for consideration.

One response put the evaluation process for the pastor/s in perspective with these words, "Good evaluations start with good job descriptions and goals. Pastors/Staff start out with job descriptions when they are hired, but these need to be updated each year, as necessary, in the evaluation process. There also need to be goals established to guide the pastor(s)/staff person so that the most important things can get the highest priority of his/her time and effort, and these change over time and need to be updated in the evaluation process also.

The evaluation process needs to be non-adversarial. We are out to help the pastor(s) I staff person succeed, not to blame him/her for the problems in the church. It needs to be an open forum where all issues can be put on the table.

Adequacy of Compensation
Each year the session of the church is required to review the adequacy of compensation for the pastor. This review is to take into consideration the realistic cost of living for any given community.

The Purpose of Evaluation
The purpose of a performance evaluation is not to survey the congregation for its opinions and feelings. No church is unanimous in its support for or dislike of any staff member or pastor. In every church there is a diversity of opinion which reflects the diversity of expectations of each member of the congregation. The purposes of a performance evaluation (for a staff member or pastor) are:
- to establish dialogue between the employee, supervisor and a committee;
- to serve the work-related need for feedback for both the supervisor and employees;
- to demonstrate accountability of supervisor to employee and vice versa;
- to build trust and teamwork;
- to properly recognize contributions of each member of the church staff;
- to provide a written record of work;
- to provide an opportunity to learn goals/ambitions/issues/expectations that were not previously articulated.

The review discussion may involve clarifying expectations, review of work progress and
constructive feedback. Within the context of a personnel review, all feedback should be
1. descriptive (describe the behavior and not the person, and remain nonjudgmental in
time)
specific (focused on a specific action or event that is identifiable and not based on
hearsay, and avoids a generalization or meaningless expressions)
directed toward behavior the employee can change,
is encouraged rather than imposed, and
uses feedback techniques to confirm that the message was understood.

To be successful, the employee must understand:
how she/he is doing in her/his work;
what needs to be changed, improved and maintained;
opportunities that exist to help improvement;
what will be used to measure and evaluate future work performance.

**Use of Evaluation Tools**
If you choose to use forms as part of your review, they should:
be given to a limited number of persons; limiting circulation to those who work closely
with the pastor or employee. It is rarely beneficial to survey the entire congregation in
personnel matters.
be signed by the person filling them out. The forms can be collated and summarized and
presented to the person being reviewed, but it is important that those giving the feedback
be identified, so that follow-up can be done. Anonymous feedback should not be
considered or shared.
be shared in person with the chosen review team.

**Use of Objective Tools**
Any evaluation should include the use of tools that evaluate objective measurable
information; (the number of new members received within the past year, changes in
worship attendance or membership, the number of baptisms, confirmations).
Congregations have used a variety of forms to evaluate the performance of pastor and
personnel. Some of these documents are used for the pastor or employee for the purpose
of self evaluation, while others are prepared for a review that is performed by others.
Some churches formulate no more than four "SMART" objectives. These objectives may
be defined as Specific, Measurable, Attainable, Realistic and Timely (or, as another defined
Stretch, Measurable, Achievable, Results-oriented, and Timely). We include some sample
questions gleaned for the responses we received.

Sample Questions for Staff Review (To be completed by staff person)

Based on my present position description, I have the following staff responsibilities and
duties:
The following is my assessment of my strengths and weaknesses in relation to my staff responsibilities and duties:

I would offer the following suggestions for the improvement of staff functions:

What questions do you have about what's expected of you on the job? Are there areas that are unclear?

What is currently satisfying about your work?

What do you consider to be your most important accomplishment(s) in the past 12 months? What positive contributions did you bring to this position during the past year?

What new responsibilities did you take on during the past year? Please discuss what you learned from the experience. Will you continue to take on these responsibilities? If not, discuss how you think these responsibilities should be handled.

What is currently frustrating about your work? What elements of your overall work assignment would you change, if you could?

What are you excited/passionate about regarding your work for the coming year?

In what areas do you need or want to make improvements over the next year?
What do you want to accomplish/eliminate/improve, in order to maximize your potential? What steps can you take to address these needs?

Is there any training you think you need to be more effective?

What are your major goals for the coming year?

How can we (staff supervisors/personnel committee) help you get this done? What can your supervisor or other members of the staff do to help you improve?

What barriers do you regularly encounter that prevent you from doing your best work? What suggestions do you have for minimizing or removing those barriers?

What changes in salary/compensation would you make, if that were delegated to you?

What ideas do you have to improve office conditions, relationships or operations?

Thinking of the past year, what significant accomplishments come to mind related to church office staff and Minishy?
Please note any additional items you believe should be addressed during your review.

Discuss or comment on any aspect of your job that you would like the personnel committee to be aware of, or problems that you would like help with.

(To be completed by supervisor)

What is this church doing in his/her work area that is helped this church flourish?

What else could she/he do in her/his work to be more helpful?

What would you like to see this person spend more time on?

4. What would you like to see this person spend less time on?

**Use of Subjective Tools**

Sessions will also necessarily deal with the subjective information when measuring the performance of their pastor/s. Some of the subjective expectations of the pastor can be measured by using the "Revised Skills List" prepared by the Church Leadership Connection that is used with the preparation of Church Information Form (CIF) and Personal Information Forms. (PIF) This skills list can be found through the website of the Presbyterian Church (USA).

We offer the following tool taken from the PC(USA) website for your consideration. The tool can be adapted to each job description by taking out questions that are not applicable (e.g. example you wouldn't have Rural Ministry category for an Urban church).

I . doesn't meet expectations
meets minimum expectations
meets expectations
exceeds expectations

**Church Leadership Connection Revised Skills List With Definitions.**

1 2 3 4 Administrative Leadership
Overseeing the delivery of planned activities or services. Encouraging and enabling volunteers and/or professional staff to accomplish their duties, achieve their goals, and develop their personal and professional gifts in response to God's call upon their lives. Evaluating the effectiveness of the programs.

1 2 3 4 Adult Ministry
Providing specialized knowledge of resources and programming that meets the needs of adults.

1 2 3 4 Budget Preparation
Working from a defined project or operational plan, developing an estimate of the financial resources required that enables the effective management of the project or operation with the constraints of the funds available.

1 2 3 4 Building Renovation/Property Development
Planning, budgeting, staffing, gaining acceptance for, and implementing significant renovation or real estate development projects.

1 2 3 4 Children's Ministry
Providing specialized knowledge of resources and programming which meets the needs of Children and their families.

1 2 3 4 Choir Directing
Planning and directing choirs and ensembles. (Adult, youth, children, handbell and praise band) with a sensitivity and concern for individuals and the church. Training choirs and ensembles and selecting appropriate music.

1 2 3 4 Communication (Written/Oral)
Expressing ideas, beliefs, and feelings in individual and group situations; adjusting language or terminology to intended audience and creating an enthusiastic response.

1 2 3 4 Community Ministries
Working directly with local community groups to establish programs responsive to local needs. Supporting a community or group by enabling the local leadership to emerge, flourish, and accomplish its own goals.

1 2 3 4 Community Service and Leadership
Leading in civic, interfaith activities related to issues impacting the community and the world.

*Revised 12/2013*
Conflict Management/Mediation Skills
Negotiating or assisting in the constructive resolution of differences, bringing individuals, groups, or congregations together to identify interests, reframe issues, and work collaboratively seeking resolutions to differences.

Congregational Communication
Developing and monitoring the communication needs of the congregation and satisfying those information needs using a variety of media within appropriate budgetary and timing criteria.

Congregational Fellowship
Helping members and groups come together, know one another, have the opportunity to love and support one another, in response to God's call upon their lives.

Congregational Home Visitation
Planning for and participating in the visitation of members, prospective members, and members with special needs.

Congregational Redevelopment/Transformation
Working with the leadership, members and the community to transform the ministry of the congregation. Transformation is a redirection of the energies of the entire congregation to meet the new realities of the members and the community.

Corporate Worship & Administration of Sacraments
Ordering worship and the administration of the sacraments in fresh and creative ways consistent with the Reformed Tradition.

Counseling
Helping both members and others to move toward spiritual maturity and increased comfort in a time of stress by listening, making appropriate responses, and, when needed, making referrals.

Cultural Proficiency/Cross-cultural Collaboration
Working across cultural and economic lines valuing all colleagues' views, and fostering joint decision making to solve problems by openly sharing information, building equity in team roles/relationships.

Curriculum Building
Developing a program of educational experiences that serves as the basis for the theological and biblical development of the members of the church/organization. The ability to adapt, plan and write curriculum for various age groups.

Defining Program Needs
Analyzing the educational or other programmatic needs of an organization or group of individuals.
1 2 3 4 Development of New Educational Experiences
Creating, evaluating, and refining new educational experiences based upon a needs analysis of the church/organization.

1 2 3 4 Ecumenical and Interfaith Activities
Working with other religious groups and their leaders to accomplish a common goal that fosters mutual understanding.

1 2 3 4 Evaluation of Program and Staff
Assessing specific programs and/or staff; encouraging and facilitating an environment of accountability, recognition, openness, and constructive feedback.

1 2 3 4 Evangelism
Leading persons to share faith in Christ as a personal savior and encouraging their identification with, and participation in the church and community.

1 2 3 4 Facility Management
Organizing and overseeing the maintenance of a physical property or building.

1 2 3 4 Family Ministry
Providing specialized knowledge of resources and programming that meets the needs of families.

1 2 3 4 Financial Management
Guiding and monitoring the investment, expenditure, or allocation of church or organization funds so the group's financial objectives are achieved.

1 2 3 4 Fund-Raising
Developing methods and programs to finance the work of a church or organization through donations and contributions from individuals and organizations.

1 2 3 4 Governing Body Ministry
Working with presbytery, synod and general assembly committees in shaping and implementing their ministries.

1 2 3 4 Group Process Facilitation
Guiding the process in a way that enables a group to define their goals, needs, concerns, etc., and to combine their gifts to achieve the desired needs.

1 2 3 4 Hospital and Emergency Visitation
Visiting persons in crisis to offer spiritual support and pastoral presence.

1 2 3 4 Information Technology
Utilizing modern computer and telecommunications facilities, programs, and resources to accomplish functions on a cost-effective basis.
1 2 3 4 Instrumental Music
Ability to play a variety of musical instruments for worship services, (e.g. organ, piano, guitar, woodwind, horn, other).

1 2 3 4 Involvement in Mission beyond the Local Community
Identifying specific projects or programs that enable persons and/or groups to supp011, study, and participate in the church's worldwide mission.

1 2 3 4 Leadership Development
Recognizing and calling forth potential of persons as leaders of the Church's ministry and providing opp011unities for their training, development, and growth.

1 2 3 4 Leadership of Staff/Volunteers
Working with staff and volunteers to develop a vision for the church's/organization's future by creating a climate of involvement and enthusiasm.

1 2 3 4 Leading Music Ministry
Providing leadership for the church's music program with a sensitivity and concern for individuals and the church. Participating in worship planning with staff. A demonstrated knowledge of the theology and practice of Presbyterian worship and the music appropriate to enhance this tradition.

1 2 3 4 Legal/Tax Matters
Knowledge of and experience with current civil law and IRS regulations as they apply to church/non-profit context.

1 2 3 4 Management of Building Usage
Overseeing the scheduling and application of building resources to meet the needs of users. Developing plans for expansion, remodeling, or additional furnishings if needed.

1 2 3 4 Management of Equipment Resources
Defining needs, purchasing, and overseeing the use and maintenance of equipment.

1 2 3 4 New Church Development
Working with the presbytery and others to develop a new and viable church that fosters a people of faith who minister to the community and world.

1 2 3 4 Office Management
Overseeing the ongoing work of an office staff to meet schedules, budgets, and to ensure efficient operations.

1 2 3 4 Older Adult Ministry Providing specialized knowledge of resources and programming that meets the needs of older adults.

1 2 3 4 Organization/Administration

Revised 12/2013
Ability to manage data, events, projects with appropriate attention to detail and meet deadlines.

I 2 3 4 Organizational Leadership and Development
Identifying strengths and weaknesses in an organization's structure, culture, processes, capabilities. Developing a strategic plan to increase effectiveness. Working with staff or volunteers to implement systems that result in improvements in quality, timeliness, or efficiency of operations.

I 2 3 4 PCUSA Polity/Constitutional Knowledge
Understanding and appreciating Presbyterian Form of Government. Experience in applying to congregational and middle governing body contexts.

I 2 3 4 Parliamentary Experise
Understanding and appreciating parliamentary procedures, and Roberts Rules of Order. Experience in applying to congregational and middle governing body contexts.

I 2 3 4 Pastoral Care
Providing support to members and constituents as they wrestle with the events of their lives.

I 2 3 4 Preaching
Interpreting the biblical text to the contemporary situation; bringing it to bear in the congregation's life and work.

I 2 3 4 Problem Solving/Decision Making
Systematically breaking down problems or opportunities into components by identifying relevant issues, fact-finding, and recognizing connections. Generating options, evaluating them and selecting the "best" one for implementation.

I 2 3 4 Project Management
Developing a workable plan for accomplishing a specific objective. Monitoring and facilitating progress in implementing the plan. Modifying the project objectives and resource needs as the plan unfolds.

I 2 3 4 Rural Ministy
Providing pastoral leadership to congregations located in isolated or sparsely populated areas. Appreciation for the natural environment and rural life, ability to cope with isolation, willingness to travel significant distances, relational leadership style, strong people skills.

I 2 3 4 Scholarship/Publishing
Writing and publishing in one's field of expertise for the church and the academy.
Paiicipating in guild meetings and activities. Setting standards of academic excellence.

I 2 3 4 Small Membership Church
Providing pastoral leadership to congregations with fewer than 100 active paiicipants. Demonstrates relational leadership style, flexibility, strong people skills. Enjoys visitation and fellowship opp01iunities.

I 2 3 4 Spiritual Development
Providing personal spiritual care, resources, guidance, and leadership for persons seeking to deepen their faith in Jesus Christ.

I 2 3 4 Staffing/Human Resources
Identifying the skills, knowledge, and attitudes needed to accomplish the functions of a church/organization and acting to identify and recruit persons for particular positions.

I 2 3 4 Stewardship and Commitment Programs
Challenging members to develop a lifestyle that demonstrates responsible stewardship and motivating them to work and contribute their resources to the work of the Church.

I 2 3 4 Strategic Planning
Working with the Session or organization to develop directional goals and activities that shape the future and relate to the church's/organization's fundamental decisions.

I 2 3 4 Teaching
Providing instruction and/or educational experiences that increase theological and biblical awareness, skill and motivation to continue learning.

I 2 3 4 Training Volunteers
Delivering specialized training that suits the skills and knowledge needs, constraints, and sensitivities of non-paid workers in the church/organization.

I 2 3 4 Transitional/Interim Leadership
Has special training and skills to assist church organizations or governing bodies in developmental and process tasks during the time between leaders.

I 2 3 4 Urban Ministry
Providing pastoral leadership to congregations located within urban/inner city areas. Skills include community assessment skills, understanding congregations as systems, community organizing and development skills, accessing resources, and sensitivity to cross-cultural environments.

Revised 12/2013
I 2 3 4 Youth Ministry
Providing specialized knowledge of resources and programming which meets the needs of youth and their families.

I 2 3 4 Young Adult Ministry
Providing specialized knowledge of resources and programming that meets the needs of young adults.
GUIDELINES FOR LABORING INSIDE AND OUTSIDE THE BOUNDS OF THE PRESBYTERY OF NEW COVENANT

The presbytery may grant a minister permission to engage in work which is outside its geographic bounds or which is not under its jurisdiction, but no presbytery shall permit a teaching elder to engage in work which is within the geographic bounds of another presbytery without consent of that presbytery.  *Book of Order 2009-2011*, (G-11.0401)

INSIDE

A minister member of another presbytery seeking to labor within the bounds of the Presbytery of New Covenant must submit a request to the Committee on Ministry through the stated clerk of the presbytery or the staff associate for COM.  If the minister is in the process of accepting a call to the Presbytery of New Covenant, he/she *may not* move onto the field until a sustained examination is reported to COM.  After this occurs, responsibility to grant permission to labor within the bounds before COM acts on the transfer of membership is at the discretion of the chair of COM.  [*This portion was added by action of COM on February 1, 2011.*]

OUTSIDE

The above citation from the *Book of Order* has led to the convention of ministers seeking permission of their presbyteries to conduct or participate in one-time events outside the bounds of their presbytery (e.g., weddings, funerals, baptisms, etc.), and likewise of the presbytery in which the event is scheduled to labor within their bounds.  The question has been raised, however, if this permission-seeking custom is required, or necessary.  After somewhat extensive inquiry, particularly through the *Annotated Book of Order*, it is clear that this portion of the Constitution was written to address an on-going work in which a minister may seek to participate.  The focus of this portion of the Constitution is not for one-time occasions.  Therefore, the Committee on Ministry of the Presbytery of New Covenant will cease to require this custom of permission seeking for one-time events.  In other words, ministers who are invited to participate in ministerial functions outside the bounds of the Presbytery of New Covenant are free to do so, provided

the function is a one-time event,
the function does not violate the *Book of Order*, and
the minister inquires of the presbytery’s Stated Clerk in which the event is scheduled if it is required to seek permission to labor within their bounds.

Approved by COM: September, 2007 and 2011
GUIDELINES FOR PARTICULAR BENEFITS
FOR TEACHING ELDERS
AND CERTIFIED CHRISTIAN EDUCATORS
COMMITTEE ON MINISTRY
THE PRESBYTERY OF NEW COVENANT

MEDICAL REIMBURSEMENT (Cafeteria 125 plans)
Because the Major Medical Plan of the Board of Pensions does not fully reimburse a minister/educator for medical expenses, many churches have established a medical reimbursement fund upon which the professionals and their families may draw each year. (Referred to as a “Cafeteria 125 fund,” some IRS rules apply.) If a church wishes to follow this practice, the amount of the fund shall be established annually, as a part of the annual compensation review. The fund shall be used only for the same type of deductibles which are covered by the Major Medical Plan of the Board of Pensions and other qualified medical and child care uses defined by IRS rules.

MATERNITY-PATERNITY LEAVE
In addition to other benefits, a session is encouraged to consider the inclusion of maternity and/or paternity leave in their personnel policies for all staff. Churches can consult the Presbytery of New Covenant Personnel Policies if they care to see a sample policy in this regard.

SICK LEAVE
The congregation shall provide at least 12 days of sick leave annually which can be accumulated up to 90 days total. Ordinarily, earned but not used sick leave is forfeited at employment termination without compensation, unless the termination is caused by illness. In the latter case the session and congregation are encouraged to work with the minister and Board of Pensions to accommodate the criteria for disability status.

DISABILITY BENEFITS
If a minister/educator remains disabled by illness or injury after exhausting all accumulated paid sick leave benefits, the minister/educator will also be entitled to the following:
1. A pastor is eligible for disability benefits as a participating member of the Benefits Plan of the Presbyterian Church (USA). Disability benefits commence after 90 days of disability. See www.pensions.org. Disability benefits (Board of Pensions and Social Security together) equal 60% of the pastor/educator's effective salary on the date disability began.
2. Churches are responsible for the minister/educator's compensation for the first 90 days of disability. This should include pay for unused sick leave.
3. Refer to the state’s disability statutes to ensure compliance.
4. For current information on disability benefits, contact the Board of Pensions area representative.

TRAVEL AND AUTO COSTS
A minister/educator's work includes much travel for hospital and home visitations, as well as travel for governing body responsibilities. These travel costs shall be reimbursed as part of the terms of the Call to the pastor. Auto expenses are not to be added to the W-2 form if the reimbursement is done in accordance with an accountable reimbursement plan, but each minister must account to the church for travel expenses.
Auto expenses are constantly increasing and such reimbursements should reflect this. It is recommended that the current I.R.S. mileage rate be established as the amount reimbursed. Reimbursement in excess of the I.R.S. mileage rate, must be added to the pastor’s W-2 as additional compensation.
Travel expenses, Continuing Education Expenses and Professional expenses may be combined into the same line item in the church’s budget or as separate line items.

VACATION

Revised 12/2013
A vacation with pay is provided for all minister/educators. It is a necessary time of rest, refreshment, and relaxation for health and work performance. For contract ministers and certified educators, vacation should be prorated in the first calendar year of service, as well as the last year. For installed ministers, vacation is banked at the start-up of the ministry for use at times agreed upon by the minister and session. Vacation is prorated for the last year of service. It is the responsibility of the Personnel Committee and the minister/educator to see that vacation time is used annually in order to have an effective ministry. Vacation is to be kept separate from study leave, attendance at conferences, or weekly days off and sabbatical leave. Ministers/educators are encouraged to take vacation in a large enough block of time (at least one week) for the refreshment which is necessary for effective renewal. Ministers/educators in The Presbytery of New Covenant shall have as part of their Call at least four weeks of vacation. This is to be defined as twenty-eight (28) calendar days, including their normal days off during the vacation period and no more than 4 Sundays. The church shall be financially responsible for coverage of all pastoral functions including preaching. The Presbytery encourages that up to but no more than 10 days of vacation time be rolled from one year into the next calendar year. The annual refreshment from vacation comes only if the minister or educator takes the vacation regularly. Excessive accumulation of vacation time does not provide for that regular refreshment. Unused vacation benefits are payable in full to the date of the dissolution of the call. It sometimes happens that churches, no matter how much they may regret it, are only able to compensate their pastors at the minimum terms of call. In such cases, they may wish to acknowledge that and show their appreciation by offering an additional Sunday or two away from the pulpit, or additional days away for study or spiritual reflection, which are above and beyond professional development or vacation time.

**WEEKLY TIME OFF**

1. Ministers/educators are expected to take at least one full, uninterrupted day off each week.  
2. When there has been an unusually heavy week, ministers/educators are encouraged to take an extra day off during the next week to compensate. This is not considered vacation day.  
3. It is the responsibility of the minister/educator and personnel committee/team of session to communicate clearly about this kind of arrangement.  
4. The Committee on Ministry of the presbytery considers a normal pastoral week to be 40-50 hours.

**HOLIDAYS**

1. The following are recommended as paid holidays:  
   New Year's Day  
   Martin Luther King, Jr. Birthday  
   President's Day  
   Easter Monday  
   Memorial Day  
   Independence Day  
   Labor Day  
   Thanksgiving Day and the following Friday  
   Christmas Day and the day after  
2. If a minister or educator works on a designated holiday, another day shall be recognized as a day off.  
3. When a holiday falls on a Saturday or Sunday, it shall be observed as a holiday on the nearest Friday or Monday respectively.  
4. When a holiday occurs on a minister/educator’s day off, it may be observed either the day before or the day following.
**PULPIT SUPPLY FEE**
1. The church shall establish an adequate budget reserve to cover the costs of a substitute for the pastor when required during periods of vacation, study leave, and other absences.

2. A guest preacher shall be reimbursed for travel expenses at the current IRS rate, in addition to a minimum honorarium of $150.00 for one service, $200 for two.

**FEES FOR BAPTISM, WEDDINGS, FUNERALS/MEMORIAL SERVICES AND COUNSELING**
Pastors shall not expect any compensation from church members for performing baptisms, weddings, funerals or memorials, or pastoral counseling. When received, however, this compensation must be reported as income for tax purposes.

**SAVINGS PLANS AND ANNUITIES**
The local church and minister/educator may wish to enter into some type of arrangement whereby money is withheld from the pastor/educator’s salary and placed into a tax deferred savings plan. There are various tax-sheltered plans and annuities which are available for such purposes. The Board of Pensions has established a 403b with Fidelity. Another plan has been designated by the Internal Revenue Service as a "Tax-sheltered Annuity Program for Employees of Public Schools and Certain Tax-exempt Organizations." Yet another alternative is a “Rabbi Trust.” Ministers are encouraged to consult with tax and investment professionals. Tax code provisions of any such plan must be closely followed by the Session and the minister/educator.

**WORKER’S COMPENSATION**
Consult state regulations regarding requirements in this regard.

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**GUIDELINES FOR EQUITY ALLOWANCES**
**PROPOSED: TO CHURCHES AND MINISTERS INTERESTED IN THIS OPTION OF AN ADDITIONAL BENEFIT:**
Home equity is not a reality for many ministers who have spent their careers living in church manses, unless a minister’s Terms of Call includes an Equity Allowance. These Guidelines provide one approach for a minister living in manse will contribute toward sufficient resources whereby the minister may be able to own a home (not necessarily in this area) after 40 years of service.

Here follows some guidelines that are intended to assist churches and ministers to incorporate this option for Terms of Call:

1. It is the responsibility of the particular church to ensure that the terms of call support the minister in providing for retirement home ownership. Although the presbytery compensation policy sets the minimum effective salary for ministers, this responsibility extends to ministers whose effective salary exceeds the minimum required by presbytery policy.

2. In most cases, this requirement is satisfied either by: (a) providing a housing allowance so the minister can purchase a home in which to live during his or her current call; or (b) by paying an equity allowance to a minister who is living in a manse or renting a home. The minimum equity allowance should be at least the amount specified in the presbytery compensation policy, but it may be larger. Any equity allowance is included as part of the minister’s effective salary.

3. In some cases, the minister may have an existing long term plan for retirement home ownership other than one of the means included in paragraph 2, above. The terms of call should be tailored to support such an alternative plan in a way that does not disadvantage the minister financially. The Committee on Ministry is available to assist in this process.

**How to pay an equity allowance.** In general, the equity allowance should go into a tax-advantaged investment account for the benefit of the minister. The Presbytery of New Covenant cannot provide specific advice on how to set up such accounts, but can suggest alternatives that churches may wish to consider. The most common alternatives are:

1. Establish a 403(b)(9) account. This account functions much like a 401(k) account, but is designed specifically for churches. The minister owns the account, and either owner or the church can make contributions to it. The tax-free contributions remain and grow free of tax in the account until
withdrawn. Like a 401(k) account, there are rules governing the timing and minimum size of withdrawals and penalties apply if the rules are not observed. The Board of Pensions is a good source of information for setting up such an account.

2. A church may set up an investment account in its name, but for the benefit of the minister. Contributions are made to this account and, as long as the church remains the owner, are not taxable. The account can be retained by the church after a minister leaves to accept a new call, or it can be transferred tax-free to a church to which the minister has moved. The account can be transferred to the minister at any time without penalty for early withdrawal, but the full amount in the account is taxed at that time. The Presbyterian Foundation can explain in more detail how these accounts operate. Note that in either of the above options, the equity allowance must be reported to the Board of Pensions as part of the effective salary, and so the Board of Pensions contribution must be paid on them. Starting in 2008, however, matching contributions to a 403(b)(9) plan were no longer included in effective salary.

3. An established calculation for an equitable contribution toward the equity allowance is for the church to (a) place funds in a separate fund (deferred equity allowance, 403b, etc.) an amount of 1/40th of the “median house cost” or (b) pay the minister additional salary if the minister has a long term housing plan. The “median house cost” is established to be latest quarterly reported US median sales price of existing single-family homes for metropolitan areas as calculated by the National Association of Realtors. This information is available at http://www.realtor.org/research/research/metroprice.

OR...

3. The pastor and the Session are encouraged to arrange as an increase to the pay (if one is not already established) a tax-sheltered annuity into which at least $2,000 (or 10 percent of cash salary) can be deposited annually to provide equity toward housing costs upon retirement. (This is especially critical if your pastor is within fifteen years of retirement.) This tax-deferred compensation must be included in calculating benefits due to the Board of Pensions (PCUSA).

Approved by COM 11/3/09
Reimbursement and Honorarium for Pulpit Supply: $150 for one worship service; $200 for two worship services

Mileage reimbursement for those providing Pulpit Supply as well as for those COM appointed Moderators of Session is also recommended, at the IRS mileage rate.

The IRS rate for business mileage for 2014 is 56.5 cents.
Find more, including rates for medical/moving and charitable miles at:
http://www.irs.gov/newsroom/article/0,,id=240903,00.html

Contact Sharon Darden, Coordinator for Committee on Ministry, for a list of ministers available to preach sdarden@pbyofnewcovenant.org, or 713/526-2585 or 1/800-444-1278, extension 204.
Continuing minister members in the Presbytery of New Covenant include the following:

Validated
- installed or temporary pastors, or
- ministers engaged in ministries beyond a local congregation
- member-at-large
- honorably retired (G-2.0503)

Validated Members (G-2.0503)
Validated members are 1. teaching elders who are actively engaged in ministry as installed or temporary pastors or 2. teaching elders engaged in ministries beyond the congregation. Types of validated ministry include, but may not be limited to:

Installed Pastors
- pastor
- associate pastor
- co-pastor
- designated pastor
- designated associate pastor

Temporary Pastors
- interim pastor
- stated supply pastor
- temporary supply pastor
- organizing pastor

Ministries beyond a local congregation
- hospital/hospice chaplain
- ministerial director of a non-profit organization
- presbytery, synod or general assembly staff
- college, university or theological seminary faculty, chaplains or staff
- missionary

Member-at-Large

Membership Rolls Maintained by the Stated Clerk (G-3.0104)
Validated members
Members-at-large
Honorably retired
Certified Christian Educators within the bounds of the presbytery
Persons who have been deleted from the other rolls

Annual Review of Members
The Committee on Ministry shall review annually the membership rolls and request reports from all ministers not serving in congregational settings.

The calendar for the Presbytery of New Covenant follows:

- Annual report reminder sent to minister members: December 1
- Annual report due back from minister members: February 1
- Review of annual reports by COM (Care of Church Professionals): February & March
- Follow-up conversations, if necessary: April & May
- Final report made to the presbytery: Summer
MINISTER MEMBERS-AT-LARGE
THE PRESBYTERY OF NEW COVENANT ADOPTED POLICY

Continuing minister-members of the Presbytery of New Covenant include the following: 1. validated: a. installed or temporary pastors; b. ministers engaged in ministries beyond the congregation; 2. member-at-large; 3. honorably retired (G- 2.0503) 2011

A minister-at-large is addressed in the Book of Order in G-2.0503b.

In the Presbytery of New Covenant a Teaching Elder/Teaching Elder may be considered for minister-at-large status if there has not been an intentional abandonment of the exercise of ministry. This minister, for a number of reasons, no longer may be engaged in a ministry that complies with all the criteria in G-2.0503a. These reasons may include, but not be limited to:
geographic location without a call;
resignation from a call within the presbytery without moving to another;
non-ministerial employment, but with intention to participate actively in the life and ministry of the presbytery, including that of a congregation.

The status of member-at-large must be requested by the minister and is considered by the Committee on Ministry (COM) on behalf of the presbytery. If granted, it is reviewed annually through the Annual Report required of all non-parish ministers by COM.

If a minister requests transfer into the presbytery as a member-at-large, a current Personal Information Form and Statement of Faith are required, before the way is clear to meet with the Examinations sub-committee of COM.

A member-at-large shall comply with as many of the criteria in G-2.0503a as possible and shall be encouraged to participate in the life of a congregation as a Parish Associate. The Parish Associate Covenant must be approved by COM and shall be reviewed annually by COM through the Administration Subcommittee.

When the pastoral relationship between a minister-member and a congregation/session is dissolved, but the minister remains a member of the Presbytery of New Covenant without a call or contract, that minister becomes a member-at-large. [This paragraph added by action of COM in February, 2011.]

First Reading: May, 2007
Second Reading & Action: May, 2008
Presented to the Presbytery for Information: May, 2008 Amended: February, 2011
Ministers from Other Denominations (G-2.0505)

Ministers from other denominations may only serve Presbyterian Church (U.S.A.) churches at the discretion of the presbytery and under certain circumstances.

A. Only PC(USA) ministers and Formula Partner ministers (Reformed Church in America, Evangelical Lutheran Church in America, and the United Church of Christ) may serve as installed pastors of PC(USA) congregations. This includes the positions of pastor, associate pastor, co-pastor, designated and designated associate pastor.

B. Ministers of other denominations may serve in temporary positions such as Sunday-to-Sunday supply, as stated supply, or interim pastor.

C. Presbyteries have no obligation to allow other denomination ministers (including those of churches in full communion or in correspondence with the PC (USA)) to serve their churches. Thorough examination and reference checking is essential.

D. Ministers of other denominations who wish to become PC(USA) ministers must meet the Book of Order requirements in G-2.0505. Any waiver of those requirements is in "extraordinary circumstances" and can be made only by the calling presbytery with a 3/4 vote. Ministers of other Reformed churches ordained for five or more years only need a 2/3 vote.

Transfer of Membership to PC(USA)

A. In order to become a PC(USA) minister

In order to become a PC(USA) minister, a minister of another denomination (including Formula Partners) must:
- Be an ordained minister
- Have a Baccalaureate degree from an accredited college or university and a Theological degree from an institution acceptable to the presbytery of call
- Pass PC(USA) standard ordination exams
- Have a presbytery’s approval to become a member, once the minister has a call

At this point they may enter a personal information form online in Church Leadership Connection for referral.

We cannot accept ministers of other denominations who have not passed PC(USA) ordination exams since only the presbytery of call gives waivers from the Book of Order requirements. They will be required to provide attestation of "good standing" from an authorized official of his or her present governing body. Our office will request, on behalf of the presbyteries, the required "good standing" letter.
B. To complete the transfer they must:

- Have a call to appropriate work in the PC(USA)
- Be examined and approved by the presbytery of call (usually by the committee on ministry)
- They will be examined on their Christian faith, in theology, and in the system of government of this church, and at the discretion of the presbytery in other subjects
- Answer the ordination questions in the affirmative
- Furnish evidence that they have been officially removed from the roll of the other Denomination

C. Waiver of requirements (see G-2.0610)

The presbytery shall not waive any of the foregoing requirements except in extraordinary cases. It shall make an exception only by three-fourths vote of the members of the presbytery present.

Ministers of other Reformed denominations (such as Reformed Church in America or United Church of Christ) may be exempted from taking standard ordination exams if they have been ordained for five or more years and if the presbytery approves by a two-thirds vote as above.
Parish Associates in the Presbytery of New Covenant

Parish Associates are teaching elders who relate to local congregations in helpful but limited capacities. The Parish Associate relationship is a way for teaching elders of the presbytery, either retired, a member at large, or engaged in non-parish work, to exercise their pastoral calling.

The Parish Associate is nominated by the pastor. The relationship is formalized by the session, is reviewed and endorsed by the Committee on Ministry, and is reviewed annually thereafter. Upon the dissolution of the pastor-congregation relationship, so shall the Parish Associate relationship be dissolved.

The Parish Associate serves under the supervision of the pastor on an “as needed, as available” basis, “with or without remuneration”. Parish Associates offer to congregations their gifts and commitments as a complement to the pastoral services provided by pastors and associate pastors.

The Parish Associate may receive (or not) reimbursement for expenses incurred and/or remuneration commensurate with the type and number of services he/she is able to provide. If a session desires to retain a retired minister or a minister in a validated position to perform regular pastoral services, it should utilize a different form of pastoral relationships enumerated in Book of Order.

There shall be no restriction on the number of Parish Associates a congregation may have. The Committee on Ministry will consider each Parish Associate relationship individually.

Former Parish Associates may remain within the fellowship of the congregations they have served as Parish Associates, but in doing so they will abide by the guidelines for ministerial conduct approved by the Committee on Ministry and the Presbytery of New Covenant.

The Committee on Ministry shall amend its guidelines and practices to reflect this policy.

8. Any proposed Parish Associate covenant with remuneration, or renewal of such a covenant, must be submitted at least 30 days prior to its effective date. [Added by COM, May 2011]

9. Prior to approval of any proposed Parish Associate covenant with remuneration, the Administration subcommittee will consult with the Care of Congregations subcommittee to determine whether the covenant is in accordance with the Parish Associate policy of the New Covenant Presbytery, and in particular with the portion of paragraph (4) that reads, "If a session desires to retain a retired minister or a minister in a validated position to perform regular pastoral services, it should utilize a different form of pastoral relationships enumerated in Book of Order". If the covenant is not in accordance with the policy, the Care of Congregations shall counsel with the session as to the appropriate form of pastoral relationship. [Added by COM, May 2011]
UNUSED PROFESSIONAL DEVELOPMENT TIME AND FUNDS
(to be used by all congregations of the presbytery)
Policy of the Presbytery of New Covenant

Upon the dissolution of the pastoral relationship:
Vacation time, professional development time and allowances are considered by the Committee on Ministry to be a part of the covenant between the employing organization and the employee who shall use them only for the purposes specified. As such, upon dissolution of the relationship, an employee shall be entitled to receive prorated vacation time only. The prorated amount of any unused professional development allowances shall be sent to the Treasurer of the next employing organization or the appropriate presbytery, or to the Presbytery of New Covenant to be held until next Call. In the latter case, the funds will be sent directly to the calling church. Ordinarily, unused professional development time is not compensated unless COM finds that the use of professional development time has been limited or blocked by the church.
If an employee has utilized more than the prorated professional development allowance, it ordinarily should be refunded to the current employing organization. The current organization is free to overlook the overpayment if it so chooses.
When approaching retirement, the retiring professional should utilize his or her unused professional development time and allowance, perhaps in one of the pre-retirement seminars offered by the Board of Pensions. Upon retirement, any unused professional development time and allowances are forfeited.
PROFESSIONAL DEVELOPMENT POLICY
(to be used by all congregations)
THE PRESBYTERY OF NEW COVENANT

POLICY FOR PROFESSIONAL DEVELOPMENT
In order to assure the on-going professional development of its Ministers, Commissioned Ruling Elders and Certified Christian Educators, the Presbytery of New Covenant shall not approve a call which does not provide for professional development.

Professional development shall include the following:

A minimum of two weeks per year for professional development (including two Sundays) accumulative over three years up to six weeks (including six Sundays).

A minimum annual monetary allowance which shall be designated annually by the presbytery accumulative to up to three years after which the allowance is forfeited.

For contracted ministers, commissioned ruling elders and certified educators, professional development time shall be prorated in the first calendar year of service. Unused time is lost when the contract concludes.

For installed ministers, professional development time is banked upon the start-up of the ministry, to be used as agreed by minister and session.

Professional development time that is not used is ordinarily lost at the dissolution of the call, unless COM finds that the use of professional development time has been limited or blocked by the church.

The Presbytery of New Covenant has adopted Guidelines for Sabbatical Leave. Please reference these guidelines when planning for an extended time of personal and professional development.

CLARIFICATIONS:
Less than Full – Time Service: For calls to less than full-time service, the minimum monetary allotment shall be prorated and subject to accumulation; however, the time allotment shall remain two weeks* including two Sundays, also subject to accumulation.

*a week is defined as 7 calendar days, including regular day(s) off and a Sunday

Two weeks of professional development time is paid at the rate of two regular weeks of work, regardless of whether the minister or educator is part-time or full-time.

PRINCIPLES OF PROFESSIONAL DEVELOPMENT:
The policies regarding professional development are based on the following principles:

That the Vision of the Presbytery of New Covenant “...to grow congregations that passionately engage their community to make disciples...” requires the ongoing professional development of its leadership.

That ministry is both a vocation and a profession. As a vocation, it is a response to God’s call for an individual to use his/her gifts in service to God’s people. As professionals, Ministers and Certified Christian Educators have a specialized body of knowledge that they apply in specific ways to attempt to address particular human needs.

That this body of knowledge and its application is not static but continues to grow and develop. That seminary is simply the beginning of professional training. Its purpose is to equip Ministers and Certified Christian Educators with the tools for a lifetime of continuing professional development.

That it is the responsibility of a professional to update continually his/her professional expertise that s/he might serve his/her constituents better.

That professional development is to enhance ministerial skills as well as growth in Christian faith.

Based upon these principles, all calls in the Presbytery of New Covenant include minimums of both time and money for professional development. These guidelines are intended to assist Ministers, Commissioned Ruling Elders and Certified Christian Educators and churches in using these resources wisely.
PARAMETERS OF PROFESSIONAL DEVELOPMENT

The paramount purpose of professional development should be the enhancement of personal and professional skills having immediate relevance to the ministry to which the Minister, Commissioned Ruling Elder and Certified Christian Educator is called, and the plans should be designed accordingly. However, this principle should not be so narrowly applied as to preclude acquiring and developing skills for future calls and assignments. The Church has an obvious interest in developing a cadre of competent professionals.

1. Ordinarily, the program for professional development should be pursued away from the Minister's, Commissioned Ruling Elder's or Certified Christian Educator's normal place of service. Professional development opportunities sponsored by universities, seminaries, hospitals, clinics and retreat centers as well as conferences, seminars, workshops and mission study programs offered by the church (broadly defined) would normally fulfill the spirit of these guidelines. However, parts of these programs may include some “on-site” training, provided these are under the supervision of a qualified professional.

2. The content and purpose of the educational components of any professional development plan should be consistent with the Reformed tradition as represented in the Presbyterian Church (U.S.A.). Again, this principle should not be so narrowly interpreted as to exclude courses and experiences that contribute to the breadth and enrichment of the professional's ministry.

3. Involvement in Denominational Activities: Participation in the work of Synod or General Assembly as well as other denominationally - sponsored work/mission projects/trips, including serving as a director/leader for a summer camp or as an adult advisor/ leader for youth at camps, conferences, or national or regional events, shall normally be considered church service not requiring use of professional development leave or vacation time. Professional Development Funds may be used to encourage such participation in service to the larger church. The following do not normally constitute valid professional development programs for which absence from the congregation would be approved: extended vacations; leaves of absence; or activities such as guiding tours.

UPON THE DISSOLUTION OF THE RELATIONSHIP

Vacation time, professional development time and allowances are considered by the Committee on Ministry to be a part of the covenant between the employing organization and the employee who shall use them only for the purposes specified. As such, upon dissolution of the relationship, an employee shall be entitled to receive prorated vacation time.

The prorated amount of any unused professional development allowances, shall be sent to the Treasurer of the next employing organization or the appropriate presbytery, or to the Presbytery of New Covenant, to be held until next Call (or if there is no Call, use may be authorized by the General Presbyter). When a Call is in place, any escrowed funds will be sent directly to the calling church. Ordinarily, unused professional development time is not compensated, unless COM finds that the use of professional development time has been limited or blocked by the church.

If an employee has utilized more than the prorated professional development allowance, it ordinarily should be refunded to the current employing organization. The current organization is free to overlook the overpayment if it so chooses.

When approaching retirement, the retiring professional should utilize his or her unused professional development time and allowance, perhaps in one of the pre-retirement seminars offered by the Board of Pensions. Upon retirement, any unused professional development time and allowances are forfeited.

ADOPTED BY THE COMMITTEE ON MINISTRY: OCTOBER 7, 2008
REVISIONS ADOPTED: NOVEMBER 2009, APRIL 2011
Sabbatical Leave Policy for Ministers: FAQ’s

Why do we need a sabbatical policy for our presbytery?
Many Terms of Call for clergy entering New Covenant Presbytery contain clauses providing for Sabbatical. This policy provides consistency and guidance for local churches.

Is the sabbatical policy mandatory?
This policy is recommended but is not a requirement; however, we foresee occasions when there will be either increased demand for including a sabbatical on the part of pastors or the proposal of sabbatical by Pastoral Nominating Committees to recruit a candidate.

Why do clergy and educators need more time off?
The stress and pressure faced by church professionals is well documented. The time offered by Sabbath rest is not the same as “vacation” where one does not completely disengage from the parish. Sabbatical provides the type of time and space required for spiritual renewal and healing.

How are we going to pay for this?
This is a key part of the policy. Clergy and congregations are encouraged to find creative ways to fund the sabbatical. There also are ample grants for which church professionals and congregations may apply to support financially both the church and the individual during the sabbatical.

How will this policy affect smaller churches?
We believe that smaller membership churches will benefit immensely from this policy. We covenant to work with these congregations to secure temporary leadership at little to no cost.

So what will my church “get” out of this?
Sabbaticals are meant to increase long-term pastorates, which in turn, are proven to strengthen congregations. It only makes sense that church professionals, who have been reinvigorated for ministry, are going to be more effective!

Guidelines for Sabbatical Leave The Presbytery of New Covenant

Rationale for Sabbatical Leave in the Presbytery of New Covenant: The Presbytery of New Covenant has adopted a new vision for 2010: Growing congregations that passionately engage their community to make disciples.

The skills and training that clergy received in seminary and routine continuing education events may not fully equip pastors for the major components to this vision (congregational growth, community engagement, and disciple-making). Furthermore, the implementation of this vision on the local level will make additional demands of pastors that are beyond the ordinary requirements of parish ministry.

The Presbytery of New Covenant, therefore, has adopted Guidelines for Sabbatical Leave to be considered for all installed Pastors and Associate Pastors.

Revised 12/2013
Introduction to Sabbatical Leave:
Someone has compared the life of a minister with that of a taxi leaving an airport. It is so loaded down with passengers and suitcases and the other items that the car has a hard time even moving and is strained to the point breaking, yet the taxi may be only a few years old. So it is with clergy. They bear the burdens, the anguish, the pain, and hurt of their parishioners 24-7. That is 24 hours, seven days a week. As a result, many, if not all, experience to one degree or another symptoms of emotional collapse, stress related illnesses, and “burnout” adversely affecting the minister’s personal, family, and parish life, and greatly diminishing his or her effectiveness and well-being. For too long, this situation has been accepted, even tolerated as an inevitable part of the job.

A viable solution to the peculiar stresses and strains the clergy encounter is the Sabbath Leave, sometimes referred to as a Sabbatical. This solution has its roots in Scripture and in church tradition.

Sabbatical Leave Defined:
Sabbatical Leave for pastors and church educators is a planned time of intensive enhancement for ministry and mission. Sabbatical Leave follows precedents in the academic community and among a growing number of private sector groups. This “extended time” is qualitatively different from “vacation” or “days off.” It is an opportunity for the individual to strategically disengage from regular and normal tasks so that ministry and mission may be viewed from a new perspective because of a planned time of focus.

Sabbatical Leave is an extension of the Biblical concept of a Sabbath day and a Sabbath year for renewal. It is both an act of faith that God will sustain us through a period of reflection and changed activity and an occasion for recovery and renewal of vital energies.

Sabbatical Leave is recommended for all full-time pastors and educators serving churches, who have served in their present position for six (6) continuous years. The recommended length of the Sabbatical Leave is three (3) months. Accrued vacation time and study leave may be attached to the Sabbatical Leave. It is further recommended that this Sabbatical Leave be built into the Call Process. Upon completion of the Sabbatical Leave, the incumbent pastor/educator would normally continue serving the same congregation for a period of at least four times the length of the Sabbatical Leave plus accrued vacation time. In addition, Congregations may limit Sabbatical Leave to one staff person per year, in multiple staff situations.

Planning for Sabbatical Leave:
To be eligible for a Sabbatical Leave, the pastor/educator shall present, in writing, to the Church session for their approval, a program (“The Plan”) of activity for the Sabbatical Leave at least six (6) months prior to the proposed beginning of the Sabbatical Leave. This program of activity and meditation shall include a detailed description of the plan, the goals to be achieved and the expected end-product(s), together with a personal statement as to why this Sabbatical Leave would be valuable for both the pastor/educator and the church.

Upon approval by the Session in the year prior to the Sabbatical Leave, the Plan shall be forwarded to the churches Committee on Ministry for their review and recommendation. Included in this Plan will be the church’s plan for pastoral/educator services during the period of the Sabbatical Leave.

At the completion of the Sabbatical Leave, the pastor/educator should present to the next regular meeting of the church Session, a written report of activities and findings. This report also will be sent to the Committee on Ministry immediately following up the Session meeting when it is presented.

Funding:
The employing church will continue the pastor/educator salaries, pension/major’ medical benefits,
book allowance, and, at the direction of the Session, auto and continuing education allowances at the same level as those in effect at the time of the Sabbatical Leave.

The employing church will also contract for substitute pastor/educator services during the period of the Sabbatical Leave. Although on the face of it, the Sabbatical Leave may seem like yet another financial burden for the local congregation to bear, it is crucial for Session and congregation to recognize the long-term benefits they as a church will reap from granting Sabbaticals. For example, ministers/educators who have the opportunity to examine issues of professional growth and development as ministers within an existing pastorate are more likely to stay more years in a particular call. The sabbatical provision conveys a sense of support and caring on the part of the calling church. It also offers an incentive to both ministers and educators to commit to and think in terms of longer years of service in a particular church.

Clergy, churches, and presbytery are encouraged to set aside funds each year so that resources will be available during the time of Sabbatical Leave. Those churches that would have financial problems in providing for the Sabbatical Leave could consult with their Presbytery. In addition, those churches that could not secure lay leadership within their own congregations might consider using elders trained as Lay Pastors or Associate Pastors who might be willing to preach one Sunday without honorarium, etc.

NOTE: The Louisville Institute, a Lilly Endowment Program housed at Louisville Seminary, provides study grants for pastoral leaders. Contact Rev. David J. Wood at 1044 Alta Vista Rd., Louisville, KY 40205-1798. Their email address is info@louisville-institute.org. The website for the Louisville Institute is http://louisville-institute.org/index.asp and the website for the Lilly Endowment is http://www.clergyrenewal.org/

Re-Entry Into Ministry:
Upon re-entry, it is strongly suggested that the clergy share with the entire congregation the details of the leave as well as reflections on its value and benefit. The re-entry process provides a great opportunity to reflect upon the benefits that resulted from the Sabbath Leave. Such expected benefits as:
Discovering the strength of lay leadership heretofore under-utilized
New understandings of the concepts of mission between clergy and congregation
Reaffirmation of calling to ministry on part of clergy and congregation with both being reinvigorated and rededicated to the work of God’s people.

The ideal result would be for the congregation to see this period of time not just as the clergy’s Sabbath Leave but as the congregation’s Sabbath Leave.
April, 2007
COM Policy for Those Serving in Temporary Pastoral Relationships  
In the Presbytery of New Covenant

The Committee on Ministry (COM) recognizes the unique and valuable role of those who serve in temporary pastoral relationships (Interim Pastors, Stated Supply Pastors, Commissioned Ruling Elders, Parish Associates and other temporary pastoral ministry positions). These individuals must effectively deal with a variety of issues, including dealing with historical matters, facilitating needed changes in leadership and maintaining/strengthening denominational relationships. Like all pastors, temporary pastors offer to the congregations they serve:

- Worship leadership and preaching
- Pastoral care
- Work with the session to provide for the life and ministry of the congregation
- Administrative work including supervision of other staff persons
- Staff support for programs and committees of the congregation

As a teaching elder working within the PC (USA), a temporary pastor is accountable to the Presbytery for performance within any given congregation. The expectation of all teaching elders is spelled out in the Book of Order:

“Teaching elders…shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12)….When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service….When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ’s body through devotion, debate, and decision.[1]”

Temporary pastors are accountable to the Presbytery through the Committee on Ministry and are responsible to the congregation through the Session. The position of temporary pastor should be one which strengthens the bonds of denominational affiliation, including those with Presbytery. To do otherwise would be unfaithful to the vows taken upon ordination [2] and to the organization charged with overseeing the temporary pastor’s situation. Accordingly, a temporary pastor is not to be involved in an action of the congregation to leave the PCUSA either by initiating the action, supporting the action, otherwise encouraging the action or becoming part of the discernment team for the congregation served by the temporary pastor. If a session enters into official discussions regarding denominational affiliation during the tenure of a Temporary Pastor who serves as moderator, the COM will appoint an alternate moderator for the purpose of facilitating all discussions related to denominational affiliation.

Specific Expectations of Interim Pastors
An interim pastor leads a congregation during the transition time after an installed pastor has departed, helping the congregation prepare to welcome the leadership of a new installed pastor. Interim Pastors understand the dynamics of a congregation in transition, including feelings of grief, loss, and, sometimes, relief or anger. Interim pastors help the Session provide for continuity of essential programs, and may assist the Session in assessing needs for changes in programs and ministries of the congregation. Some interim pastors have special skills and experience that can help a congregation recover from a time of conflict or after the disclosure of clergy sexual misconduct or other trauma. Ordinarily, an interim pastor is not eligible to serve as the next installed pastor, or co-pastor, or associate pastor of the congregation (G-2.0504c).

The interim pastor may, if the Session and the Committee on Ministry approve, work with the Session in a mission study or assist the Pastor Nominating Committee in gathering data for the writing of the Ministry Information Form (MIF). With those possible exceptions, the interim pastor may not be involved in the work and discernment of the PNC. A good interim pastor will “hit the ground running,” beginning his/her time with the congregation with intensity and energy, and will leave with intentionality, engaging in a “good goodbye” with the congregation and its staff. A good interim pastor is fully present with the congregation from the beginning, and really leaves when she/he leaves.[3]


Approved by COM on September 3, 2013 First Reading, and October 4, Second Reading
VALIDATION OF A MINISTRY BEYOND THE CONGREGATION:  
POLICY FOR THE PRESBYTERY OF NEW COVENANT

A ministry beyond the congregation shall be validated, i.e., shall be deemed a Validated Ministry, under the following conditions:

I. Requirements of the Ministry  A ministry shall be validated if the ministry:

A. Is in conformity with the mission of God’s people as expressed in the Holy Scriptures, The Book of Confessions, and the Book of Order of the Presbyterian Church (U.S.A.); and,

N. Is accompanied by a complete job description that meets the criteria of paragraph A above.

O. Is affiliated with the Presbyterian Church (U.S.A.) or with a denomination in correspondence with the Presbyterian Church (U.S.A.), or involves service beyond the jurisdiction of the church that is consonant with the mission of the presbytery in an organization, agency, or institution in which this church has no official participation.

II. Requirements of the Minister  A call to a validated ministry is in order if the minister:

B. Is an ordained Teaching Elder (Minister of the Word and Sacrament) in the Presbyterian Church (U.S.A.) in good standing.

C. Is accountable to a legally constituted and incorporated governing body with oversight responsibility for the ministry (e.g., a Board of Directors or Trustees).

D. Is willing to submit an annual report to the Presbytery of New Covenant through the Committee on Ministry.

E. Participates regularly in the worship and service of a local congregation (to include Parish Associate relationship if invited), and performs the sacraments when called upon and authorized to do so; and

F. Is active in the work of the Presbytery of New Covenant.

III. Approval Process

L. The responsibility for the approval and oversight of a validated ministry beyond the jurisdiction of the church (PCUSA) rests with the presbytery (as delegated to the Committee on Ministry); the responsibility for a thorough review of the proposed ministerial function rests with the Committee on Ministry.

M. The request for the validation of a ministry shall be submitted in writing by the minister, and forwarded to the Administration Subcommittee of the Committee on Ministry. Such request should ordinarily be made prior to the start of the call to / employment with the proposed validated ministry. The written request must include a description and explanation of the ministry for which validation is requested, along with
comments on how the proposed validated ministry meets each requirement of all validated ministries as outlined in the *The Book of Order*, as well as the requirements listed in Sections I and II above.

N. If the ministry beyond the local congregation is validated by the Committee on Ministry, that validation stays in place until such cause is shown to withdraw the validation. There will be an annual review, however, to determine if the validation shall continue (see IV.B below). A minister’s call to this validated ministry is handled through the existing process for calls within the Presbytery of New Covenant.

O. When a new ministry is being considered for validation, representatives from COM will meet with the minister to further discuss the proposed validated ministry, the minister’s call, and how the proposed validated ministry meets the requirements of all validated ministries.

P. After its deliberation on the request, the subcommittee will make a recommendation to the Committee on Ministry. If so approved, the action of the COM shall be reported to the presbytery at its next meeting.

Q. It is appropriate for presbytery to conduct a service of installation or a service of recognition at the inauguration of this ministry.

IV. Annual Reporting

L. On behalf of the presbytery, the Committee on Ministry (through the Administration Subcommittee) shall request and require the completion of an annual report from each minister serving a call to an approved validated ministry beyond the call of the congregation. Information to be requested may include, but not be limited to, the current status with regard to the validated ministry and the minister’s call to the ministry, the current level of participation by the minister in the life of a congregation and of the presbytery, and other items that may be deemed pertinent to such a ministry and call and to an annual review.

M. The Administration Subcommittee shall review the contents of all annual reports, and make a recommendation to the Committee on Ministry that COM approve (or not) the continued validation of this ministry beyond the call of the congregation, and the individual minister’s call to that ministry. If so approved, the action of COM shall be reported to the Presbytery at its next meeting.

I have read and agree to the requirements as outlined above.

_________________________             ______________
Signature of minister                      Date

First Reading: May, 2007
Second Reading & Action: May, 2008
Presented to the presbytery for information: May 10, 2008
Part VIII Guidelines for Immigrant Pastors

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Religious Workers Visa Fact Sheet

Overview

A religious worker visa is a nonimmigrant visa that allows mid---councils and churches to call religious workers, who are not residents of the U.S., to serve the church. This is a general overview of religious worker visa qualifications and potential issues. It is not a tool to determine eligibility and it is not advice. Mid---councils and congregations with religious worker issues should contact Teresa Waggener at the Office of Immigration issues at: Teresa.Waggener@pcusa.org.

Eligibility

To qualify, a religious worker must:

1) Have been a member of a religious denomination having a bona---fide non---profit religious organization in the U.S. for the two (2) years preceding the petition;¹

2) Be coming to the U.S. to work as a religious worker for at least twenty (20) hours a week;

3) Be coming solely to work as a minister or in a religious vocation;

4) Be coming solely to work as a religious worker for the petitioner; and

5) Not work in the U.S. in any other capacity.²

Common Issues Surrounding Religious Worker Visas Congregation or Mid---council as Petitioner

There are many factors to consider when deciding if a congregation or a mid---council should be the petitioner in a religious worker visa application. Sometimes a petitioner needs a decision quickly. Sometimes a petitioner needs to ensure that a religious worker has the ability to move within the presbytery. Please call the Office of Immigration Issues to determine which choice of petitioner, the congregation or the mid---council, best suits the needs of your particular case.

Length of Stay

A religious worker’s visa status may be extended once for a total of up to five (5) years. After two years of religious work in the U.S., the petitioning mid---council or congregation can choose to apply for special---immigrant status on behalf of the religious worker, which can then be used by the religious worker to gain permanent resident status for him/herself and qualifying family members.
1 This includes denominations in correspondence with PC (USA). A list of churches in correspondence can be found at: http://oga.pcusa.org/section/departments/ecumenical---relations/list---churches--correspondence/

2 8 CFR 214.2(r)

Family
The spouse and dependent children (unmarried and under the age of 21) of a religious worker can enter the U.S. in R--2 status, but in that status they may not work. They may go to school.

Unauthorized Work
A religious worker may only work for the petitioner and only in the position as described by the petition. If a religious worker performs religious work for another employer or work that is outside of the original job description (this includes material changes in hours or pay) or work that is not religious in nature, that work is unauthorized and will harm a religious worker’s status in the U.S.

Candidates in the PC (USA) Call Process
Nonimmigrant visas have very strict limitations surrounding work. A nonimmigrant visa holder in the call process should inquire about his/her specific visa constraints before accepting employment or “scholarships” for work--like activity. Unauthorized work will harm a candidate’s ability to change to another status, like that of a religious worker, which would allow a candidate to accept a call.

Presbyterian Polity
Sometimes the best person to teach and preach at an immigrant fellowship may have credentials that do not align with the teaching elder requirements of PC (USA). The polity of the Presbyterian Church recognizes this and, through the Book of Order, has made provisions that allow presbyteries, under G--2.0505, to receive new immigrant ministers when the presbytery’s “strategy for mission” requires it.

Separation from the Presbyterian Church (U.S.A.)
Congregations discerning to leave the denomination need to be aware of the impact this decision will have on any religious workers serving their church. The rules surrounding religious work in the U.S. do not allow for an easy transition for religious workers. For instance, if the petitioner for a religious worker is the mid---council, then the worker can only stay under his/her current status if he/she continues work for the mid---council and cannot follow the congregation without a new petition. Conversely, if the petitioner is the congregation and the worker is a member of PC (USA), the religious worker will potentially not have been a member of the new denomination that the congregation chooses for the two years preceding and would no longer be eligible to work for that congregation under their new denomination.

Revised 12/2013
Potential Progress of Religious Worker’s Status in the U.S.

* This chart is intended to be used as an educational tool and is not intended to serve as legal advice. This chart is based on an assumption of eligibility for the named benefit, ideal application conditions, current processing times and immigration law of 2013.

<table>
<thead>
<tr>
<th>Religious Worker and Family enter the United States</th>
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<tbody>
<tr>
<td>Initial approval should be for 2 1/2 years and is conditioned on the religious worker working in the position described in the petition, and only in that position.</td>
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<tr>
<td>Dependent family members enter in R-2 status. They cannot work but can go to school.</td>
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<tr>
<th>Six Months before expiration of Religious Worker Status</th>
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<tr>
<td>Petitioner applies to renew religious worker visa (I-129 for worker and I-539 for family) to maintain worker’s lawful status and ability to work.</td>
</tr>
<tr>
<td>Religious worker will be eligible for the filing of an I-360 after two years. If approved, this form allows a worker to apply for a green card.</td>
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<tr>
<td>Religious worker should still be working only for the church in the position as described in the petition.</td>
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<tr>
<td>Dependent family members in R-2 status cannot work but can go to school.</td>
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<tr>
<th>Approval of Renewal of Religious Worker Visa</th>
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<tr>
<td>This approval should be for 2 1/2 years for a total of five years status between initial visa and renewal.</td>
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<td>Religious worker should still be working only for the church in the position as described in the petition.</td>
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<td>Dependent family members in R-2 status cannot work but can go to school.</td>
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<tr>
<th>Approval of I-360</th>
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<tr>
<td>Religious worker can use the I-360 approval to apply for green cards for self, spouse and any unmarried children under the age 21.</td>
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<tr>
<td>Religious worker must maintain status to work and live in the US throughout the green card application process.</td>
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<td>Religious worker should still be working only for the church in the position as described in the petition.</td>
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<tr>
<th>Religious Worker and Family receive Green Cards</th>
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<tr>
<td>Religious worker can now work for petitioning church, another church or supplement income with another vocation. Can apply to naturalize in five years.</td>
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<tr>
<td>Family members with green cards may work and can naturalize in five years.</td>
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## COMMITTEE ON MINISTRY MANUAL

### Part IX COM Procedures

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A COVENANT OF CONFIDENTIALITY
For Use by the Committee on Ministry (COM)
Adopted by Committee on Ministry: 10/7/08

MYTH #1: Confidentiality means secrecy.
MYTH #2: If you receive confidential information, you cannot use it.
FACT #1: The deliberations of COM should be considered confidential. The actions of COM will be reported to presbytery, but the deliberations should be treated as confidential and any background or supporting information shared during the reporting should be considered carefully.
FACT #2: Once you report information, it is open information, unless it occurs in the context of an executive or private session of the group to whom you are reporting. Any files which you keep should be secured, maintained carefully, and accessible only to qualified persons (those approved by COM).

Definition of Confidentiality
Confidentiality may best be understood as the careful stewardship and wise management of the information with which COM members are entrusted as they conduct business on behalf of the presbytery.

By proper definition the word “confidential” refers to information released to a second person, with the assurance or professional requirement that it will not be shared with others without expressed or written permission.

Content of Confidential/ Limited Access Information
All information obtained and discussed by the members of the Committee on Ministry of the Presbytery of New Covenant shall be respected as confidential/ limited access information. All information and documentation is to be considered for internal use only and is not to be shared with any person who does not have the need to know.

The majority of information shared within the context of COM is more appropriately defined as “limited access information” or “qualified confidential information.”

This information may or may not have been confidential in nature but is released for the purpose of relevant, responsible committee work prior to the information becoming general knowledge. “Limited access information” usually reveals specific but limited details (and even may be anonymous) and is protected for a specified period of time.

Specified Period of Time
Most COM information becomes “open information” once it is reported/ received by the presbytery and therefore is no longer considered “confidential/ limited access information.” Even when such information becomes open information, COM members need to be mindful that they often possess more details than others in the presbytery. As “information stewards” COM members shall not reveal details beyond the information shared as open information.

Wise use of information
Discernment is crucial in determining who needs to receive the information as well as what needs to be shared. A good rule of thumb in evaluating sensitive information is that only the essential details should be shared. There are occasions when there is a need for the name(s) of the person(s) involved to remain anonymous until it is appropriate to release the name(s).

Electronic Communications:
Discipline is necessary with the relative ease of electronic communication. E-mail transmission of COM business shall not be forwarded or copied to those inside or outside COM who are not participating in the particular matter/ situation. E-mail communications regarding the business of COM should be deleted from member’s computers upon completion of service on COM.

Limitations of Confidentiality
The Committee on Ministry recognizes that there may be times during the course of consulting with clergy and congregations that certain things cannot be kept confidential, such as incidents involving

Revised 12/2013
illegal discrimination or abuse, sexual harassment, acts of workplace violence or felony activity, where the laws of the State of Texas dictate certain action(s). Information will be disclosed according to applicable legal mandates for reporting and according to the ethical standards of the leadership in the P.C. (USA). In those cases, however, confidentiality will be maintained about any and all information not directly related to the concern for safety.⁷

**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, respectively). It is very important that the information shared during the search process and during any committee deliberations or work with congregations, pastors, and inquirers/candidates to be TRUE to be 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. Even if what is shared is not technically illegal, remember that perception is often more powerful than truth.⁸

**Violation of Confidentiality**

Violation of this Covenant of Confidentiality shall be considered highly detrimental to the member ministers and churches of the presbytery and may result in removal from the Committee on Ministry, as well as disciplinary action as per the Rules of Discipline of the **Book of Order** of the PC (U.S.A).

I have read and agree to the terms of this Covenant.

__(COM member’s name) (date)__

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**Endnotes:**

1) Adapted from: “COMs, CPMs, and Confidentiality”

   Synod of Lakes and Prairies Prepared by Diana Barber, Associate Synod Executive for Leadership Development 6/23/97/Rev 2/4/03


2) **Healthy Disclosure, Ruth & McClintock, Alban, 2007, p. 94-100**

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<tr>
<td><strong>Private</strong></td>
<td>Information known only by one person who therefore owns it.</td>
</tr>
<tr>
<td><strong>Confidential</strong></td>
<td>Information released to a second person, usually with assurances that it will not be shared with anyone beyond the two without expressed or written permission.</td>
</tr>
<tr>
<td><strong>Limited Access</strong></td>
<td>Information known by three or more people but protected from distribution by agreements protecting it.</td>
</tr>
<tr>
<td><strong>Open</strong></td>
<td>Information shared openly with the (constituency) yet not easily accessible to the public.</td>
</tr>
<tr>
<td><strong>Public</strong></td>
<td>Information easily accessible and widespread, such as news reports and criminal records.</td>
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3) Ibid., p. 100-106; 4) Ibid.; 5) Ibid., p. 96-100; 6) Ibid., p. 100-106; 7) Ibid., p. 98; 8) “COMs, CPMs, and Confidentiality”
Exit Interview Conversation
Pastor
Rev. 6-2-2010

This is an informal conversation to give the departing pastor an opportunity to share thoughts about what things went well during this term of service, as well as suggestions for the future. Below are some suggested questions to help get the conversation started.

1. What are your significant memories of your sense of call to this particular ministry?
   Was that sense of call confirmed in your ministry here?
   If so, in what ways?
   If not, what do you think prevented it?

2. Thinking back over the entire term of your service in this particular ministry, what things are a source of pride?

3. To what extent do you feel you received appropriate support from your session (very satisfied, satisfied, somewhat dissatisfied, very dissatisfied). Why?

4. Do you feel you received regular and accurate feedback on your performance from your session and/or personnel committee (very satisfied, satisfied, somewhat dissatisfied, very dissatisfied). Why?

5. Were you ever asked to perform duties you did not feel you were trained or sufficiently experienced to perform? How was this resolved?

6. Were you ever expected to be accountable for results that were essentially out of your control? How was this resolved?

7. To what extent do you feel you, the congregation and the session were aligned on mission and vision (very aligned, essentially aligned, sometimes misaligned, mostly misaligned)? Why?

8. To what extent do you feel your annual compensation package (salary, benefits, housing, continuing education, vacation, etc.) was adequate for the work you were asked to perform, and in light of the experience you brought to this position (very satisfied, satisfied, somewhat dissatisfied, very dissatisfied). Why?

9. To what extent do you feel your session and/or personnel committee regularly and adequately recognized you for the work you performed (very satisfied, satisfied, somewhat dissatisfied, very dissatisfied). Why?
10. Do you feel you were given adequate opportunities for growth and development?

11. How would you rate your relationship with your session (highly productive and collegial, productive, often strained, unproductive and difficult)? Why?

12. Thinking back over the entire term of your service, overall do you feel your expectations were met (very satisfied, satisfied, somewhat dissatisfied, very dissatisfied). Why?

13. If you had a magic wand, what specific suggestions would you make for how things might/should be done differently in the future?

14. Do you understand the importance of COM’s Separation Ethics? How will you react when a member asks you to perform a wedding or funeral, or asks you over to dinner, or asks you to join other church members in a social gathering?

15. Is there anything else you would like the Committee on Ministry to know?
**Initial Contact Team**

The initial Contact Team of COM exists to interview Teaching Elders and those assessed as ready to receive a call who seek to transfer their membership without benefit of a call. The Initial Contact Team consists of the Moderator of COM, a member of General Council, a person appointed by the Moderator of COM and other co-opted individuals.

When a Teaching Elder or candidate without benefit of a call requests to transfer into the Presbytery of New Covenant, the Coordinator for COM and CPM will request the Teaching Elder or candidate to provide a PIF and a Statement of Faith to be submitted to the Initial Contact Team. Following receipt of these documents, the ICT will schedule an interview with the Teaching Elder or candidate. The intent of the interview is to review the person’s history of ministry and faith development. This interview serves as a collegial opportunity to get to know the individual and acquaint the person with the characteristics and strengths of the Presbytery. The ICT will assess the Teaching Elder or candidate for “suitability for ministry,” and make a recommendation whether to examine the Teaching Elder or candidate for transfer of membership.
Policy Regarding Background Check
Presbytery of New Covenant -- Committee on Ministry
as of 7/1/2006

Rationale: In order to assure high standards of interpersonal conduct, the Presbytery of New Covenant, in conjunction with many of its sister Presbyteries in the Synod of the Sun, is implementing and mandating background checks of all clergy entering the presbytery.

Procedure: A background check shall be requested by the PNC of a church prior to making a request to COM-Administration Subcommittee for approval for “Clearance for Step One”, accompanied by a disclosure and release authorization. The Chair of the Administration Subcommittee shall certify to the chairperson of the PNC that a background check has been completed.

Process: The PNC and/or local church shall ask COM to conduct a background check using information given by the candidate or received by permission from the candidate. In addition to checking personal references provided by the candidate, an individual background check shall be made for reports, records, or incidents of moral turpitude and criminal activity. The computerized search is normally completed within one business day. Research is provided by an agency recommended by presbytery and costs $10 per inquiry. The information obtained shall be used solely for the purposes described in this policy and shall be kept confidential to the extent allowed by law.

Funding: Installed and contract relationships: Local church shall pay for checks of prospective clergy receiving calls to enter New Covenant. Members-At-Large entering Presbytery of New Covenant shall pay Presbytery directly to conduct a background check for them. Background checks of Retired Clergy entering Presbytery of New Covenant Shall have their background checks paid through the office of the Stated Clerk.

Record Retention: All records shall be retained at the Presbytery Office for four years after the clergy person has left the Presbytery of New Covenant.

Effective: All calls extended and clergy received after 7/1/06
Reference Check Form

Reference check for ________________________________

Presbytery of Membership:

Person contacted: Date and time:

1. Describe the candidate’s current ministry. How would the candidate fit in a (Pastor, Head of Staff, Associate) role?

2. What do you see as his/her strengths?

3. Areas of growth/challenge:

4. Is the candidate supportive of the denomination?

5. Is the candidate a faithful presbyter (what has been their participation in presbytery? Does the candidate’s current church support general mission?)

6. Is the person in good standing? Is there any allegation of sexual misconduct, financial malfeasance or other unethical behavior?

7. Is there any allegation of unprofessional conduct (meaning any conduct that has an adverse impact on the congregation, session, church members or the Presbytery?)

8. How would you describe this person’s work ethic and leadership style?
9. How does the person deal with conflict?

10. How would you describe this person theologically? How do they relate to those of a different theological position?

11. Is there any information you feel I need to know about this person that has not been discussed? Any question I should have asked.
Pastoral Transition Support Team
Committee on Ministry, Presbytery of New Covenant

Purpose of the Team
The purpose of the COM Transition Team is to provide guidance and support to a congregation during a time of pastoral transition from the moment we learn of a pastor leaving through the arrival of new pastoral leadership and Fast-Trac. The primary foci of the team are: 1) accommodating the unique needs of each congregation and its ministry, 2) offering consistency of support throughout the transition period, and 3) building the relationship between the congregation and presbytery. The Transition Team will help the congregation through the process of discerning new pastoral leadership in a timely manner, and will recommend other resources the presbytery offers as needed.

Members of the Team
The Transition Team will be made up of at least one Ruling Elder and one Teaching Elder, with additional members as appropriate, assigned by the Congregational Life Committee of the Committee on Ministry. All members of the transition team will have been trained by the COM on matters pertaining to transition, resources available through the presbytery and the denomination, and their role and responsibilities to the other team members, congregation, and presbytery. Special care to the unique needs of the congregation will be considered when assigning team members, including size of the congregation, cultural sensitivity and language/translation concerns. Transition Team members will be recruited and trained regularly, so there is an on-going pool of trained volunteers ready to be assigned to a congregation as soon as the presbytery is aware of a pastoral transition. Members of COM, former members of COM, as well as elders with experience on Pastoral Nominating Committees could be excellent transition team members.

Responsibilities of the Team

When the Pastor Leaves
- Upon the announcement of the pastor’s request for dissolution of the call, the team will meet with the session to explain the transition process, as well as the role and responsibilities of the Transition Team. The team will assure the session that the presbytery is there to support their ministry and guide the process to move as timely, smoothly, and faithfully as possible. The Transition Team will distribute relevant information to the Pastor and Session (e.g. Termination Agreement forms, Separation Ethics information, etc.)
- At least one member of the team should be present at the congregational meeting called for action on the dissolution of the pastoral relationship. The Teaching Elder team member could moderate the meeting. The TE or RE would be present to assure the congregation that the presbytery is there to walk with them, encourage them, and support them through the transition process. Minutes of this meeting must be sent to the Coordinator of COM/CPM immediately following the meeting. COM is authorized to act on behalf of the presbytery, and will vote to dissolve the pastoral relationship.
- The Transition Team will meet with the pastor before she/he leaves and conduct an exit interview. Separation ethics, blessings and challenges of the congregation, and other pastoral concerns should be discussed. The Transition Team will also remind the pastor to notify the PCUSA and Board of Pensions of the transition.
- Conduct an exit interview with the Session after the Pastor departs. Separation Ethics, blessings of the previous pastor and challenges for the future should be discussed.

**During the Transition Period**

**Moderator**
Ordinarily the TE member of the team will serve as moderator of the session until an interim pastor is in place or until an installed/designated pastor begins his/her call.

**Communication**
The team will remain in communication with the session and congregation throughout the transition period, attending session meetings and visiting worship at least quarterly. If the congregation opts for an interim pastor, the transition team will be in regular communication with the interim pastor, receiving written reports from her/him on the progress of interim tasks at least quarterly.

**Congregational Assessment**
The team may guide the session and/or congregation through a period of self-assessment in order to 1) discern the type of pastoral leadership which would best serve the congregation, and 2) prepare the background material the PNC and Session can use in preparing and approving the Church Information Form. A consultant from the presbytery or other organization may be called in for this task if desired.
The team will resource the Session as it decides among the options for on-going pastoral leadership: pulpit supply, temporary supply, interim pastor/associate pastor, designated pastor/associate pastor, called pastor/associate pastor, Commissioned Ruling Elder, Christian Educator or other church professional. If appropriate, the team may offer the congregation support from COM, the Evangelism/Renewal committee, or other consultants in discerning long term strategies for the congregation.

**Pastor Nominating Committee**
If the session decides to proceed with a called pastor position, the Transition Team will instruct the Session to submit a request in writing to COM for permission for the congregation to elect a Pastor Nominating Committee (PNC)
If possible, at least one member of the team may attend the meeting of the congregation when the PNC is elected. The team member may speak briefly to the process, the responsibilities of the PNC, the relationship of the PNC to the congregation, and secure the commitment of the

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3 Or Associate Pastor Nominating Committee or Designated Pastor Nominating Committee. All future references to PNC refer, as well, to APNC or DPNC

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congregation to instruct the PNC to follow AA/EEO process (a vote of the congregation to be recorded in the minutes)

At least one member of the team will provide support, advice and counsel to the Pastor Nominating Committee as outlined in the PNC Guidelines. Including the following:

- Training the committee in procedures, using the Church Leadership Connection, writing a Church Information Form (CIF), reviewing Personal Information forms (PIF’s), checking references, and interviewing
- Assisting the PNC to establish a budget (including postage, paper supplies, travel for the committee, travel for candidates, interviewing expenses, advertising expenses, moving expenses for pastor-elect and family). The budget needs to be approved by the session.
- Assisting the PNC to establish procedures and expectations for the committee regarding meeting dates and frequency, communication, confidentiality, voting and decision-making, and the need for prayerful discernment.
- Assisting the PNC to follow presbytery and constitutional requirements in the search process by explaining and interpreting the requirements and reminding them to get presbytery approval at the appropriate times.

If possible, attend the congregational meeting at which the candidate is called to the congregation.

**When the New Pastor Arrives**
- Assist the new pastor with the scheduling of her/his installation and the recruitment of the installation commission as needed and desired by the new pastor.
- Schedule Fast-Trac to be done during the second quarter of the new call. Ordinarily Fast-Trac will not be conducted by the transition team.
- The Transition Team’s work is done when Fast-Trac is completed.

**Accountability of the Team**
The work of the Transition Team is overseen and supported by the Congregational Life Committee of the Committee on Ministry. The transition team shall email regular reports to the subcommittee including the challenges and joys of the congregation in transition as well as requests for any further help from the presbytery, presbytery staff, or others. A brief verbal report may also be necessary.

The transition team members will also attend ongoing training/peer support meetings.

**Training of the Team**
The Congregational Life Committee of the Committee on Ministry will provide initial training for all transition team members on the following topics:
- Responsibilities and Expectations of the Transition Team members
- Systemic issues relating to pastoral transition
- Identifying problems/challenges that need intervention or support or consultation beyond the transition team (conflict, sexual abuse, etc.)
- Options for pastoral leadership
Resources available through the presbytery
Board of Pensions requirements for congregations in transition

On-going training and peer support meetings will also be conducted for all trained transition team members. These meetings are mandatory for teams that are actively involved with a congregation.