

## Notes on the proposed Committee on Ministry Manual...

Most of the Manual simply lays out processes that are already in use and long-established by the Presbytery. Many of the sections of the Manual are meant for COM members to use as they help congregations, sessions, and especially Pastor Nominating Committees during transition times of discernment.

There are, however, some particular sections that contain some proposed changes in practice and/or policy. Specifically, please notice the following sections:

1. 1 J – regarding sabbatical leaves. (p. 35) This Manual “encourages pastors and churches...to consider a Study Leave...”
2. 1 K – regarding a proposed Family Leave Policy. (p. 40)
3. 2 D(2) – regarding instances that might require initiating administrative leave for a pastoral leader. (p. 67)
4. 2 G(2) – regarding Temporary Pastoral Relations. (pp. 80-82) When the Form of Government was changed several years ago, several previously defined temporary pastoral relationships are no longer in the *Book of Order*. It is therefore left to presbyteries to define which kinds of these relationships will be available. This Manual suggests that our Presbytery use only one of these types of temporary pastoral relationships:
  - a. Interim Pastor
  - b. Temporary Supply Pastor
  - c. Stated Supply Pastor

What this means, among other things, is that we no longer will use or recognize the concept of a Designated Pastor.

This Manual is proposing a clear policy that, although it is allowable under certain conditions specified in the *Book of Order*, our Presbytery will not approve an Interim Pastor being called as the next installed pastor for a congregation. Also, candidates who would like to serve as an Interim Pastor must have had at least one week of Interim/Transition training, and must be committed to completing the second week’s training.

A personal note – members of the Committee on Ministry Work Group met to review, edit, refine, re-edit, pray, discuss, and work hard to assemble this COM Manual. Special thanks to teaching elder Ginny Smith and those who worked with her as a sub-committee to compile the initial documents that eventually came together in the form of this Manual

Steve Plank, Stated Clerk/Communicator  
April 14, 2016

**COMMITTEE ON MINISTRY**

# **MANUAL**

**PRESBYTERY OF  
CAYUGA-SYRACUSE**

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**COMMITTEE ON MINISTRY MANUAL**

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# PRESBYTERY OF CAYUGA-SYRACUSE COMMITTEE ON MINISTRY

## A Glossary of Terms for COM

Compiled and written by the Rev. Steve Plank for the COM Manual

Presbytery of Cayuga-Syracuse – April 2016

(Some material adapted from the denomination's websites)

**Note** – *This document refers in many places to a church's "session." In many of our Presbytery's congregations, other names are used for the governing board of the church, such as "board" or "council." The same is true when references are made to a session's "moderator" or "clerk." In PCUSA congregations the pastor is the moderator of the session, or another Presbyterian teaching elder is assigned by the Presbytery to serve as the moderator. Other traditions in our Presbytery's congregations assign traditional moderatorial duties to an elected member of the individual congregation. Some of our congregations refer to their "clerk" as the secretary of the board.*

**The Book of Confessions** – Part I of the Constitution of the Presbyterian Church (U.S.A.). It consists of the eleven historic creeds, confessions, and catechisms adopted by the Presbyterian Church.

**Book of Order** – Part II of the Constitution of the Presbyterian Church (U.S.A.). It consists of four sections: the Foundations of Presbyterian Polity, the Form of Government, the Directory for Worship, and the Rules of Discipline. These are abbreviated by the respective initials, F, G, W, and D, usually followed by numbers that point to the specific citation being made.

**Call** – Theologically, the sense that God has chosen one to engage in ministry as a layperson or clergy. Also referred to as "vocation." Also the term applied to the covenant between the congregation and pastor wherein the pastor responds to the "call" of the congregation in response to a larger vocation to ministry. This term also applies to the specifics of the contract or covenant established between the pastor and congregation, including compensation, etc.

**MIF** – Mission Information Form. This is the form that Pastor Nominating Committees of congregations circulate about their church when they are looking to call a new pastor. (This used to be called the CIF, or Church Information Form.)

**Clerk** – Each council of the church (see below) elects a member to serve as its clerk. The constitutional responsibilities of the clerk are to "record the transactions of the council, keep its rolls of membership and attendance, maintain any required

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registers, preserve its records, and furnish extracts from them when required by another council of the church.” (G-3.0104) Clerks of councils beyond the session are known as Stated Clerks, who may be either teaching or ruling elders. The clerk of a session is a ruling elder member of that congregation.

**CLC** – Church Leadership Connection. This is the program of the General Assembly of the PC(USA) that carries the responsibility for connecting teaching elders who are looking for a call to a new congregation, and Pastor Nominating Committees who are seeking a new pastoral leader.

**COM** – The Committee on Ministry Work Group of the Presbytery.

**CRE** – Commissioned Ruling Elder. A CRE is a ruling elder who has gone through a specified course of study, and has been approved by the Presbytery to be hired by the Session of a particular congregation to serve as their pastoral leader. The Presbytery, in partnership with the Session, specifies what responsibilities and authorities the CRE has for the congregation to which they are called to serve. A CRE is only commissioned for pastoral duties in one congregation.

**Council** – Governing groups across the Presbyterian Church are referred to as councils. The four councils in the PC(USA) are the session, the presbytery, the synod, and the General Assembly. The councils are distinct, but are related together. The larger part of the church, or a representation thereof, shall govern the smaller.

**EP** – Many Presbyteries call an Executive Presbyter (sometimes called a General Presbyter), who serves as the chief administrative officer of the Presbytery, with varying responsibilities. Our Presbytery no longer uses the services of an EP.

**Federated/Union Churches** – One of the unique things about our Presbytery is the number of congregations that are Federated or Union Churches. Over one quarter of our churches are formally affiliated with the Presbyterian Church (U.S.A.) and at least one other Christian denomination. Five of our churches are affiliated with the American Baptist Church, four with the United Methodist Church, one with the United Church of Christ, and one with the Episcopal Church in the United States of America.

**Formula of Agreement** – Approved by the 209<sup>th</sup> General Assembly (1997), the document, “A Formula of Agreement,” provides for entering into “full communion” with the United Church of Christ (UCC), the Reformed Church in America (RCA), and the Evangelical Lutheran Church in America (ELCA). Among many other things, this allows for ministers of each denomination to serve in the

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congregations of the other three partners. The complete Formula of Agreement is found as one of the appendices in the *Book of Order*.

**GA** – The General Assembly of the Presbyterian Church. This sometimes refers to the national offices and structure of the Church, but actually refers to the biannual, national meeting of the Presbyterian Church. The GA consists of elected commissioners, both ruling and teaching elders, who are elected by their presbyteries. Each presbytery also is invited to send one Young Adult Advisory Delegate, or YAAD, to each GA meeting.

**Leadership Team** – As defined in our Presbytery’s Bylaws, the Leadership Team of the Presbytery is what has at various times been described as “The Council, The General Council, The Executive Committee, etc.” The Leadership Team shall consist of 15 members made up of teaching elders and of ruling elders who represent a diversity of churches. Following the example of particular churches, the Leadership Team shall serve as the “session” and “trustees” of Presbytery. The Leadership Team members are therefore elected to serve with all responsibility as The Trustees of the Presbytery.

**Liaison** – Each congregation, especially those engaged in a search process for a new pastoral leader, are assigned a liaison from the Committee on Ministry. This person provides primary support and guidance to the PNC, and should be the first person a PNC member contacts with any questions or problems.

**Matching** – When a Pastor Nominating Committee is ready to begin the formal process of reviewing PIFs from teaching elders, the Presbytery provides a “matching” process. When a matching is asked for, the Presbytery will be able to access the PIFs of ministers whose criteria in looking for a church to serve are relatively in line with the criteria that a PNC has identified in their MIF. All matching is done electronically, and the chairperson (or designee) of the PNC will receive a notice from the denomination when PIFs are ready for the committee to review.

**PIF** – Personal Information Form. This is the form that ministers circulate about themselves when they are looking for a new position in which to serve in ministry.

**PNC or Pastor Nominating Committee** – A committee of the congregation (not of the Session) that is charged with searching for and recommending a minister or candidate to the congregation for election as the pastor or associate pastor.

**Reformed Tradition** – This is the particular tradition during the time of the Reformation that traces its roots to John Calvin and Switzerland. Denominations in this country that are a part of the Reformed Tradition include the Presbyterian Church (ours and others), the Christian Reformed Church, the Reformed Church in America,

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and parts of the Baptist and United Church of Christ traditions. In other parts of the world, Churches with names that include “Presbyterian,” “Reformed,” or “Evangelical” are most likely a part of the Reformed Tradition of the Christian Church.

**Stated Clerk** – All governing bodies beyond the Session elect a ruling or teaching elder to serve as the Stated Clerk of the body. The Stated Clerk is similar to the Clerk of Session of a local congregation: keeping the official minutes and records of the organization, serving as parliamentarian, etc.

**Resources** – There are both print and personnel resources available to congregations that are in transition. The chairperson and the members of the Committee on Ministry, as well as the Stated Clerk of the Presbytery, are available to be contacted with any questions, concerns, or problems.

An excellent resource for PNCs in their search process is the booklet, “On Calling a Pastor,” which can be downloaded free at [https://www.pcusa.org/site\\_media/media/uploads/clc/pdfs/the\\_revised\\_on\\_calling\\_a\\_pastor\\_manual\\_march\\_2015.pdf](https://www.pcusa.org/site_media/media/uploads/clc/pdfs/the_revised_on_calling_a_pastor_manual_march_2015.pdf). The website of the Church Leadership Connection has a number of helpful guides and other resources, and can be found at <http://oga.pcusa.org/section/mid-council-ministries/clc/>.

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**SECTION 1 A(1) – COMMITTEE ON MINISTRY (COM)**

**COM IN THE PRESBYTERY OF CAYUGA-SYRACUSE IS ORGANIZED TO SERVE:**

- Congregations, Certified Christian Educators, and teaching elders within our bounds
- Specialized ministers not in parish ministry, those in non-Presbyterian parish ministries, and retired teaching elders
- Pastors, Commissioned Ruling Elders, and congregations regarding compensation matters
- The Presbytery Leadership Team by providing recommendations for calls, covenants, and specialized ministry

**A. COM meets on a regular basis to conduct its business.**

Responsibilities include:

- Coordinating the work of congregational liaisons and specialized ministries
- Making recommendations for Leadership Team action
- Acting on concerns and matters referred by teaching elders, sessions, congregations and specialized ministries.
- Developing policy for COM

**B. Services to pastors and congregations are provided to churches by the COM and those assigned as adjunct advisors.**

Responsibilities include:

- Involvement with congregations regarding ordained staff changes and relations, indefinite or designated (G-2.405a)
- Training and working with Pastor Nominating Committees
- Consulting with sessions regarding options for temporary pastoral services (G-2.0405b)
- Recommending to the Leadership Team approval of calls, covenants, dissolution of pastoral relationships (G-2.0405), honorable retirement, and members-at-large (G-2.0501-.0509)
- Working to facilitate and mediate conflict resolutions with pastoral staff and sessions at the request of Pastors, Session, Leadership Team, and/or Presbytery
- Conducting triennial visits or other means of nurturing healthy ministry
- Recommending approval of Parish Associate relationships

**C. Services to Specialized Ministries**

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Responsibilities include:

- Recommending validation of specialized ministries
- Overseeing and caring of specialized ministers
- Processing annual reports from the specialized ministers
- Certifying of credentials for persons seeking to become members of the presbytery
- Processing requests for transfer of ministers from other denominations (G-2.0505-0506)
- Caring of Certified Christian Educators (CCE) and Commissioned Ruling Elders (CRE), and Members-at-Large.

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**SECTION 1 A(2) – PURPOSES AND RESPONSIBILITIES of the  
COMMITTEE ON MINISTRY**

**A. Purposes**

1. To serve as pastor and counselor to teaching elders, Commissioned Ruling Elders, and Certified Christian Educators.
2. To facilitate relations between congregations, pastors, and the Presbytery.
3. To settle difficulties on behalf of the Presbytery when possible and expedient.

**B. Responsibilities**

1. Shall visit regularly and consult with each teaching elder.
2. Shall report annually the type of work in which each teaching elder is engaged.
3. Shall require an annual report from every specialized minister performing work not under the jurisdiction of the Presbytery or a higher governing body.
4. Shall make recommendations to Presbytery regarding calls for services of its teaching elders.
5. Shall maintain contact with each session.
6. Shall counsel with churches regarding calls for permanent pastoral relations.
7. Shall counsel with churches regarding the advisability of calling a designated pastor.
8. Shall counsel with churches regarding temporary pastoral relationships and Parish Associates; and shall provide lists of qualified persons to supply vacant pulpits.

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9. Shall provide for the implementation of EEO for teaching elders and candidates, and shall report to Presbytery steps in affirmative action implementation by the calling group.
10. Shall serve as an instrument for peace and harmony of the churches, to mediate differences and reconcile persons to the end that difficulties may be corrected by the session, if possible.
11. Shall exercise wise discretion concerning difficulties, may take initiative in counseling with the session, and may act to correct difficulties if requested to do so by the parties concerned.
12. Shall recommend to the Leadership Team minimum terms of call for Pastors, Commissioned Ruling Elders, and Certified Christian Educators.

In addition, COM shall be open to communication at all times with pastors, ruling elders in active service, Commissioned Ruling Elders, and Certified Christian Educators within the bounds of the Presbytery.

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**SECTION 1 B – JOB DESCRIPTION FOR COM MEMBERS**

**A committee member is expected to:**

- Have informed knowledge of Presbytery Church (U.S.A.) polity and the Book of Order
- Respect confidentiality
- Be a team player
- Attend scheduled meetings
- Attend training sessions offered by the Presbytery of Cayuga-Syracuse
- Serve as liaison to assigned church(es) in the Presbytery. The liaisons will be in contact with pastors and sessions, conduct visits as determined by the COM, meet with pastor nominating committees, and address other issues as they arise.
- One or two members will be assigned to maintain contact with all specialized teaching elders, retired teaching elders, and members-at-large.

**Presbytery of Cayuga-Syracuse will:**

- Provide training workshops that will equip members to carry out their responsibilities;
- Support COM members by providing support services;
- Reimburse expenses from visits authorized by the COM from the COM budget.

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**COVENANT FOR COM MEMBERS**

Recognizing both the challenges we face serving as Committee on Ministry members and the importance of that service to teaching elders, congregations, and the Presbytery of Cayuga-Syracuse, I covenant to work to accomplish, to the best of my ability with God's help and guidance, the following:

1. Meet in person with each pastor in my assigned congregation(s) with on a semi-annual basis.
2. Contact each pastor assigned by phone or email once every three (3) months to check in and see how things are going. Goal: to learn of any problems or issues and identify how CoM can be helpful and supportive..
3. Identify the contact information for the clerk of session of each assigned church. Send a letter to the session, through the clerk, identifying myself as the CoM representative and make myself available for assistance. Contact the clerk via phone or email as a follow-up.
4. Maintain notes or reports on contacts of significant importance with pastors, clerks, and sessions and send them to the CoM moderator.
5. Be prepared to report on contacts at CoM meetings. If possible, please write a report, which will be given to the CoM moderator.
6. Establish and maintain ongoing contact with those in temporary pastoral positions in churches that are in transition. Remind them of the written reports that are due a month before each contract ends. (Addendum - calendar of when reports are due.)
7. Schedule and conduct at least one supportive visit of an assigned church, not including churches in pastoral transition. (Request that another CoM member join you.)
8. Comply with all the duties and responsibilities set forth in the "Process for Staff Changes" (Section 2 Letter A) to the best of my ability. (This can be a daunting task, but the steps are important and can minimize the number of problems, some major, that can arise.)

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**SECTION 1 C – JOB DESCRIPTION FOR COM MODERATOR**

**The Moderator of the Committee on Ministry (COM) will:**

- Convene the COM
  
- Communicate to the Stated Clerk of Presbytery the requested docket time needed for each Leadership Team and Presbytery meeting, and prepare and deliver the COM report to both entities.
  
- Facilitate training for COM members.
  
- Assist COM members working with PNCs in learning the Church Leadership Connection (CLC) procedures, i.e. posting CIF's, etc.
  
- Assigning a 'colleague liaison' for each new member of Cayuga-Syracuse Presbytery.
  
- Convene annually a small task force to propose the minimum salary and allowances for Presbytery of Cayuga-Syracuse Teaching Elders, Certified Christian Educators, and Commissioned Ruling Elders.
  
- Facilitate a process to insure that COM is adequately staffed.
  
- Propose the COM budget to the Leadership Team of Cayuga-Syracuse Presbytery.

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**SECTION 1 D – COMMITTEE ON MINISTRY MEMBERSHIP**

The Committee on Ministry shall consist of equal numbers of ruling elders and teaching elders with a membership of at least six (6). A quorum shall be a majority of the membership of the Committee.

Should the COM deem it appropriate, it may appoint ruling elders and teaching elders to serve as Committee liaisons with Pastor Nominating Committees (PNC). Regular reports shall be given to the COM either in person or to the Moderator to as to the progress the PNC is making in the search process.

**2016 ROSTER**

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**SECTION 1 E – MINIMUMS FOR CAYUGA-SYRACUSE FOR 2016**

<b><u>Installed Pastor:</u></b>	Cash	\$36,089
	Manse/Housing Allowance	<u>\$10,827</u>
	<b>Total Effective Salary</b>	<b>\$46,916</b>
	Medical Dues	23% of ES for single 24.5% of ES with family or dependents
	Pension and D&D	12% of ES
	Continuing Education	- \$900 plus 2 weeks
	Vacation	- 4 weeks
	Mileage	- IRS reimbursement rate

<b><u>Pulpit Supply:</u></b>	One Service - \$125 plus mileage (negotiable)
	Two Services - \$200 plus mileage (negotiable)

**Moderator:** \$50 plus mileage (negotiable)

**Commissioned**  
**Ruling Elder:** 75% of Pastor Effective Salary

**Certified Christian**  
**Educator:** 85% of Pastor Effective Salary

**Recommendations for Pastoral and Administrative Services:** mileage at concurrent IRS rate per visit or occasion, plus \$50 per pastoral visit and \$25/hour for administrative tasks assigned by the Session.

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**SECTION 1 F – RECEIVING MINISTERS FROM OTHER DENOMINATIONS**

Congregations seeking a pastor may consider non-Presbyterians. Presbyteries are contacted by ministers from other denominations seeking pastoral work. The Formula of Agreement with the Reformed Church of America (RCA), the Evangelical Lutheran Church of American (ELCA), and the United Church of Christ (UCC) provides for calling pastors across these four (4) denominational lines.

Ministers from other denominations may serve PC(USA) churches only at the discretion of the Presbytery and only under certain circumstances.

- Only PC(USA) teaching elders and Formula Partner members (ELCA, RCA, UCC) may serve as installed pastors of PC(USA) congregations - in the positions of pastor, associate pastor, co-pastor, and designated pastor.
- Ministers outside these four (4) denominations may serve in temporary positions, such as temporary supply or interim pastor.
- Presbyteries have no obligation to permit ministers of denominations other than the three so noted, even though those churches are in full communion or in correspondence with the PC(USA), to serve their churches. Thorough examination and reference and background checking are essential.
- Ministers of other denominations who wish to become PC(USA) ministers must meet the Book of Order requirements in G-2.0505-2.506 and those set forth by the Presbytery of Cayuga-Syracuse.

**Use of Church Leadership Connection by Ministers of Other Denominations**

The PC(USA) internet-based referral system, Church Leadership Connection (CLC), is available for use by PC(USA) teaching elders only. If a minister of another denomination wishes to serve in a congregation of the Presbytery of Cayuga-Syracuse, they are encouraged to contact the Presbytery directly. Ministers in the process of transferring to the PC(USA) must meet all requirements, including ordination exams, before they can use the Church Leadership Connection.

**Ministers from Formula Partners (RCA, UCC, ELCA)**

Ministers from our Formula Partners may be installed and serve PC(USA) church while remaining members of their home denomination. Reference and background checking and examination by the COM would take place just as it would for any PC(USA) teaching elder seeking a call within the Presbytery. The minister is installed (if their home denomination allows) and is enrolled as a member of the Cayuga-Syracuse with all rights and privileges.

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Accountability - Formula Partner ministers remain accountable to their governing body of membership for their own behavior. They are accountable to the presbytery of call for their ministry with the church. It is hoped that when such relationships are established, the governing body representatives would partner in supporting the ministry.

Financial Arrangements- Formula Partner ministers will remain members of their denominational medical and pension plans. Presbyterian congregations will pay dues to the insuring entity. It is expected that salaries will be the same as would be paid to a Presbyterian teaching elder.

### **Temporary Pastoral Service as Temporary Supply or Interim Pastor**

Approval is at the discretion of the presbytery. It is essential that any minister from another denomination meet with 1) the Committee on Ministry to assess theology, their practice of ministry, and their understanding of PC(USA) polity; and 2) the congregation's COM liaison to assess their intentions, hear the Presbytery's goals for the church, and learn about resources available for the minister. It is wise and expedient for COM to become involved early in a relationship between a congregation and a non-PC(USA) pastor rather than be faced with the unpleasant task of telling the church they cannot be served by the minister with whom they have established a relationship.

The Presbytery of Cayuga-Syracuse may enroll a minister of another Christian church who is serving temporarily in a validated ministry within its bounds, or in an installed relationship under the provisions of the Formula of Agreement (*Book of Order*, Appendix C; G-5.0202), when the minister has satisfied the requirements of preparation for such service established by the Presbytery. (G-2.0506)

### **The Sequence of Receiving Ministers from Other Denominations**

#### **Requirements for transfer of membership to PC(USA) ----**

In order to become a PC(USA) teaching elder, a minister of another denomination (including Formula Partners) must:

- 1) Be an ordained minister in good standing with their present denomination;
- 2) Have a baccalaureate degree from an accredited college or university;
- 3) Have a theological degree from an institution accredited by the Association of Theological Schools (ATS) or its international equivalent;
- 4) Pass PC(USA) standard ordination exams;
- 5) Prepare a statement of faith;
- 6) Meet additional requirements which the Committee on Ministry may deem necessary in order to assist clergy in a successful transition for ministry in the PC(USA);

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- 7) Meet with COM to be examined and interviewed for recommendation of transfer to the PC(USA);
- 8) Be called to a validated ministry in the Presbytery;
- 9) Appear before the Presbytery for examination and decision to receive.

**When all requirements are met ---**

A PIF may be entered online in Church Leadership Connection (CLC) for referral. The PC(USA) cannot accept ministers of other denominations who have not passed PC(USA) ordination exams since waivers from the Book of Order requirements are only given by the presbytery of call. They will be required to provide attestation of "good standing" from an authorized official of his or her present governing body.

**To complete a transfer a minister must ---**

- 1) Have a call to appropriate work in the PC(USA).
- 2) Be examined and approved by the COM. They will be examined on their Christian faith, in theology, in the system of government of the PC(USA), and, at the discretion of the Presbytery, in other subjects.
- 3) Answer ordination questions in W.4.4003a-i(3) in the affirmative.
- 4) Furnish evidence that they have been officially removed from the roll of the other denomination.

**Waiver of Requirements ---**

The Presbytery shall not waive any of the forgoing requirements except in extraordinary cases. It shall make an exception only by three-fourths (3/4) vote of the members of the Presbytery present.

Ministers for immigrant fellowships and congregations may have exceptions as described in G-2.0505a and G-2.0505a(1).

Ministers of other Reformed denominations (such as Reformed Church of America, Christian Reformed Church) may be exempted from taking standard ordination exams if they have been ordained for (5) years or more and if the Presbytery approves the exemption by a two-thirds (2/3) vote. [G-2.0505a(2)]

**REMEMBER ---**

- 1) Each presbytery decides the circumstances for receiving ministers of other denominations.
- 2) Presbyteries are under no obligation to permit ministers of other denominations to serve within its bounds.

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- 3) The information in this section of the COM manual refers ONLY to ministers ordained in other denominations.
- 4) Recognizing the previous ordination of a minister of another Christian denomination is referenced in G-2.0505.

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**SECTION 1 G – GUIDELINES FOR A STATEMENT OF FAITH**

All ministers who come into the Presbytery of Cayuga-Syracuse whether through the ordination process, receiving a call to serve as pastor/associate pastor, designated pastor, or in a temporary position in a congregation, to serve in a validated ministry, or transfer from another denomination, will be expected to present a statement of faith when they are examined by the COM and received by the Presbytery.

The purpose of the statement of faith is for the individual to reflect theologically on specific areas and to state in a concise form his/her faith related to those specific areas. A statement of faith must incorporate an understanding of the Reformed tradition.

Following is a list of topics to be included:

Trinity

Sacraments

Scripture

The Church

Ministry and Mission

The statement of faith will be a basis by which the COM and/or the Presbytery (in cases where a person is being examined for ordination or reception from another denomination) conducts its oral examination. Clichés that might distract a reader should be avoided and language should be chosen for clear understanding because the statement will be read by ruling elders and teaching elders. The use of gender inclusive language is expected.

When preparing a statement, please type it **single-spaced on one page, number the lines, maintain adequate margins, and be sure your name is added.**

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The statement will be distributed as submitted, so typing, spelling and grammar are important.

It is important, even with all of these guidelines, that preparation of the statement encourages you to reflect on and struggle with what you believe.

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**SECTION 1 H – CRITERIA FOR VALIDATION OF  
SPECIALIZED PROFESSIONAL MINISTRIES**

**G-2.0502 in the *Book of Order* gives to each presbytery the determination of who will be its teaching elder members.**

*As the Lord has set aside through calling certain members to be teaching elders, so the church confirms that call through the action of the presbytery. The presbytery shall determine whether a particular work may be helpful to the church in mission and is a call to validated ministry requiring ordination as a teaching elder. In the performance of that ministry, the teaching elder shall be accountable to the presbytery. Teaching elders have membership in the presbytery by action of the presbytery itself, and no pastoral relationship may be established, changed, or dissolved without the approval of the presbytery.*

In **G-2.0503** the *Book of Order* identifies the **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.*

**Presbytery is required to develop written criteria for the validation of all ministries** carried on within its bounds which are not pastoral positions related to a particular congregation or are not presbytery staff positions. While the ministry is one, specific forms of ministry may emphasize special tasks and skill and the ordering of the offices of ministry shall reflect this variety. There may be forms of ministry in which primary emphasis is given to the proclamation of the Word and the celebration of the Sacraments, forms that stress deeds of love and mercy, forms that are primarily educational, administrative, legislative, or judicial, and forms that are primarily prophetic. **The *Book of Order* gives us help in defining validated ministry in G-2.0503a.**

***A validated ministry shall:***

1. demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church;
2. serve and aid others and enable the ministry of others;
3. give evidence of theologically informed fidelity to God's Word;

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4. be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served;
5. 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).

When teaching elders are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils. **The presbytery shall review annually the work of all teaching elders engaged in validated ministries outside the congregation.**

**What this means for Cayuga-Syracuse Presbytery ---**

1. The ministry shall demonstrate conformity with the mission of God's people set forth in scripture and the constitution of the PC (USA), both the *Book of Confessions* and the *Book of Order*.
2. It is to be a ministry that serves others and fits within the definitional parameters set by G-3.0306: educators, evangelists, administrators, chaplains, pastoral counselors, campus ministers, missionaries, social workers, consultants, or other specific tasks appropriate to the ministry of the church.
3. It shall give evidence of theologically informed fidelity to God's Word. In effect, this means the teaching elder shall have a degree from a seminary approved by the Association of Theological Schools, and have met the requirements for ordination, if not already ordained.
4. The ministry shall be carried out in accountability to the Presbytery and other organizations, agencies, or institutions. Accountability to the Presbytery is routinely achieved by the **filing of a Specialized Ministers Report annually** with the Committee on Ministry. The teaching elder employed in a specialized ministry shall be accountable to and under the auspices of a clearly defined corporate body that assumes supervisory and legal responsibility for the ministry and for the person who functions within it.
5. The ministry will have a clear and discernable relationship to the general criteria for ordination, and the position itself will be related to or clearly further the mission directions of the Presbytery of Cayuga-Syracuse and the Presbyterian Church (USA).

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6. The teaching elder will be a responsible participant in the life of the Presbytery to the extent possible and will be part of the worship life of one of the Presbytery's congregations. **Parish associate relationships are encouraged** for all specialized ministers and specialized ministers are commended to the attention of pastors and sessions for consideration as parish associates.
7. This policy may apply to candidates who have been certified ready to receive a call and are seeking validation of a specialized ministry. Permission to be ordained to specialized ministry will be on a case-by-case/person-by-person basis. The ministry being considered shall include proclamation of the Word and administering Sacraments.

**THE PROCESS - Book of Order**

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

*The presbytery may designate teaching elders to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. Those so designated may administer the Sacraments at times and places authorized by the Presbytery.*

*Every teaching elder shall ordinarily be a member of the presbytery where his or her work is situated or of the presbytery where she or he resides.*

*A teaching elder who is serving in a church outside the United States may, with the approval of the presbytery, accept membership in that church for the period of such service without affecting his or her membership in a presbytery of this church. (G-3.0306).*

**The Process in the Presbytery of Cayuga-Syracuse**

1. A teaching elder (or, in special cases, a candidate certified ready to receive a call), who wishes to be received as a minister member of Cayuga-Syracuse Presbytery on the basis of his/her specialized ministry, will contact the moderator of the Committee on Ministry (COM). The moderator of COM will send this document to the applicant and set up an appointment for the applicant to meet with COM. The applicant will send a written position description prepared by the prospective employing body to the COM moderator a week before the meeting so copies can be sent to all COM members before the scheduled meeting. This shall include specific reference to the lines of accountability and supervision of the person in the position.
2. If COM approves the request, it recommends to the Presbytery that the position be validated and that, pending a successful examination and an approved background check, the person's ministry be validated and he/she be received as a member of Cayuga-Syracuse Presbytery.

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3. If the COM declines to validate a proposed specialized ministry or decides to withdraw approval previously given, the teaching elder must be provided an opportunity to appeal to the Presbytery. Presbytery's decision will determine the matter except for the teaching elder's access to judicial process. A specialized teaching elder who has been received on the basis of a particular ministry may **not** serve in a different specialized ministry without Presbytery's approval given through the COM. In other words, **validation attaches to a particular approved ministry, and is not a status conferred on the teaching elder.**
4. When a teaching elder engaged in a validated specialized ministry leaves that work, he/she is automatically designated as a member-at-large of Presbytery pending further changes. This is an action taken by the Committee on Ministry and then recommended to the Leadership Team. **The annual reporting requirement also applies to all members-at-large.**

**Additional Information**

1. Teaching elders in Specialized Ministry are not required to be enrolled in the Board of Pensions. A specialized minister who wishes to enroll must be employed at least 20 hours/week and have Presbytery's validation of the ministry. This must be conveyed to the Board of Pensions in writing so that coverage can be obtained.
2. The specialized teaching elder's compensation agreement is not subject to approval by the COM, unless the teaching elder is a staff member of Presbytery, Synod, or General Assembly.
3. Either the teaching elder or his/her employer may submit to COM a request for designation of a Housing Allowance, which would be excludable from income taxes. By IRS law, **the Housing Allowance must be approved by the appropriate decision-making body no later than December 31 of the year previous to the tax year in which the Housing Allowance will be declared.**

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**SECTION 1 I – ANNUAL REPORT TO PRESBYTERY BY SPECIALIZED CLERGY**

Our Constitution requires that presbytery be responsible and accountable for ministry performed within its bounds and for ministry performed by its teaching elder members who are outside the bounds. If the presbytery validates a ministry and grants permission for the teaching elder to serve, *“such permission shall be subject to review and renewal annually”* (Book of Order G-2.0503a). **A teaching elder in an approved specialized ministry shall complete this annual report, and the Committee on Ministry shall request the Leadership Team/Presbytery to renew the validation of your ministry. Failure to do so can jeopardize your good standing as a member of the presbytery.**

**G-2.0503a. Engaged in a Validated Ministry**  
***A validated ministry shall:***

*(1) demonstrate conformity with the mission of God’s people in the world as set forth in Holy Scripture, “The Book of Confessions,” and the “Book of Order” of this church;*

*(2) serve and aid others, and enable the ministry of others;*

*(3) give evidence of theologically informed fidelity to God’s Word;*

*(4) be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served;*

*(5) 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).*

*When teaching elders are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.*

*The presbytery shall review annually the work of all teaching elders engaged in validated ministries outside the congregation.*

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The following form shall be completed and returned to the moderator of the Committee on Ministry.

**Sections I and II:** Please provide all requested information – even if there is no change.

**Section III:** Please complete according to *Book of Order* standards shown above.

**Section IV:** Report on activities of religious or ecclesiastical nature.

**Section V:** Concerns and requests

If you are in a new ministry since your last report, please include a copy of your position description and contract.

**Please return your completed report by January 1 to the CoM Moderator.**

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**Please return your completed report by January 1 to the CoM Moderator.**

**ANNUAL REPORT BY SPECIALIZED TEACHING ELDERS**

Year \_\_\_\_\_

I. Name \_\_\_\_\_  
Street \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_ Email \_\_\_\_\_

II. Employment during the past year (full or part-time positions, secular or religious, including self-employment, for which income was earned). Describe positions, give name and address of employing body or write "not so employed".  
Is this a new ministry?  yes  no

If yes, it will be necessary to validate the ministry through the Committee on Ministry.  
Please attach your new position description and contract.

III. Please briefly describe the way(s) in which your present ministry fulfills each of the criteria from the *Book of Order* as listed on the previous page of instructions.

A. Conforms to the mission of God's people....

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B. Ministry that serves others....

C. Evidence of theologically informed fidelity....

D. Carried on in accountability for its character & conduct....

E. Participation in deliberation and work of presbytery....

IV. Report on activities of religious or ecclesiastical nature

A. Please briefly indicate how you have been active in the past year

1) Parish: where do you worship?

How do you participate in congregational life (e.g. parish associate)?

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2) Cayuga-Syracuse Presbytery:

3) Synod of the Northeast:

4) PCUSA General Assembly Entities:

B. If not presently active in the Presbytery, where might you be interested in serving?

C. Other religious or ecclesiastical activities in which you have been engaged during the past year.

D. Do you participate in a lectionary/covenant group or something similar? If yes, where?

If no, would you be interested in such a group?

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**V. Your concerns and requests**

We keep you in our prayers. Are there particular concerns or issues we could lift up in prayer or other ways we can be helpful to you?

**Signed** \_\_\_\_\_ **Date** \_\_\_\_\_

**It is of utmost importance that each teaching elder fill in the above blanks carefully, sign and return as indicated.**

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**ANNUAL REPORT TO PRESBYTERY BY SPECIALIZED TEACHING ELDERS**

**PERSONAL CONTACT INFORMATION**

**NAME** \_\_\_\_\_

**HOME  
ADDRESS** \_\_\_\_\_

**HOME PHONE** \_\_\_\_\_ **CELL PHONE** \_\_\_\_\_

**HOME EMAIL** \_\_\_\_\_

**EMPLOYMENT CHURCH/AGENCY** \_\_\_\_\_

**ADDRESS** \_\_\_\_\_

---

**BUSINESS PHONE** \_\_\_\_\_ **EXT** \_\_\_\_\_

**EMAIL** \_\_\_\_\_

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**SECTION 1 J – GUIDELINES FOR SABBATICAL LEAVE**

"Over and over again, stories in Scripture point to the renewing power of Sabbath time. We usually think of Sabbath as the seventh day when God finished creation. But the Sabbath is more than an afterthought of God's action in creation. It's a gift of rest given by God, of renewal and hope. As American society and its churches busy themselves with many tasks, God comes again and again offering rest and refreshment for the soul." (Sabbatical Planning for Clergy and Congregations by A. Richard Bullock, 1987. Alban Institute, p. 5)

"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work. . . ." (Exodus 20:8-10a)

"The LORD said to Moses on Mount Sinai, "Say to the people of Israel, when you come into the land which I give you, the land shall keep a sabbath to the LORD. Six years you shall sow your fields, and six years you shall prune your vineyard, and gather its fruits; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD; you shall not sow your field or prune your vineyard." (Leviticus 25:1-4)

Sabbatical leaves are frequently granted to people working in various settings including academia, business, and church-related institutions. Establishing leaves on the Biblically-based Sabbath concept, institutions recognize that people who have worked in their positions for a prolonged length of time frequently could benefit from an extended time away from their work, time usually devoted to study, personal growth, renewal, and reflection. Most Christian denominations, as well as many local churches and presbyteries, implement sabbatical leave policies for clergy, educators, denominational staff, and other full-time church professionals.

The Presbytery of Cayuga-Syracuse recognizes that pastors and congregations would greatly benefit if full-time pastors could have the opportunity to negotiate and be

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granted a sabbatical leave. Some of the reasons for wishing to grant such leaves include: the opportunity to take advantage of new knowledge and approaches to ministry that may have developed since a pastorate began, spiritual renewal, longer pastorates, and the stresses of church leadership. These opportunities may require a longer period of study than the normal two weeks of study leave. Such opportunities will allow one to learn new ministry skills, to gain new information, to find new perspectives on ministry, to acquire new procedures for doing ministry, to become familiar with new resources, and to have time for reflection and spiritual renewal.

Accordingly, the Committee on Ministry (COM) of the Presbytery of Cayuga-Syracuse encourages pastors and churches within our Presbytery to consider a Sabbatical Leave for its pastors and congregations with the hope that a sabbatical will provide the gift of rest, renewal, and hope.

After careful consideration and examination of various examples of Sabbatical Leave policies, COM proposes these Sabbatical Leave Guidelines for the Presbytery of Cayuga-Syracuse.

**GENERAL CONSIDERATIONS ---**

1. Sabbatical leave should be considered in any new or renegotiated call.
  
2. The study undertaken during a sabbatical leave shall ordinarily be of a practical nature, designed to provide rest and renewal, increase the skills of the pastor, and benefit his/her current call. Theological study or spiritual renewal are considered to be most appropriate goals for such a leave.
  
3. Planning for a sabbatical leave should begin not less than one year from the proposed starting date. A pastor considering Sabbatical Leave shall register this intent with the COM so that guidance and encouragement may be given. This

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time frame allows for thorough planning on the part of the pastor, family members, Session, the congregation, and Presbytery.

4. A written plan shall be given to the church's personnel committee, the church's session, and the Presbytery's COM for approval. Ordinarily, this plan shall be submitted no less than three (3) months prior to the taking of the leave. The submitted plan shall include the foreseen benefits to the pastor, the foreseen benefits to the church, the goals and objectives of the study time, the location of the study, and the particulars about how the pastor's duties will be covered during the time of the leave.
  
4. Before the pastor goes on leave, provision shall be made by the session/church council in collaboration with the pastor to cover the duties of the person on leave.
  
5. Upon returning from sabbatical leave, the pastor shall present to the personnel committee and to the session, (with cc: to the COM Moderator) a written summary statement of the sabbatical leave experience, including what was learned and how that learning will be applied in her/his future ministry.

**TIME CONSIDERATIONS---**

6. Sabbatical leaves shall be granted no sooner than the completion of six years of service, nor sooner than six years after a previous sabbatical leave.
  
7. Sabbatical leaves shall ordinarily be no longer than three months.
  
8. Ordinarily, the normal study leave time that is due in the sabbatical year shall be a part of the sabbatical leave time, not in addition to it. An exception to this may be negotiated.

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9. The pastor shall ordinarily pledge to stay in his/her position for no less than one calendar year after a sabbatical leave. If the pastor chooses to leave the congregation within one year after the completion of a sabbatical leave, that person shall refund to the church the salary paid to him/her during the sabbatical leave.
  
10. It is recommended that any church that has made a provision for a sabbatical leave, beginning at least six (6) months prior to the start of the leave, fully inform and educate the congregation about the leave, its rationale, and the foreseen benefits.

**FINANCIAL CONSIDERATIONS ---**

11. During a sabbatical leave, all salary and benefits, except travel allowance, shall continue to be paid by the church.
  
12. While the pastor is on sabbatical leave, the employing church shall provide for payment of the expenses of whoever covers the duties of the person on leave.
  
13. All costs to the pastor for the sabbatical leave shall be borne by the pastor, but he/she may apply his/her study allowances to these costs. Costs borne by the pastor shall not include the costs to cover the duties of the person on leave.
  
14. If a church wishes to put a sabbatical leave provision in the terms of a call, the Presbytery encourages them to begin a savings account that would accumulate over the six year time requirement to help defray the additional costs that having a pastor on sabbatical leave would incur.

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These guidelines are written with specific reference to pastors serving within a congregational setting, but they may also be used as a guide to agencies employing specialized clergy members of this Presbytery.

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**SECTION 1 K – FAMILY LEAVE POLICY**

**GUIDELINES**

The following guidelines are recommended by the Presbytery of Cayuga-Syracuse to aid in the negotiation between sessions and pastors when a leave is necessary due to serious illness of the pastor, in the case of a serious illness of a child, spouse, or parent of the pastor, or in the event of the birth or adoption of a child. The negotiated leave shall be incorporate into the terms of call.

**TIME AND DURATION OF THE FAMILY LEAVE**

1. The duration and time of the family leave shall be mutually agreed upon between the pastor and the session.
2. The timing of the leave is up to the pastor.

**COMPENSATION DURING LEAVE**

1. Sessions are urged to grant full salary and benefits for the entire leave. If a leave that extends beyond twelve (12) weeks is negotiated; then other salary options can be negotiated as well. (For example: a six (6) month leave at half-salary; up to one year of unpaid leave.)
2. If a leave extends beyond the recommended time frame due to medical complications, application can be made to the Board of Pensions for disability income. The church is encouraged to be supportive in every way when such a situation arises.
3. Sessions do not need to feel "trapped" by monetary considerations when negotiating a leave. When a church desires to be supportive and generous, the Presbytery, through the COM, shall seek to assist the congregation in whatever ways are necessary to make a full leave available.
4. The COM shall be informed when the family leave option is exercised by the pastor.

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**SECTION 1 L – STUDY LEAVE GUIDELINES FOR PASTORS**

Purpose of Study Leave

1. Provide for personal and professional development of pastor.
2. Provide for spiritual refreshment and nurture of the pastor.
3. Help enrich the life of a congregation.

Requirements

1. Select leave that will provide freedom from daily parish and home responsibilities.
2. Obtain approval of session in advance of study and report back to session and congregation.
3. Send in yearly report to the Committee on Ministry (COM) by February 1.
4. Take advantage of the study leave as set forth in the terms of call of the pastor. This is usually taken in the year it is granted, but may be accumulated with the permission of the session.

Church Responsibility

1. Assure minimum of two weeks per year, including Sundays (14 working days).
2. Minimum reimbursement is established annually by the COM.

Continuing Education may include, but is not limited to:

1. Short term non-degree workshops, seminars, retreats, short courses, webinars, professional endeavors -workshops, seminars offered by particular professional organizations.
2. Formal course - offering degree programs or professional certification.
3. Participation in a study group with peers in same area, contract for learning with another colleague, etc.
4. Individual study books, independent readings, tapes, programmed self-taught materials. Careful thought should be given to purpose and method of such study.

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**SECTION 1 M – CHILD PROTECTION POLICY**

*(Approved by the Presbytery of Cayuga-Syracuse on May 24, 2005)*

*(Revised on September 27, 2005)*

**I. Generally.**

It is the policy of the Presbytery of Cayuga-Syracuse to provide a safe and secure environment to protect against the abuse of children entrusted to its care, and to set forth in this policy the practices and procedures by which all staff and volunteers shall be bound in the recognition and prevention of child abuse. Child abuse, in any form, will not be tolerated by the Church and the practices and procedures, as set forth herein, shall be strictly enforced. Each session or its equivalent in the Presbytery of Cayuga-Syracuse is required to adopt and implement a child protection policy.

G-3.0106 states: "*All councils shall adopt and implement a sexual misconduct policy and a child protection policies.*" *Councils include: Sessions, Presbyteries, Synods, and General Assembly.*

**II. Child Abuse and Investigations Defined.**

Generally, the term "abuse" encompasses the most serious harms committed against children. It includes any mistreatment or neglect of a child (under the age of 18) that results in non-accidental harm or injury and which cannot reasonably be explained. Child abuse can include: physical abuse, emotional abuse, sexual abuse and neglect. Indicators of child abuse include, but are not limited to: bodily injury or mental or emotional injury to a child, witnessing inappropriate touching, sexual advances or other sexual activity in the presence of or in association with a child, and the neglect of a child, including failure to provide adequate supervision in relation to the activities of the Church.

An "investigation" is primarily to confirm that information has come forward that affirms a suspicion of child abuse. An investigation consists only of verifying that the person "who suspects that a child is being (or has been) abused" has heard or seen what he or she has stated as grounds for suspicion, and that is sufficient for a report to authorities.

**III. Reporting Abuse.**

Reporting abuse is mandatory. The *Book of Order* states in G-4.0302: "*Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, 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-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.*"

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Any staff member or volunteer who suspects that a child is being abused shall immediately report his or her suspicion to the Church's leadership.

In the event that any allegation of child abuse is made, the following procedures shall be followed:

1. The Person suspecting child abuse shall file a report with the Church's leadership describing his or her basis for the alleged abuse, including dates and times during which the alleged abuse took place. Such report shall at all times remain confidential to all others except said church officials and law enforcement authorities to the maximum extent possible.
2. The Church's leadership shall promptly investigate the matter and take appropriate action, including contacting legal authorities. Pending the conclusion of such investigation, which shall at all times be conducted in a confidential manner to the maximum extent possible in order to preserve the identity of the parties involved, the leadership will take immediate steps to make sure the accused will be separated from children in the church. The Church's leadership shall contact the accused regarding the allegation and shall immediately suspend the accused from all Church responsibilities. The suspension from responsibilities shall not be viewed as determination of guilt, but only as an indication of the Church's priority to protect against the abuse of children entrusted to its care.
3. If the investigation proceeds to legal action, the Church shall notify its insurance company and its attorneys.

**IV. Preventive Measures.**

As a condition of employment or serving as a volunteer with the Church, all staff and volunteers of the Church shall be subject to the following requirements:

1. All staff applicants and any volunteers who are likely to have interaction with children in the performance of their services to the Church (collectively "Applicants") shall submit a formal application to the Church, which includes, among other things, a list of the Applicant's personal references that the Church may contact, an acknowledgment of any prior convictions of a crime and express authorization to permit the Church to conduct a criminal background check on said Applicant.
2. A criminal background check and state sexual offender check shall be conducted on each applicant.
3. Upon receipt of such application, the Church shall review the contents of the application and speak to or receive written correspondence from at

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least two of the Applicant's personal references before extending any job offer or volunteer position to said Applicant. In the event that either the applicant or a criminal background check suggests that an Applicant has had a prior record of child abuse, such individual shall, in all cases, be disqualified from working with children in the church.

4. As part of an initial orientation, each new staff member or volunteer shall be advised of the Church's "zero tolerance" stand on any form of child abuse and the restriction from the use of corporal punishment, shall receive a copy of this Child Abuse Prevention Policy, and shall view any child abuse prevention video(s) and read any written materials relating to the prevention of child abuse as required by the Church. At the Church's discretion, each new staff member and volunteer may be required to sign a form indicating that he or she has been notified of the Church's policy against child abuse, has received and read a copy of this Child Abuse Prevention Policy, and that he or she has attended a meeting in which this subject matter was discussed.
5. At least once a year, the Church will review the contents of its Child Abuse Prevention Policy with all staff members and volunteers and remind such of their requirement to strictly adhere to this policy.
6. A copy of this policy shall at all times be posted in the Church and be made available to anyone upon request.

**In addition to the forgoing prevention measures**, which may be supplemented from time to time at the discretion of the Church, the Church shall impose the following operating procedures on staff and volunteers. Violation of any of the following procedures by an individual staff member or volunteer will result in disciplinary action up to and including termination.

1. A "two-adult" rule shall be in effect meaning that no staff member or volunteer is to be left alone with any child at any time without a justifiable reason pertaining to the child's well-being. If alone, every effort shall be made to meet in an open room with a window and another person in close proximity to the meeting room.
2. Staff members and volunteers are prohibited from disciplining children through use of physical punishment or verbal abuse.
3. Staff members and volunteers shall respect the rights of the children not to be touched in ways that make them feel uncomfortable.
4. Staff members and volunteers shall not transport children in private vehicles without clearance from a senior staff member and written

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authorization from a parent or guardian. No child shall be transported in a vehicle by only one adult.

5. Staff members and volunteers will respond to children with respect and consideration and will treat all children equally.

**V. Further Information.**

Please contact the Moderator of COM or the Stated Clerk if you wish further information.

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**SECTION 2 A – PROCESS FOR PASTORAL STAFF CHANGES**

**DISSOLUTION OF PASTORAL CALL**

- a. Pastor determines to dissolve the relationship (Section 2 Letters B, E, and F)
- b. COM moderator/representative is notified and consulted
- c. COM moderator/representative meets with the session to discuss the process (i.e. dissolution, congregational meeting to act, saying good-bye, options for transitional pastoral leadership, search process, etc.)
- d. Congregational meeting to dissolve the relationship between pastor and congregation.
- e. COM recommends dissolution to Presbytery for action at its next meeting.
- f. Presbytery may provide an opportunity for good-bye from congregational members, if time and desire provide.
- g. COM conducts exit interview with departing pastor. (Section 2 Letter C)
- h. COM conducts exit interview with Session after departing pastor has left the position.
- i. **Transition Team** may be appointed by the Session. **[See Section 2 Letter A(1)]**

**TRANSITIONAL PASTORAL SERVICES**

- a. COM representative meets with Session to discuss needs in order to provide pastoral services. (Section 2 Letters G(1) and G(2)).
- b. Session writes a job description and determines salary package.
- c. Session appoints the Transition Team or an Interim Pastor Nominating Committee to search for an interim or temporary supply.
- d. COM representative provides PIFs to committee after consultation with presbytery staff.
- e. Search committee makes a selection and submits name to COM rep for COM approval.
- f. The final candidate will meet with the COM for examination. This may not apply if the candidate is a member of the Presbytery of Cayuga-Syracuse.
- g. A criminal background check application is completed by the final candidate and is returned to the appropriate Presbytery staff person, who will send it to the firm with whom the Presbytery has contracted. A Session meeting will not be called to enter into covenant with an interim pastor until the report is returned to the Presbytery staff person and they give clearance. NOTE: This may not apply if the candidate is a member of the Presbytery of Cayuga-Syracuse and has had a background check within the last seven (7) years.
- h. Session meets to approve candidate and complete the Covenant form. (Section 2 Letter N).

**SELF-ASSESSMENT PROCESS**

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- a. COM Rep meets with Session to interpret the process for congregational self-assessment. (Section 2 Letter H). Session or group designated by Session completes the assessment.
- b. Together the COM Rep and Session determine if a more complete mission study is needed, or if the congregation is ready to proceed to fill the vacancy.
- c. COM Rep may recommend that a team of congregational development consultants meet with Session regarding staffing needs or other issues that become apparent during congregational self-assessment.
- d. COM Rep and Session decide to proceed with search for pastor/associate pastor.
- e. COM Rep informs Session that a background check will be required for their final candidate BEFORE the congregation votes on the candidate.

### **PASTOR NOMINATING COMMITTEE (PNC)**

- a. Session recommends to the congregation the number of people to serve on the PNC and recommends that the congregation nominating committee nominate members to the PNC for election by the congregation.
- b. Session allocates funds for the work of the PNC.
- c. COM Rep meets with the committee selected to nominate the PNC, explaining the requirements in terms of representation, and interpreting the responsibilities.
- d. Congregation meets to elect a Pastor Nominating Committee.
- e. COM Rep meets with the PNC to outline responsibilities.
- f. The PNC selects a moderator and a secretary. Other responsibilities may include corresponding secretary, devotions leader, communicator to keep congregation informed, etc.
- g. COM Rep informs the PNC that a **criminal background check will be required** for their final candidate BEFORE the congregation votes on the candidate.
- h. COM Rep meets with PNC throughout the process to offer training in preparing the MIF, reading PIFs, determining interview questions, interviewing applicants, and providing consultation as to appropriate candidates, salary package considerations, etc.
- i. Session determines compensation package in consultation with COM Rep and PNC.

### **MINISTRY INFORMATION FORM (MIF)**

- a. In consultation with COM Rep, the PNC completes the MIF. The PNC makes use of the Church Leadership Connection (CLC), the on-line search process provided by the Office of the General Assembly. (Section 2 Letter I)
- b. Session approves the MIF and sends to the COM for approval.
- c. The Clerk of Session and the Moderator of the COM both "sign" the MIF on-line. The COM Moderator will issue a password and ID number to enable them to do this.
- d. The CLC declares the position open and circulates MIF on line.
- e. In the event a candidate is from another denomination the appropriate Presbytery staff person must be consulted prior to any interviews. (Section 1 Letter F)

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### **PERSONAL INFORMATION FORM (PIF) READING**

- a. PNC receives and reviews PIFs matched by CLC or sent by interested candidates. COM Rep meets as often as possible with the PNC, but is always available for consultation.
- b. PNC selects candidates they wish to interview or seriously consider, and shall notify COM Rep of the names. **IMPORTANT: PIF's must not be considered without the attestation of the stated clerk in the presbytery of which the teaching elder or candidate is a member or a candidate.** (Section 2 Letter J)
- c. PNC moderator informs the final candidates that a background check will be required if they are the persons selected by the PNC to candidate for the position.
- d. PNC requests COM for preliminary clearance on all candidates they wish to interview in person. Clearance checks are conducted by the appropriate Presbytery staff and COM. [See Section 2 Letter A(2).]
- e. COM Rep notifies PNC of the decision regarding the candidate.
- f. If clearance is received, the PNC may request additional information from candidates if they wish.

### **INTERVIEWING AND NEGOTIATING**

- a. After preliminary clearance by the Presbytery staff person, the PNC interviews selected and cleared candidates. [Section 2 Letters K(1), K(2), K(3)]
- b. PNC hears selected candidates preach. Neutral pulpits may be arranged with the help of COM Rep.
- c. PNC notifies COM of final candidates.
- d. COM Rep arranges for clearance on all final candidates, which shall be a face-to-face/Skype interview with COM. It may be done as early as time of the neutral pulpit, **but must be done before an offer is made.**
- e. If the chosen candidate is not a member of the PC(USA), the process will take longer as the person must be examined by the Presbytery.
- f. The COM Rep notifies the PNC that final clearance has been given.
- g. PNC selects one final candidate to present to the congregation.
- h. PNC and preferred candidate negotiate matters related to compensation and transfer. COM Rep is included in the process.
- i. If the chosen candidate is certified ready to receive a call but is not yet ordained, that person is subject to examination by this Presbytery to determine his/her readiness for ordination. This responsibility may be delegated to the presbytery of care, if agreed to by the Committee on Ministry and Committee on Preparation for Ministry of this Presbytery.
- j. Candidate agrees to accept the position, if elected.
- k. The final candidate shall be examined by the Committee on Ministry. Note: This may not apply if the person is a member of the Presbytery of Cayuga-Syracuse.
- l. A criminal background check application is completed by the final candidate and given to the appropriate Presbytery staff person who will send it in the firm used by the

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Presbytery for this purpose. **A congregational meeting will not be called** to elect a pastor **until the report is returned** to the Presbytery staff person and **given clearance**. [See Section 2 Letter A(2).]

**\*\*\*\*\*PROMPT COMMUNICATION AT EVERY STAGE WITH EVERY PERSON  
WHOSE PIF IS RECEIVED CANNOT BE STRESSED ENOUGH. \*\*\*\*\***

**PRESENTATION OF CANDIDATE**

- a. When the Presbytery staff person gives clearance to the COM Rep after receiving the criminal background check results, the COM Rep reports to the PNC Moderator and the PNC asks Session to call a congregational meeting to elect a pastor.
- b. Prepare Pastoral Call Forms (Section 2 Letter L)
- c. Session calls a congregational meeting, ordinarily giving at least ten (10) days notice, including announcements from the pulpit on two (2) successive Sundays. (G-1.0502) Check congregation's by-laws for specific rules on this.)
- d. PNC prepares a letter to the congregation introducing the candidate. The PNC may also plan activities to introduce the candidate on the week-ending of the candidating sermon.
- e. Candidate plans their installation/ordination service as per Presbytery guidelines (Section 2 Letter M)
- e. Candidate leads worship and preaches to the congregation.

**CONGREGATIONAL MEETING**

- a. At the congregational meeting to elect a pastor, three (3) motions are in order:
  - 1) to CALL the presented candidate at the terms agreed upon; **COM recommends that this vote is to be taken by written ballot**.
  - 2) to ELECT a few people to prosecute the call to the Presbytery, usually from the PNC. (Simply put, this means to sign the **Call Forms, which are prepared in advance**);  
and
  - 3) to DISMISS the PNC with thanks effective at the installation of the new pastor.
- b. The Moderator of the meeting informs the congregation and the candidate of the vote and asks if both are agreeable to prosecute the call.
- c. COM Rep furnishes Pastoral Call Forms in advance of the meeting to the PNC. They are prepared to show the agreed upon Terms of Call.
- d. Upon action of the congregation, the pastoral call forms are signed by the Pastor-elect; the Moderator of the congregational meeting; the Clerk of Session; and those elected to prosecute the call. The Terms of Call are then transmitted to the Stated Clerk. COM receives the call and recommends it to the Leadership Team for action.
- e. The presbytery of the pastor-elect dissolves the current relationship and dismisses the pastor-elect to the Presbytery of Cayuga-Syracuse before the new relationship begins.

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### **INSTALLATION (May include ordination as well)**

- a. The COM Rep furnishes the Guidelines for Planning an Ordination and/or Installation Service to the pastor-elect and the pastor-elect selects an Administration Commission to act on behalf of the Presbytery. (Section 2 Letter M)
- b. Pastor confers with the Moderator of the Presbytery to secure a moderator for the ordination and/or installation.
- c. Session and pastor-elect select a date for the service.
- d. COM finds the Administration Commission in order and recommends approval to the Presbytery.
- e. Presbytery approves plans to ordain/install.
- f. Congregation and Presbytery meet to ordain/install the pastor.  
**(Note: COM approval is required before the ordination/installation can take place.)**

### **RESOURCES**

#### **Information for the following is available in the COM Manual as noted:**

1. Guidelines for Planning an Ordination/Installation Services (Section 2 Letter M)
2. Guidelines for Determining Pastoral Compensation (Section 1 Letter E)
3. Pastoral Vacancy Self-Assessment (Section 2 Letter H)
4. Policy Statement and Procedures on Sexual Misconduct (Section 2 Letter N)
5. Guidelines for Sabbatical Leave (Section 1 Letter J)
6. Guidelines for "Statement of Faith" (Section 1 Letter G)
7. Family Leave Policy (Section 1 Letter K)
8. Study Leave Guidelines (Section 1 Letter L)

#### **Additional Resources**

1. Booklet: "On Calling a Pastor" - on the General Assembly website
2. Book: A Spiritual Discernment Approach to the Pastoral Search: Step-by-Step Spiritual Guidance for the Pastoral Search Committee (Revised 2013) by the Rev. Dr. Paul F. Soderquist

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**SECTION 2 A(1) – PASTORAL TRANSITION TEAM**

*(Refer to Section 2 Letter A, page 1 "Dissolution of Pastoral Call")*

The Pastoral Transition Team (PTT) will be a group of lay people whose responsibility it is to provide continuity through coordination and communication during all the phases of the pastoral transition and to work closely with the Interim Pastor (IP).

Major tasks involved in a pastoral transition include:

- 1) Planning farewell events and closure pieces, based on the church's history and traditions, for the departing pastor.
- 2) Preparing for an IP. In doing so, the Session decides a) if the PTT will be the entity to identify and interview interim pastor candidates or b) if they will elect a Interim Pastor Nominating Committee. In either case, the designated entity will recommend to the Session, for their vote, the person they have selected.
- 3) Working with the IP to on the Developmental Tasks as noted in the IP covenant. This will include a congregational assessment and/or a mission study. [A sample of such a process can be found in the *Committee on Ministry Manual, Section 1 Letter H*). This will become the basis upon which the Ministry Information Form (MIF) will be written by the Pastor Nominating Committee (PNC).]
- 4) Bringing to the IP's attention at each stage any matters that might need specific attention.
- 5) Planning an appropriate farewell gathering for the IP when the permanent pastor is elected by the congregation and a starting date is determined.
- 6) Assisting the new pastor in understanding what work has been done during the interim period, as well as what continues to need attention. This can be accomplished in a manner deemed appropriate by the PTT and the Pastor, but face-to-face meetings would be most beneficial.

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**SECTION 2 A(2) – REFERENCE, CLEARANCE, AND BACKGROUND CHECKS**

Reference Checks

It is the responsibility of a PNC to conduct reference checks. These references are found primarily from the PIF of prospective candidates under consideration. If it is desired, a search committee may ask a candidate to provide secondary references. Similarly, permission may be asked of a candidate to allow committee members to ask the primary references if there is anyone else they would suggest they contact to inquire further about a candidate. Barring that permission, privacy laws prohibit a PNC from contacting anyone that a candidate has not provided to serve as a reference.

Clearance Checks

When a PNC has narrowed their search to a few candidates who they are seriously considering as viable for presenting to their congregation to call, the Presbytery will conduct what are known as “clearance checks.” These are different than reference checks. The clearance checks are done between our Presbytery and the teaching elder’s (or candidate’s) presbytery. The COM chairperson will contact their counterpart in the other presbytery (or CPM in the case of candidates), and the Stated Clerk will contact the corresponding staff leadership person in the other presbytery. The purpose of this kind of check is simply to verify that, if a call is extended to the individual under consideration, nothing would prohibit that individual from accepting the call and moving to this Presbytery. For example, such a check would ensure that there are no disciplinary proceedings under way that would not allow an individual to move and accept a new call.

Background Checks

The Presbytery uses the services of a company called Protect My Ministry (<http://protectmyministry.com/>) to conduct a thorough background check. The company provides “a very thorough national background check service with a national criminal database search, national sex offender check, SSN identity check, and address history...” Individuals under consideration at this point of the search process will be provided the needed release form to sign to authorize the Presbytery to do this background check. The cost for this is borne by the Presbytery.

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**SECTION 2 B – Pastor Exit Guidelines**

When God is calling you to leave your current ministry, it is important to follow the following guides as you transition out of your current position.

1. Notify the moderator of the Committee on Ministry (COM) that you are considering transitioning from your current position, so that the person so designated to receive reference check calls will be prepared.
2. Notify the COM moderator of your intention to accept another call or retire and to discuss the necessary steps and time line of the relocation or retirement process. Such details are to be negotiated by the pastor and the COM representative. The discussions will include reviewing the Policy for Departure From a Congregation and completing the Covenant of Closure agreement between the pastor and the session.
3. When a call has been extended and accepted, call a special session meeting to advise them of your intent to dissolve the pastoral relationship.
4. Prepare a letter to the congregation announcing your resignation. The letter should be sent immediately following notification of the session.
5. Invite the COM representative to be present at the congregational meeting on the Sunday when the pastoral relationship is dissolved by the congregation.
6. When accepting a new call, provide the COM representative with the effective date, name of the church, position title and name of the presbytery, if moving beyond the bounds of the Presbytery of Cayuga-Syracuse.
7. Participate in an exit interview with the COM representative.
8. Notify the Call Referral Services of the Church Leadership Connection (CLC) that you have accepted a call so that your PIF is removed from circulation. Also, advise any other churches with which you are in discussion that you have accepted a call.

It is important to remember the call process is a primary responsibility of the COM. It acts as the Presbytery liaison not only to the churches in transition, but also to pastors during their transition process.

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**SECTION 2 C – PASTOR'S EXIT INTERVIEW**

In order to make the Mission Study and Review of the \_\_\_\_\_ Church as meaningful as possible, it would be helpful if you would give us the benefit of your insights and observations as you have served as Pastor of this Church.

- 1) What are the Church's strengths?
- 2) What are the Church's challenges?
- 3) What gave you the greatest satisfaction in your ministry with these people?
- 4) What were the areas of greatest challenge?
- 5) What have you learned from this congregation?
- 6) Comment on the actual and potential leadership situation in the Church.
- 7) How would you describe the Session?

_____ assertive	_____ passive
_____ progressive	_____ apathetic
_____ agreeable	_____ negative
_____ strong leadership	_____ weak leadership
_____ supportive	_____ non-supportive
_____ traditional	_____ other
- 8) Where do you see the congregation in five years?
- 9) In what areas of the Church's life and ministry did your abilities and expertise make a significant difference?
- 10) a) In reference to the PC(USA)'s connectional system, what is the Church's relationship to and feeling about the Presbytery?  
  
b) What has been your experience with the Presbytery?
- 11) What words of advice would you offer your successor?

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**SECTION 2 D – POLICY FOR DISSOLUTION OF  
INSTALLED PASTORAL RELATIONSHIPS**

**BACKGROUND AND INTRODUCTION**

Ordinarily and ideally an installed pastoral relationship between the pastor/associate pastor and the congregation will be dissolved amicably and with a tone of celebration (and a measure of grief) as the pastor/associate pastor moves to a new field or to retirement. On occasion, however, the relationship is dissolved under less than ideal circumstances. For such occasions and due process, the Presbytery provides this policy to ensure some degree of care for both Pastor/Associate Pastor and Congregation. Toward that end, the following policy will be observed.

**GOVERNING PRINCIPLES from the Book of Order**

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

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

**G-2.0903** *If any congregation desires the pastoral relationship to be dissolved, a procedure similar to G-2.0902, above, shall be followed. When a congregation requests the session to call a congregational meeting to dissolve its relationship with its pastor, the session shall call the meeting and request the presbytery to appoint a moderator for the meeting. If the pastor does not concur with the request to dissolve the relationship, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.*

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

**Several principles of our polity** also provide helpful background to understanding and implementing this policy:

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- 1) Every call in the PC(USA) is an agreement between the presbytery, the pastor, and the congregation. All three parties are involved in every decision regarding the establishment of a pastoral relationship and the dissolution of a pastoral relationship.
- 2) When the congregation and the pastor are in agreement, the Leadership Team (LT) is empowered to act with the power of the Presbytery in this regard and report all such action to the presbytery.
- 3) All official matters regarding the dissolution of a pastor's relationship with a congregation shall be documented in writing and shared with all three (3) parties.
- 4) All conditions for dissolution shall be compatible with the provisions of the Book of Order. (G-2.0901-G-2.0904)

### **REASONS FOR DISSOLUTION**

- 1) **Resignation** - Voluntary dissolution may take place after written notice to the session, the vote of the congregation, and the vote of the Presbytery, which acts to dissolve the pastoral relationship. Resigning clergy will be paid the cash equivalent of their unused earned vacation at the official date of dissolution. After giving notice of resignation, the pastor should make arrangements to leave the position in a timely manner in consultation with the Committee on Ministry (COM).
- 2) **Negotiated Dissolution** - Either the pastor or the session may request that COM assist in negotiating a peaceful and appropriate end to a relationship which either the pastor or the session believe is no longer workable. This may be the result of funding limitations, changing ministry environment, poor performance, or any other situation that brings into question the viability of the pastoral relationship. In determining the specific terms of the dissolution, consideration must be given to the reason for separation, the financial situation and overall health of the congregation, and the specific circumstances of the pastor. Salary and benefit continuation may be negotiated but ordinarily will not exceed six (6) months and the cash equivalent of unused earned vacation. (See Appendix A). If the congregation experiences undue financial hardship, they may request assistance from the Presbytery.
- 3) **Medical Disability** - In the event separation without cause is occasioned by the medical disability of the pastor, the congregation will continue full salary, housing and benefits for a period of three (3) months, whereupon the Board of Pension's disability coverage, if granted, commences. If the congregation experiences undue financial hardship, they may request assistance from the Presbytery.
- 4) **Dissolution for Cause** - The pastoral relationship may be dissolved as a result of disciplinary action or presbytery determination that "the church's mission under the Word imperatively demands it" (G-2.0904).

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5) **Death in Service** - In the event of a death of a pastor, the salary and allowable benefits of that person will be continued by the congregation to the spouse or dependent for up to three (3) months from the date on which the death occurs or until the Board of Pension (BOP) death benefits commence. COM moderator can direct surviving dependents to further resources as needed. In situations of undue financial hardship, the COM moderator, after contacting the BOP, can direct surviving dependents to further resources as needed.

**GENERAL STEPS**

- 1) The pastor contacts the COM.
- 2) The COM works with the session to reach agreement on the dissolution date and plans for the fulfillment of all obligations, taking into account unused earned vacation, salary, and other contractual agreements.
- 3) The session or the presbytery calls a congregational meeting per their own rule for minimum notification requirements and gives notice at regular services of worship prior to the *meeting (G-1.0503)* of the pending change in the pastoral relationship and any special terms or conditions. Official forms are obtained from the COM moderator or the Stated Clerk of the presbytery.
- 4) The congregational meeting is held. The COM requires the appointment of an alternate moderator for the meeting. The presbytery's Covenant of Closure is read to the congregation and signed by the pastor, clerk of session, the COM, and the Stated Clerk.
- 5) The moderator of the congregational meeting notifies the COM moderator of the action of the congregation. Presbytery action is required to complete the dissolution.
- 6) If the congregation or the pastor does not concur with the dissolution, opportunity will be granted to either party to appear before the Presbytery to present reasons for not dissolving the pastoral relationship. (*G-2.0902; G-2.0903*)
- 7) When the dissolution is approved by the presbytery, the pastor and the clerk of session notifies the Board of Pensions of the changes being made. (Current BOP Form ENR-001)
- 8) All contractual obligations and responsibilities are completed by all parties.
- 9) After an appropriate farewell, both pastor and congregation move to the next steps.

**TERMS OF DISSOLUTION**

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**Sessions are required to contact COM** for guidance and counsel prior to the negotiation of any terms of dissolution. Following the policies of the Presbytery of Cayuga-Syracuse, the pastor and session will negotiate an agreement. The process for approving the agreement will be in the following sequence, except when the pastor is placed on administrative leave in accordance with an applicable presbytery policy. [Section 2 Letter D(2)]

- 1) The session and the pastor shall consult with COM.
- 2) The session, the pastor and COM mutually agree upon a written dissolution agreement. (See Appendix B)
- 3) Copies of the written dissolution agreement are made available to members of the congregation no later than the date of the first call for the congregational meeting to consider the dissolution of the call and the written dissolution agreement. The agreement shall contain a termination date, financial terms, and the closure of any other issues which were part of the congregation's call to the pastor. (Specific legal agreements between the pastor, the session, and the presbytery may be kept confidential.)
- 4) The congregation votes on dissolution of call and the written dissolution agreement. The dissolution terms shall not be amended by any part at the congregational meeting. (See Appendix C)

The agreement shall specify that if the pastor find full-time employment before the agreement term concludes, the church's financial obligations shall end as of the date said full-time employment begins. Part-time employment of the pastor will result in appropriate adjustments in financial payments under the agreement.

Financial arrangements will be conducted through the congregation's financial system and monitored by the COM.

**Certain non-financial terms also must be included in any dissolution agreement providing for compensation following the date of dissolution:**

- 1) Compliance with the Presbytery's policies related to conduct after dissolution of a pastoral relationship is expected. Lack of compliance will subject the teaching elder (TE) to church disciplinary action.
- 2) In cases other than retirement or the acceptance of a new call, the TE may be asked to meet with a counselor mutually agreed upon by the TE and the COM and paid for by the TE or using the Employee Assistance Program of the Board of Pensions. The TE may be required by the COM to participate in a professional assessment, the cost of which will be borne by the presbytery, with follow-up as required. Failure to meet these agreed upon expectations will result in forfeiture of all unpaid financial payments under the dissolution agreement.

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**Appendix A**

**NEGOTIATING A DISSOLUTION AGREEMENT**

The involuntary dissolution of a pastoral relationship with a church is often a time of distress for both congregation and pastor. All parties are encouraged to act in a spirit of mutual forbearance, fairness, and forgiveness. A measure of mutual reconciliation is possible even in the midst of dissolution. Feelings often are as important as facts in these matters. Honest statements of feelings and attempts at reconciliation are necessary for the future effectiveness of the pastor and the future health of the congregation. It is the responsibility of the church leadership - presbytery, congregation, and pastor - to create the climate for that to happen, relying on the Spirit of God and example of Christ for wisdom, strength, and guidance.

A thorough and fair dissolution package is in order following dismissal without prejudice. Dissolution is understood to include payments equal to salary, housing allowance or use of the manse, and continuation of pension/medical/death and disability coverage, deferred income, annuities, and supplemental insurance, if any, for a specified period of time. Presbytery's Committee on Ministry (COM) must review and approve all terms of dissolution and recommend them to the Leadership Team.

COM is available for consultation and counsel in conflict situations before such differences escalate to a crisis level. Only after all reasonable attempts at resolution have failed should termination negotiations begin. Written notice to begin negotiations will come from the session or the pastor after consultation with the COM. In determining the specific terms of the dissolution agreement, consideration must be given as to the reason for separation, the financial situation and overall health of the congregation, and the specific circumstances of the pastor. Salary and benefit continuation may be negotiated, but shall not be less than three (3) months nor ordinarily exceed six (6) months and include the cash equivalent of all unused vacation time. Study leave or sabbatical leave will not be granted as part of a dissolution agreement.

**Considerations for Pastors and Sessions**

**Salary and Pension/Medical Provisions:** Recognizing that clergy do not have access to unemployment security payments, COM recommends that sessions consider paying full salary, housing, pension/medical/death/disability, medical deductible and SECA payments for between three(3) months minimum and six(6) months maximum beyond the effective date of dissolution, or until the pastor has found full-time or part-time employment, whichever occurs first. Payments should be made at one of the following rates:

- 1) the rate in effect at the time the pastoral relationship is dissolved;
- 2) rates mutually agreed upon by all parties;
  
- 3) rates negotiated by the parties as part of the dissolution process.

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Should a church default on payments under the Dissolution Agreement, the presbytery will not assume financial liability for the agreement. (*See Appendix A, page 8, "Authority of the Presbytery and Committee on Ministry"*)

**Congregation-owned Manse:** If a manse has been provided, but it seems appropriate to arrange for other housing prior to the effective dissolution date, the congregation shall provide for other housing, either physically or financially. Otherwise, manse occupancy is expected to terminate on the effective dissolution date, and definitely at the end of the period covered by the Dissolution Agreement. A thorough inspection of the manse by a representative of the session, a member of the COM, and an additional officer of the involved congregation must be made when the manse is vacated and prior to the departure of the pastor. The pastor shall be responsible for any damages to the manse beyond ordinary wear and tear. Any reimbursement for unusual damage shall be negotiated among the session, COM representative, and the pastor. If the parties cannot agree, the COM will determine what is fair.

**Vacation, Study Leave, and Allowances:** Compensation for earned, unused vacation time shall be included in the Dissolution Agreement. Unless the pastor and session agree other terms with COM approval, the pastor should be paid the cash equivalent of the accrued, but unused, vacation at the effective date of dissolution or time off before dissolution. Accrued study leave or sabbatical time is forfeited, as well as compensatory accounts associated with study leave or sabbatical work. No additional vacation, study leave, sabbatical time, or financial credit for the same, will accrue following the date of dissolution while the Dissolution Agreement is in effect. Car allowances and other perquisites are not allowed after the date of dissolution.

Payment of negotiated allowances will not be provided in a lump sum. The salary will continue on a mutually agreed upon schedule.

The congregation's share of the pastor's pension and other benefits payments will continue to be paid during this period.

**Outplacement Assistance:** The pastor may be offered personal assistance, career planning guidance, and help in locating employment elsewhere. These services can be provided on an individual, group, or consultative basis. These services may be offered to assist the departing pastor with counseling required by the dissolution agreement.

**Pastoral Contact:** The pastor is subject to the Cayuga-Syracuse's "Policy for Departure from a Congregation" and the "Covenant of Closure" regarding professional contact with members of the congregation after the date of dissolution.

**Approval of the Congregation:** When the terms of dissolution have been negotiated, the dissolution of the call and the written Dissolution Agreement must be approved at a congregational meeting. The Agreement must be shared with the congregation no later than the time of the first notice given of the congregational meeting.

## **PRESBYTERY OF CAYUGA-SYRACUSE COMMITTEE ON MINISTRY**

**Signed Agreements:** The pastor, the clerk of session (on behalf of the congregation), the Stated Clerk, and the COM moderator or his/her designee (on behalf of the presbytery) will sign Dissolution Agreement.

**Role of the Committee on Ministry:** The obligation of the COM is to the peace and welfare of both the congregation and the pastor. As such, COM will first make every effort to assist pastors and congregations in finding successful conflict resolutions that do not involve the dissolution of pastoral relationships. Should dissolution prove necessary, COM will be faithful to both parties in the negotiations in the following roles.

**Assist with Severance Agreement Negotiations:** Pastoral calls are established and dissolved by the presbytery. COM will represent the presbytery as a party to the negotiations.

**Approval of COM:** The COM will review the Dissolution Agreement and make a recommendation to the LT.

**Pastoral Counseling and Training:** The COM may recommend or require appropriate counseling, training or other services for the pastor. Continued receipt of dissolution payments during the period of the Dissolution Agreement may be contingent upon the demonstration of COM of a good faith effort in meeting these or other stipulated requirements.

**Congregational Counseling and Training:** In order to restore congregational vitality and address causes underlying the dissolution of the pastoral relationship, COM may recommend appropriate actions for the congregation to undertake.

**Authority of Presbytery and Committee on Ministry:** The presbytery and the COM will require that both the congregation and the pastor fulfill obligations under the Dissolution Agreement, and may impose such sanctions as the *Book of Order* provides and as Presbytery deems appropriate. Sanctions may include, but are not limited to, withholding recommendations for future secular/ecclesiastical employment for the pastor and refusal to allow the congregation either to begin or to continue a search process.

### **Role of the Teaching Elder**

It is incumbent upon the teaching elder covered by the Dissolution Agreement to be making every effort possible to secure a new calling or other employment.

**PRESBYTERY OF CAYUGA-SYRACUSE  
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**Appendix B**

**(Include in the actual Dissolution Agreement only those provisions that are appropriate.)**

**MODEL (SAMPLE) DISSOLUTION AGREEMENT**

\_\_\_\_\_ Presbyterian Church gives thanks to God for the service of Rev. \_\_\_\_\_ as Pastor.

Mutually the Pastor, the Session of \_\_\_\_\_ Presbyterian Church, and Cayuga-Syracuse Presbytery agree that the best concern of each is served by the dissolution of the pastoral relationship.

The Rev. \_\_\_\_\_ and \_\_\_\_\_ Presbyterian Church agree to request that the Cayuga-Syracuse Presbytery dissolve the pastoral relationship that exists between them with the following terms:

**TERMS OF DISSOLUTION:**

**I. FINANCIAL TERMS:**

Salary	\$ _____
Housing	_____
Compensation for unused earned vacation (up to one (1) year)	_____
Provision for repayment of any loans	_____
Other provisions: _____	_____
<b>TOTAL FINANCIAL PACKAGE</b>	<b>\$ _____</b>

**II. LOGISTICAL ARRANGEMENTS:**

Effective date pastoral duties will terminate	___/___/___
Date Minister will return all church property and vacate church office	___/___/___
Date Minister and family will vacate the church manse	___/___/___

**III. OTHER TERMS:**

- A. All unpaid financial payments to the TE shall cease at the date, before the end of financial payments under this agreement, if the TE accepts another position for full-time employment or shall be adjusted if the TE accepts a part-time position.
- B. All parties agree to conform to and abide by the Cayuga-Syracuse Presbytery's "Policy for Departure from a Congregation" and the "Covenant of Closure" and



**PRESBYTERY OF CAYUGA-SYRACUSE  
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**Appendix C**

**ADDENDUM TO THE POLICY FOR THE DISSOLUTION OF  
PASTORAL RELATIONSHIPS**

The Congregational Meeting

The COM will appoint a neutral Moderator for the meeting.

- a. The call to the meeting is issued by the Session. The Clerk of Session will arrange for verbal announcement of the call during worship services as per the Congregation's own rule for minimum notification requirements for congregational meetings (*G-1.0502*). Where the congregation customarily has more than one worship service each Sunday, the notice must be made verbally in all worship services. The Clerk of Session will need to certify to the Committee on Ministry (COM) and the Moderator of the meeting that the call has been constitutionally made.

All announcements will make clear that this is a special meeting of the Congregation and only active members on the rolls will be able to vote. Only business specified in the call of the meeting shall be considered.

- b. The Clerk of Session will bring to the meeting a current list of the active members of the congregation as defined in *G-1.0402*. In all disputes regarding the right of a member to vote, the Clerk's list will be determinative.
- c. Following the call to order and prayer, the Moderator and Clerk of Session shall attest to the presence of a quorum of the active members as per the Congregation's by-laws. In the absence of a quorum, no meeting will be held.
- d. The motion regarding the Dissolution Agreement cannot be divided nor amended.  
Rationale: the Dissolution Agreement is the product of a three-way consultation and negotiation - with the Pastor, the Session, and the Presbytery. To amend it in any way is to have the congregation vote on something which the other parties have not agreed to. The motion cannot be divided since the Pastor has agreed to terminate on the basis of this package only.
- e. In every instance where the dissolution is the outcome of conflict, the vote on the motion will be taken by secret written ballot, on which will be written:

\_\_\_ In favor of the dissolution with the Dissolution Agreement  
\_\_\_ Opposed to the dissolution with the Dissolution Agreement

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- f. A motion to make a divided voting result unanimous will be out of order. A motion that adds comments of any kind to the record of the meeting will be out of order.
  
- g. The Clerk of Session, who has functioned as the secretary of the congregational meeting, will submit the minutes for the review and signature of the Moderator. When the Clerk's signature is added, the minutes are submitted to the next Session meeting for approval.
  
- h. The Congregation's action becomes final upon the concurrence of the Presbytery through the Leadership Team.

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**SECTION 2 D(1) – PROVIDING FOR EMERGENCY PASTORAL CARE**

When churches are in the process of seeking a pastor, it is strongly recommended that the Board of Deacons, if applicable, or two Ruling Elders (RE), be assigned the pastoral duties for the congregation. If deacons or RE's are uncomfortable with taking on these responsibilities or feel in need of formal training, the Committee on Ministry (COM) will provide such training. It is essential that a contact phone number be recorded on the church answering machine and that the church web site, if the church has one, be updated.

It is further recommended that local pastors be contacted to see if they will be agreeable to be "on call" in the event of an emergency. It is best to contact local clergy as soon as the pastor leaves so as to be prepared when an emergency arises. It is not necessary that the contacted clergy be a member of the Presbyterian (U.S.A.), but be a member of a Christian denomination with which the Deacons, TE's, and congregation feel comfortable. The name and phone number of the contacting clergy shall not be on the answering machine or web site.

Remuneration for emergency calls is negotiable between the Session and the clergy in question. Mileage at the current IRS allowance per visit or occasion shall be paid, as well as hourly or per-visit rates as deemed fair by both parties. We recommend a minimum of \$50 per pastoral visit and \$25 per hour for administrative tasks as assigned by the session.

If a situation arises that is beyond the expertise of the deacons and/or TE's, they may use their judgment in calling the contacting clergy. It will be up to the deacons or TE's to determine if the call is able to be covered by a deacon or a TE. If it is the determination that professional counseling is needed [i.e.: in the event of a death, accident, or emotional crisis], then the deacon or TE will call the clergy who has agreed to provide such services.

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**SECTION 2 D(2) – POLICY ON ADMINISTRATIVE LEAVE**

Teaching elders who are serving in pastoral positions in a congregation within the bounds of the Presbytery may be placed on Administrative Leave under the following conditions:

1. Tensions between the pastor and the congregation have become so severely conflicted that the pastoral relationship has become untenable. A request for Administrative Leave may be made by the pastor or by the Session, and the Committee on Ministry shall make the determination if such Leave is advisable. In such a situation, the pastor will continue to receive their usual terms of call, paid by the congregation, with the exception of expense allowances and educational benefits, which shall not be paid or reimbursed.
2. If a written statement of an alleged offense of sexual abuse toward any person has been received by the Stated Clerk of the Presbytery against a teaching elder, then the provisions of D-10.0106 of the *Book of Order*, shall apply. Even in this condition, since there is a presumption of innocence during the course of any disciplinary proceedings, the pastor will continue to receive their usual terms of call as outlined in #1 above.

The duration of Administrative Leave will be set by the Session, in consultation with the Committee on Ministry, under the situation described in #1 above, or will be set by the designated members of the Presbytery's Permanent Judicial Commission, under the situation described in #2 above.

During the duration of Administrative Leave, the pastor shall:

1. Not initiate or sustain contact with any member of the church staff or any member of the congregation;
2. Remain out of all church buildings and off of church grounds (excluding a manse and/or a school on the church property when the pastor is a parent of a child in the school);
3. Not conduct any service of worship, including weddings, funerals, or celebrations of the Sacraments, nor engage in any form of pastoral, administrative, or educational duties in the congregation;
4. Not attend meetings of the Session, Deacons, or any other board, committee, or organization of the congregation.

Any violation of the terms of Administrative Leave shall be reported to the Stated Clerk of the Presbytery, and may then become the subject of disciplinary proceedings.

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**SECTION 2 E – Pastors Who Resign or Complete Temporary Pastorates**

**Covenant of Closure**

**Preamble**

The life of every congregation is punctuated by the coming and going of ministers; and the professional life of most ministers is punctuated by several changes in positions. For both the congregation and the pastor, it is important for these transitions to take place in as healthy a way as possible. All too often attempts are made to draw a former pastor into disputes of disagreements with an interim or with the next installed pastor. The system (or family) of the congregation often tries to place a former pastor between them and new leadership. Such triangulation only serves to intensify (and sometimes mystify) the conflict. It is important that former clergy do not become involved in any way if, or when, problems arise in a former congregation.

**A. Exit Interview**

It shall be the policy and procedure of the Presbytery of Cayuga-Syracuse through its Committee on Ministry (COM) to conduct an exit interview with all ministers who have announced their resignation in order to accept a new call. This interview shall take place as soon as possible after the resignation is presented and before the last day of service.

The content of such an interview shall include, but not be limited to, the following:

- 1) Appraisal and appreciation for service given to the congregation or agency and the Presbytery, Synod, and General Assembly.
- 2) An appraisal of the congregation's strengths and weaknesses and opportunities for growth.
- 3) Plans for recognizing the conclusion of the call in the context of worship as well as a farewell celebration.
- 4) Explanation and clarification of the principles guiding the relationship between the former pastor and the former congregation. These principles have been established to safeguard the vitality of the congregation and to facilitate sound transitions and the development of a healthy relationship with the new pastor.
  - a) the former pastor shall not worship on a regular basis with his/her former congregation, and shall abstain from worship with that congregation during the pastoral vacancy or while the congregation is served by an interim pastor;
  - b) the former pastor shall not involve himself/herself in any leadership or advisory role (public or private) in the former congregation.
  - c) the former pastor shall not intervene, support, or give advice to anyone involved in a congregational disagreement or dispute.
  - d) the former pastor shall not officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary, activities, etc., unless expressly invited by the Moderator of the Session.

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- e) requests for pastoral services from former parishioners must be refused, and the pastor, interim pastor, or moderator of the congregation should be informed of the request.
- f) it is not expected that friendships with individuals in the former congregation will be terminated. It is expected that former pastors will refrain from giving opinions or directions regarding church business that could undermine the transitions necessary for the church and the development of the relationship between the congregation and a new pastor (interim pastor).
- g) if a former pastor plans to visit a congregation by attending worship or a special event the Moderator of that Session should always be consulted.
- h) if the pastor receives a new call in the same presbytery, it can possibly be difficult to abide by these principles. The former pastor must exercise diligence to abide by the covenant of closure which has been signed.

The COM shall have an exit interview with the session as soon as possible after the pastor leaves the congregation to discuss where the congregation has been, where it is today, and ways of looking to the future.

**B. A Covenant Among the Parties**

A Covenant of Closure is to be signed by the departing minister, the Clerk of Session, and representative from the COM in which the above principles are agreed upon. This agreement shall be interpreted to the session and the congregation, included in the minutes of the congregational meeting when the pastoral relationship is dissolved, and noted in the minutes of the COM.

**C. Role of the Committee on Ministry**

The COM shall demonstrate support and guidance to the congregation by providing resources during this transition of pastoral leadership.

A representative from COM shall attend the congregational meeting where the vote is taken to dissolve the pastoral relationship in order to interpret the process and explain the steps that will follow the pastor's departure.

A representative of COM shall meet with the session after the congregational meeting in which the pastoral relationship is dissolved and prior to the pastor's departure to explain the tasks and steps facing the church during the period between pastors. Interpretive and informational material will be provided to the session for distribution to the congregation.

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**CONTINUING ROLE OF THE COMMITTEE ON MINISTRY FOLLOWING  
DEPARTURE OF THE PASTOR TO ACCEPT ANOTHER CALL**

**First and foremost, the congregation shall be held in prayer as it proceeds through pastoral transition.**

A representative of COM shall meet with the session immediately following the departure of the pastor to:

- 1) recommend a moderator of the session that COM would bring to the presbytery for approval;
- 2) provide a list of approved clergy who might be available to preach and administer the sacraments on a temporary basis;
- 3) discuss with the session the various possibilities for pastoral leadership during the transition, i.e., interim, temporary supply, and provide the recommendation of COM.
- 4) if the choice is to seek an interim, ask the COM representative to provide PIFs of clergy who are available and trained for interim work and/or assist the session in developing an appropriate Ministry Information Form (MIF) and entering it into the Church Leadership Connection (CLC) system;
- 5) provide a link to other resources in the Presbytery that may assist the congregation in long-range planning, the development of a mission study, etc.
- 6) provide the session with a list of candidates suitable and available for consideration as interim pastor or temporary supply.
- 7) assist the session, or a designated Transition Team/Interim Pastor Search Committee, in selecting a person to be recommended to Presbytery to serve during the transition period.

**The COM representative shall advise the session on the timing of the election by the congregation of a Pastor Nominating Committee.**

On a continuing basis, a representative of COM shall provide guidance and support to the elected PNC as it seeks a candidate to present to the congregation to serve as installed pastor.

The COM representative shall frequently be present at meetings of the PNC.

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COMMITTEE ON MINISTRY**

**COVENANT OF CLOSURE**

The Rev. \_\_\_\_\_, the \_\_\_\_\_ Presbyterian Church, and the Committee on Ministry (COM) of the Presbytery of Cayuga Syracuse, having discussed the intent and requirements of the Presbytery's "Policy for Pastors Who Resign or Complete Temporary Pastorates" enter into the following covenant:

1. I, the Rev. \_\_\_\_\_, agree:
  - a) not to become involved in any leadership or advisory role (public or private) in the \_\_\_\_\_ Presbyterian Church congregation;
  - b) not to intervene, support, or give advice to anyone involved in a congregational disagreement or dispute;
  - c) not to officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, etc., unless expressly invited by the Moderator of the Session;
  - d) to refuse requests for pastoral services made by members of the congregation;
  - e) to consult with the Moderator of Session prior to visiting the congregation, attending worship or attending a special event;
  - f) to refrain from giving opinions or directions regarding church business;
  - g) to explain and affirm the above principles to the congregation in writing (by letter or newsletter) and/or pulpit before departing.

It is understood that this policy does not affect or require termination of friendships with individuals in the \_\_\_\_\_ Presbyterian Church congregation.

2. The Session of the \_\_\_\_\_ Presbyterian Church agrees:
  - a) to respect the terms of the Covenant agreed upon by the Rev. \_\_\_\_\_ outlined above; and
  - b) to interpret the terms of the Covenant to the congregation and to incorporate this agreement in the minutes of the congregational meeting when the pastoral relationship is dissolved; and
  - c) to incorporate this agreement in the Session Minutes.

\_\_\_\_\_  
Signature, Pastor

\_\_\_\_\_  
Signature, Clerk of Session

\_\_\_\_\_  
Signature, COM Representative

\_\_\_\_\_  
Date

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**SECTION 2 F – PASTORS WHO RETIRE  
Policy for Departure from a Congregation and  
Covenant of Closure**

**Preamble**

A recent study by the Board of Pensions indicates the average male member of the Pensions and Benefit Plan of the Presbyterian Church (USA) lives 80-1/2 years and the average female member lives to be 84. Retirement, which has been viewed by some as a time of disengagement from professional service, needs to be considered a positive, creative time of life in which increased free time enables retirees to do things that have not been possible before.

The call to ministry is life-long and does not end when a pastor retires. It is, therefore, an important stewardship concern that the Church not only provides support and nurture to its retired ministers, but facilitates the creative use of their experience and talents. Ministers will find different ways to fulfill their calls during the retirement years, including supply preaching, parish associate relationships, interim positions, teaching, and volunteering in church and community.

The Presbytery, through its Committee on Ministry (COM), shall maintain an active relationship with retired ministers, to ascertain through regular contact any problems that may need assistance and to discover ways to respond to retiree concerns. It shall, as part of its efforts and, in cooperation with the Board of Pensions, offer regular retirement planning seminars in which not only the financial issues related to retirement are addressed, but also include spiritual, social, and vocational concerns of retirees.

The COM shall continue to relate to retired pastors, and offer to each its collective creative imaginations to discover ways accumulated talents and skills may continue to be used, and to encourage the development of new skills in retirement.

In retirement, some ministers continue to reside in the community where their last church is located. It is important to clarify, both in advance of the retirement and as circumstances dictate afterward, the changes in relationships that retirement will require.

**A. Exit Interview**

It shall be the policy and procedure of the Presbytery of Cayuga-Syracuse through its COM to conduct an exit interview with all ministers who have announced their pending retirement. This interview shall take place as soon as the retirement date is available. The pastor's spouse may be included with the agreement of all parties involved.

The content of such an interview shall include, but not be limited to, the following:

- 1) Appraisal and appreciation for service given to the congregation or agency and the Presbytery, Synod, and General Assembly.
- 2) Plans for recognizing the conclusion of this last call in the context of worship as well as a farewell celebration.

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- 3) Opportunities for further service in the Presbytery (interim work, pulpit supply, additional committee work, etc.) or in the community.
- 4) An appraisal of the congregation's strengths and challenges and opportunities for growth.
- 5) Explanation and clarification of the principles guiding the relationship between the retired pastor and the former congregation. These principles have been established to safeguard the vitality of the congregation and to facilitate sound transitions and the development of a healthy relationship with the new pastor.
  - a) the retired pastor shall not worship on a regular basis with his/her former congregation, and shall abstain from worship with that congregation during the pastoral vacancy or while the congregation is served by an interim pastor;
  - b) the retired pastor shall not involve himself/herself in any leadership or advisory role (public or private) in the former congregation.
  - c) the retired pastor shall not intervene, support, or give advice to anyone involved in a congregational disagreement or dispute.
  - d) the retired pastor shall not officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary, activities, etc., unless expressly invited by the Moderator of the Session.
  - e) requests for pastoral services from former parishioners shall be refused, and the pastor, interim pastor, or moderator of the congregation should be informed of the request.
  - f) it is not expected that friendships with individuals in the former congregation will be terminated. It **is** expected that former pastors will refrain from giving opinions or directions regarding church business that could undermine the transitions necessary for the church and the development of the relationship between the congregation and a new pastor (interim pastor).
  - g) if a former pastor plans to visit a congregation by attending worship or a special event the Moderator of that Session should always be consulted.
  - h) the retiring pastor shall explain and affirm the above principles to the congregation in writing (letter or newsletter) and from the pulpit before leaving the church.

The COM shall have an exit interview with the session as soon as possible after the pastor leaves the congregation to discuss where the congregation has been, where it is today, and ways of looking to the future.

**B. A Covenant Among the Parties**

A "Covenant of Closure" is to be signed by the retiring pastor, the Clerk of Session, and representative from the COM in which the above principles are agreed upon. This agreement shall be interpreted to the session and the congregation, included in the minutes of the congregational meeting when the pastoral relationship is dissolved, and noted in the minutes of the COM.

## **PRESBYTERY OF CAYUGA-SYRACUSE COMMITTEE ON MINISTRY**

### **C. Role of the Committee on Ministry**

- 1) The COM shall demonstrate support and guidance to the congregation by providing resources during this transition of pastoral leadership.
- 2) A representative from COM shall attend the congregational meeting where the vote is taken to dissolve the pastoral relationship in order to interpret the process and explain the steps that will follow the pastor's departure.
- 3) A representative of COM shall meet with the session after the congregational meeting in which the pastoral relationship is dissolved and prior to the pastor's departure to explain the tasks and steps facing the church during the period between pastors. Interpretive and informational material will be provided to the session for distribution to the congregation.
- 4) The COM shall demonstrate support and care of the retiring pastor by maintaining contact, offering opportunities for continuing service through the Presbytery, encouraging the supportive fellowship with other retired clergy and informing the retiring pastor of appropriate seminars and agencies that might assist in making successful transition to retired life.
- 5) When a retired pastor remains in the community, the new pastor may ask for the insight and services of the retired pastor. The new pastor shall determine if and when to request the services of the former pastor.

### **D. The Retiring Pastor's Family**

In the considerations of any pastor's retirement, a particular concern arises for the needs of other family members, especially the pastor's spouse. Quite often family members have joined the church their spouse/parent was serving, have become very involved in congregational programs, invested great interest and energy in the church's life and established deep personal relationships with church members. The Presbytery has no direct jurisdiction over the non-clergy members of ministers' families, but the Presbytery urges the spouse, in the context of those relationships, not to do anything that would undermine the transition necessary for the church and the development of the relationship between the congregation and an interim pastor or newly called pastor. It may be wise to consider not worshiping with the former congregation at all during the period of pastoral vacancy, or while an interim pastor is present.

As is appropriate, the pastor's family will be included in retirement planning, discussion, workshops, and seminars.

### **D. Pastor Emeritus/Emerita**

When any pastor or associate pastor retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting as per their by-laws, elect him or her as pastor emeritus, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after consultation with the COM of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to

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the approval of Presbytery or its designated entity, and may take effect upon the formal dissolution of the pastoral or associate pastoral relationship or anytime thereafter.

We acknowledge there are some double messages to a congregation and a minister when the church and Presbytery name that person pastor emeritus/emerita and then the Presbytery asks the pastor emeritus/emerita not to be involved in a pastoral function. It is expected that the retired pastor will actively discourage former parishioners if they issue invitation for his/her service. The church, in which the retired minister has worked to nurture and sustain, now needs his/her help to establish a healthy nurturing relationship with its new leader(s).

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**CONTINUING ROLE OF THE COMMITTEE ON MINISTRY FOLLOWING  
RETIREMENT OF THE PASTOR**

**First and foremost, the congregation shall be held in prayer as it proceeds through pastoral transition.**

A representative of COM shall meet with the session immediately following the retirement of the pastor to:

- 1) recommend a moderator of the session that COM would bring to the Presbytery for approval;
- 2) provide a list of approved clergy who might be available to preach and administer the sacraments on a temporary basis;
- 3) discuss with the session the various possibilities for pastoral leadership during the transition, i.e., interim vs. temporary supply, and provide the recommendation of COM.
- 4) if the choice is to seek an interim, ask the COM representative to provide PIFs of clergy who are available and trained for interim work and/or assist the session in developing an appropriate Ministry Information Form (MIF) and entering it into the church Leadership Connection (CLC) system;
- 5) provide a link to other resources in the Presbytery that may assist the congregation in long-range planning, the development of a mission study, etc.
- 6) provide the session with a list of candidates suitable and available for consideration as interim pastor or temporary supply.
- 7) assist the session, or a Transition Team/designated Interim Pastor Search Committee, in selecting a person to be recommended to Presbytery to serve during the interim period.

**The COM representative shall advise the session on the timing of the election by the congregation of a Pastor Nominating Committee.**

On a continuing basis, a representative of COM shall provide guidance and support to the elected PNC as it seeks a candidate to present to the congregation to serve as installed pastor.

The COM representative shall frequently be present at meetings of the PNC.

**PRESBYTERY OF CAYUGA-SYRACUSE  
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**COVENANT OF CLOSURE**

The Rev. \_\_\_\_\_, the \_\_\_\_\_ Presbyterian Church, and the Committee on Ministry of the Presbytery of Cayuga Syracuse, having discussed the intent and requirements of the Presbytery's "Policy for Pastors Who Retire," enter into the following covenant:

1. I, the Rev. \_\_\_\_\_, agree:
  - a) not to become involved in any leadership or advisory role (public or private) in the \_\_\_\_\_ Presbyterian Church congregation;
  - b) not to intervene or give advice to anyone involved in a congregation, including via social media;P
  - c) not to officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, etc., unless expressly invited by the Moderator of the Session;
  - d) to refuse requests for pastoral services made by members of the congregation;
  - e) to consult with the Moderator of Session prior to visiting the congregation, attending worship or attending a special event;
  - f) to refrain from giving opinions or directions regarding church business;
  - g) to explain and affirm the above principles to the congregation in writing (by letter or newsletter) and/or pulpit before departing.

It is understood that this policy does not affect or require termination of friendships with individuals in the \_\_\_\_\_ Presbyterian Church congregation.

2. The Session of the \_\_\_\_\_ Presbyterian Church agrees:
  - a) to respect the terms of the Covenant agreed upon by the Rev. \_\_\_\_\_ outlined above; and
  - b) to interpret the terms of the Covenant to the congregation and to incorporate this agreement in the minutes of the congregational meeting when the pastoral relationship is dissolved; and
  - c) to incorporate this agreement in the Session Minutes.

\_\_\_\_\_  
Signature, Pastor

\_\_\_\_\_  
Signature, Clerk of Session

\_\_\_\_\_  
Signature, COM Representative

\_\_\_\_\_  
Date

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**SECTION 2 G(1) – BEST PRACTICES FOR INTERIM MINISTRY**

**It is required that all interim pastors have specialized training approved by the Committee on Ministry.** A minimum of two (2) weeks is required. However, if the candidate has one week of training and is deemed an appropriate fit for the congregation seeking an interim, he/she may begin serving upon enrollment in week 2 of an approved interim training program.

The interim covenant shall be reviewed and evaluated every 12 months and each interim position shall not exceed two (2) years unless COM approves an extension due to special circumstances. All covenants and renewals shall be approved by the Committee on Ministry and shall be reported to the Presbytery of Cayuga-Syracuse at its next meeting.

All interim covenants shall be standardized using the form in the COM Manual.

COM requires a written report every six (6) months from all interim pastors detailing their ministry.

**What to 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)
- Experience as a pastor.
- For experienced interim pastors, evidence of a good track record with congregations in transition.
- Good references from presbytery staff, COM members, and/or elders in churches the Interim Pastor has served.
- Participation in continuing education that is not directly connected to interim ministry.

**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.

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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.

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 (PNC) 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 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.

### **INTERIM PASTOR EDUCATION SITES**

The Interim Ministry Consortium is the gathering of representatives from Presbyterian Church (USA) related interim education sites and other entities directly concerned with Interim Pastor Education.

Various Presbyterian Church (USA) sites related to the Interim Ministry Consortium offer interim ministry education. Each Week 1 and Week 2 event offers the requisite 30 hours of education.

NOTE: Participants may attend Weeks 1 and 2 at different sites, providing 6 months elapse between Weeks 1 and 2. This allows participants to complete the Practicum requirements for Week 2.

### **CONTACT THE FOLLOWING PEOPLE FOR CURRENT and ADDITIONAL INFORMATION**

**Kristi Miller** Synod of Lincoln Trails 800-566-5996 Kristi@lincolntrails.org

**Mary Beth** Princeton Theological Seminary 609-688-1933

**Lori Arnold** Pittsburgh Theological Seminary 412-362-5610 x 1345 larnold@pts.edu

**Marilyn Johns** Union Theological Seminary, Richmond, VA 804-278-4383  
mjohns@upsem.edu

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**SECTION 2 G(2) – TEMPORARY PASTORAL POSITIONS**

From the *Book of Order* (G-2.0504b):

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

*“Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.”*

The Presbytery recognizes these temporary pastoral relationships:

- Interim Pastor
- Temporary Supply Pastor
- Stated Supply Pastor

**Interim Pastor**

An Interim Pastor (IP) is employed by the Session of a congregation, upon approval by the Presbytery through recommendation of the COM, to serve the congregation between installed pastors. The Presbytery requires that an individual has successfully completed both weeks of an accredited Interim/Transition Training program, or has completed the first week and commits to complete the second week during the first Continuing Education leave while serving the congregation.

The IP is accountable to the Presbytery through its Committee on Ministry (COM), and will submit quarterly written reports to the COM on the progress of addressing the transitional tasks for interim ministry. At the end of the agreement, the Session agrees to review and evaluate the IP’s work, and the COM will do an exit interview with the IP.

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Transitional tasks for the congregation during the Interim period, for which the IP will provide leadership, are:

1. Coming to terms with history – both understanding and valuing where the congregation has been.
2. Discovering a new identity – congruent with, but not defined by, the past.
3. Facilitating shifts of power – authorizing persons and processes in ways appropriate to the new situation.
4. Strengthening denominational and community relationships – as part of the congregation's identity and mission.
5. Building commitment to new leadership for a new future – developing a shared vision and working relationships with each other and with the new pastor.

### **Temporary Supply Pastor**

A Temporary Supply Pastor (TSP) is a teaching elder who is employed by the Session of a congregation, upon approval by the Presbytery through recommendation of the COM, to serve the congregation during an interim/transitional period.

Whereas an Interim Pastor has specific goals for ministry with a congregation during this kind of time period, a TSP provides general pastoral services for the church, as specified in the signed Temporary Pastoral Agreement. A TSP usually serves the congregation on a part-time basis, and may assist the Session and congregation in discerning their future pastoral needs.

### **Stated Supply Pastor**

A Stated Supply Pastor (SSP) is a teaching elder (TE) who is employed by the Session of a congregation, upon approval by the Presbytery through recommendation of the COM, to serve the congregation in the situation where the church is not currently seeking an installed pastor.

A SSP provides general pastoral services for the church, as specified in the signed Temporary Pastoral Agreement. In most cases, the SSP relationship with a congregation is regularly renewed by the Session, the TE, and the Presbytery.

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**Note:** Although *G-2.0504c* allows for a Presbytery to entertain the possibility of a teaching elder serving a congregation in a temporary pastoral relationship to be eligible to be called as the next installed pastor of that congregation, the Presbytery of Cayuga-Syracuse has determined, based upon its mission strategy, that such a change will not be approved.

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**SECTION 2 H – PASTORAL VACANCY SELF-ASSESSMENT**

**PURPOSE:** The Self-Assessment process will help you look at your congregation through the eyes of our spiritual and biblical calling as you seek new pastoral leadership. It is designed to evaluate your church's vitality, faithfulness and sense of mission. Through the process, the Session and the Committee on Ministry can determine whether the church is ready to proceed with a search for new pastoral leadership.

The Session, the Congregation, and the Committee on Ministry will work together to complete this process. If needed, other resource persons or groups, (e.g., Stated Clerk, Finance Committee, Interim Pastor, etc.) may be called upon to help.

**STEP ONE:** The Self-Assessment process begins when the Committee on Ministry Representative (hereafter called COM Rep) meets with the Session to outline the procedures when a change of pastoral staff occurs.

**STEP TWO:** The COM Rep meets with the Session to familiarize the elders with the components of "The Vital Signs" overview. The COM Rep and the Session may determine that assistance is needed from one or more "helps" as noted above. The COM Rep will distribute copies of several worksheets to help identify the church's ministry and pastoral leadership needs.

**STEP THREE:** The Session evaluates the congregation's "Vital Signs" using the following Worksheets: ( #1-3 should be completed by the next meeting.)

**WORKSHEET #1 - CHURCH AND COMMUNITY PROFILE**

*To be completed by Clerk of Session, or other knowledgeable person by the next meeting.*

**WORKSHEET #2 - RESOURCES**

To be completed by Treasurer or other appropriate financial officer in consultation with the Clerk of Session (see date required on Worksheet #1) by the next meeting.

**WORKSHEET #3 - MISSION AND MINISTRY**

To be completed by a small committee named by Session (preferably with representation in areas of worship, education, outreach and care) who will work together to complete the Worksheet by the next meeting.

**WORKSHEET #4 - STRENGTHS AND WEAKNESSES:**

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When Worksheets #1, #2, and #3 are completed, the Session should review the results and as a whole completed Worksheet #4.

**WORKSHEET #5 - CONCLUSIONS**

After completion of Worksheet #4, one or more elders should be selected to review Worksheets #1-4 and in consultation with the COM Rep, complete Worksheet #5. The completed Worksheet then goes back to Session for approval.

**STEP FOUR:** Pause to evaluate. Is the picture accurate? At this step a face-to-face meeting with the COM Rep is helpful to test the validity of the picture. Two or three representatives from the COM must concur with the conclusions presented in Worksheet #5 before the Session can proceed.

**STEP FIVE:** Involve the congregation. With the help of the COM rep, the Session will select a way(s) to involve the congregation in reviewing and testing the assessment. this may take the form of small group meetings, a "pot-luck" dinner/discussion, a survey, etc. The COM Rep has models to help with this step.

**STEP SIX:** Using the information gathered from the congregation and Worksheets #4 and #5, complete Worksheet #6.

**WORKSHEET #6 - LEADERSHIP PRIORITIES**

To be completed by a small committee of Session or other group selected by the Session, preferably with representation from the Personnel Committee.

**STEP SEVEN:** The Session in consultation with the COM Rep will decide to proceed to fill the vacancy or to request additional resources to help with a particular area (s) of congregational life. If the decision is to proceed, the COM Rep will advise the Session on the process for electing a Pastor Nominating Committee (PNC). Once elected, the PNC should review carefully all six (6) Worksheets as it begins to prepare the Ministry Information Form (MIF). Much of the data required to complete the MIF is available from the Worksheets.

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**PASTORAL VACANCY SELF-ASSESSMENT**

"THE VITAL SIGNS OF A HEALTHY CONGREGATION"

**LEADERSHIP**

Laity  
Clergy  
(Worksheets #4 and #6)

**VISION**

Goals/objectives to be written  
when new leadership in place  
(Worksheet #5)

**LOCATION**

Demographics  
(Worksheet #1)

**RESOURCES**

Finances  
Energy  
(Worksheet #2)

**MISSION AND MINISTRY**

Worship  
Education  
Outreach  
Care  
(Worksheet #3)

**WORKSHEET #1 CHURCH AND COMMUNITY PROFILE**

To be completed by the Clerk of Session and/or one or two other knowledgeable members of Session. Check church records and use a service such as the Donnelley Directory Demographic Survey for community information.

Category

Church

Community

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Membership/population (see also Worksheet #2)	_____	_____
Membership /population 5 years ago	_____	_____
Memb. of congregation as % of community pop. now	_____	_____
Memb. of congregation as % of community pop. 5 yrs. ago	_____	_____
Worship attendance now	_____	_____
Sunday school attendance now	_____	_____
Male percent of population	_____	_____
Female percent of population	_____	_____
Caucasian percent of population	_____	_____
African American percent of population	_____	_____
Asian percent of population	_____	_____
Hispanic percent of population	_____	_____

In addition to the information above, the following data, or other data as befits your community and congregation, may be helpful in presenting a more complete picture. You may want to poll your congregation with a brief survey to obtain this information. Assign this part to 1 or 2 people and estimate the answers based on the best readily available information.

Average age in the community	_____	_____
Average income in congregation/community	_____	_____
Percent with High School degree	_____	_____
Percent with College degree	_____	_____
Percent with Graduate degree	_____	_____
Percent with "traditional" families	_____	_____
Percent with single parent households	_____	_____
Percent widowed	_____	_____

Looking at the data, what trends are apparent for the church and community?

**WORKSHEET #2**

**RESOURCES**

To be completed by the Treasurer or other appropriate financial officer of Session. Fill out the chart below to get a look at trends in your congregation.

<u>Finances</u>	2012	2013	2014	2015
<u>Income</u>				
Pledges				
Non-pledge & identifiable				

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Special Offerings  
Building use  
Endowment interest  
Special Events/Other

Total Income

Expenses

Mission Giving  
    PCUSA  
    Other  
    Total  
Personnel  
Educational programs  
Music Ministry  
Building operations  
Capital Expenditures  
Other

Total Expenses

Year End Balance

Indebtedness

Endowment

Membership Trends

Membership  
Average Worship Attendance  
Church School enrollment  
Pledging Units  
Per member giving

Looking at the data, describe the financial health of the congregation.

WORKSHEET #3

**APPLYING THE GREAT ENDS OF THE CHURCH TO YOUR  
CONGREGATION'S MISSION AND MINISTRY**

To be completed by a small committee name by Session with representation from various program areas.

According to the *Book of Order*, F-1.0304 THE GREAT ENDS OF THE CHURCH ARE:

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- The Proclamation of the Gospel for the Salvation of Humankind;
- The Shelter, Nurture and Spiritual Fellowship of the Children of God;
- The Maintenance of Divine Worship;
- The Preservation of the Truth;
- The Promotion of Social Righteousness;
- The Exhibition of the Kingdom of Heaven to the World.

Take each of the "Great Ends of the Church," one at a time, and list specific ways that your congregation's mission and ministry personify that ideal.

1) **The Proclamation of the Gospel for the Salvation of Humankind.** What ways do your church and its members give witness to the saving message of Jesus Christ within the church, outside the church in the midst of day to day life and around the world?

2) **The Shelter, Nurture, and Spiritual Fellowship of the Children of God.** Describe way that your congregation provides opportunities for care, spiritual growth and enrichment, and fellowship for its members?

3) **The Maintenance of Divine Worship.** Write a sentence or two which describe your congregation at worship. What makes worship at your church different from worship at other churches in your community?

4) **The Preservation of Truth.** (See Book of Order F-3.0104, especially, "There is an inseparable connection between faith and practice, truth and duty.") Describe ways in which your congregation encourages its members to live moral and ethical lives, that is lives that are set apart for the "holy" purpose of God.

5) **The Promotion of Social Righteousness.** Describe your congregation's ministry in areas of peace, justice, and social concerns.

6) **The Exhibition of the Kingdom of Heaven.** How do your congregation and its members live out their faith, both corporately and individually, in such a way that God's Kingdom is demonstrated and furthered through them?

WORKSHEET #4

**STRENGTHS AND WEAKNESSES**

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To be completed by the Session in consultation with the COM Rep. Based on what is revealed by reviewing Worksheets #1 - #3, list five (5) strengths and five (5) weaknesses of the congregation.

**Strengths**

- 1.
- 2.
- 3.
- 4.
- 5.

**Weaknesses**

- 1.
- 2.
- 3.
- 4.
- 5.

**WORKSHEET #5**

**CONCLUSIONS**

To be completed, in consultation with the COM Rep, by a designated elder(s) after review of Worksheets #1 - #4, presented to Session for approval. Based on the



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Identify five (5) items which you feel deserve the most time and energy of the pastor(s) and five items which you feel deserve the most time and energy of lay leadership. The items may overlap and need not include all ten (10) strengths and weaknesses listed on Worksheet #4,

PASTOR

- 1.
- 2.
- 3.
- 4.
- 5.

LAY LEADERSHIP

- 1.
- 2.
- 3.
- 4.
- 5.

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**SECTION 2 I – STEPS IN ASSISTING PNCs TO PLACE THEIR  
MINISTRY INFORMATION FORM (MIF) ONLINE**

1. The Committee on Ministry (COM) representative should assist the Pastor Nominating Committee (PNC) in this process, not do it for them. Except in unusual circumstances, the COM moderator will generate and communicate codes only to the PNC chair and the Clerk of Session. The former (or her/his designee) should enter the MIF data online, and the latter should approve the content of the MIF on behalf of the Session. Both of these actions are done electronically.
  
- 2a. The PNC should first download a printable version of the MIF from the Church Leadership Connection (CLC) website ([www.pcusa.org/clc](http://www.pcusa.org/clc)). Left click on "Printable Forms", a link that appears on the right side of the page. This form can then be used as a template to compose the congregational data for later entry online.

**--or--**

- 2b. The PNC Moderator may also choose to compose the MIF and simultaneously enter the data onto the online form which will eventually be the document that is placed into the CLC system for matching and access by prospective candidates. If this latter alternative is chosen, the PNC Moderator will need the access codes described in (5) below.
  
3. For more information, which can be read online, downloaded, or purchased, regarding the whole Call Process, left click on [www.pcusa.org/clc](http://www.pcusa.org/clc), then click on *Resources*. Also, be sure to regularly consult the revised version of the booklet, "On Calling A Pastor."
  
4. Once the data for the MIF has been composed (being careful to observe the character limitation for each of the date fields as posted on the form), the PNC should:
  - a. Submit the information to the Clerk of Session for distribution to the members of Session, who should read the form and approve its content. This action will give the Clerk of Session the authorization she/he needs to electronically approve the documents online later in the process.
  - b. Submit the Session-approved data to the COM Representative who will counsel the PNC regarding its content; perhaps recommend

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changes (which might require another reading and approval by Session), and will eventually communicate COM's approval to the PNC Moderator.

5. The COM Moderator will then contact the CLC office in Louisville to request Login ID and a Password for both the PNC Moderator and the Clerk of Session. If the COM Rep makes this request, then the COM Moderator will request email addresses, postal addresses, or telephone numbers of the PNC Moderator and the Clerk of Session. The COM Moderator will then communicate these codes to the appropriate persons, sending a copy to the COM Rep.
6. When the entry of data (as described in 2b above) is complete, the PNC Moderator should electronically submit the form.
7. The form will then await the authorization of the Clerk of Session, (following the Session's approval, described in 4a above), who will use her/his specific codes to access the document and give the Session's approval to its content.
8. The COM Moderator will then be notified that the document awaits the final approval of the COM. Once this is given, the MIF is placed within the online system for matching and for access by potential candidates.
9. Please inform PNC Moderators and Clerks of Session that the COM Moderator will be available for assistance at any point in the process described above.
10. When a position has been filled, please advise the PNC Moderator to electronically notify CLC of the fact, so that the MIF may be deactivated and removed from online.
11. For additional assistance, feel free to call Church Leadership Connection in Louisville at 888-728-7228 x 5721.

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**SECTION 2 J – TIPS ON READING AND PROCESSING PIFs**

**GETTING STARTED**

A Pastor Nominating Committee (PNC) may receive many Personal Information Forms (PIFs), and processing them may be overwhelming at times.

A PIF may come to a PNC in one of four (4) ways:

1. At the suggestion of the Church Leadership Connection (CLC)
2. As a self-referral, sent by the teaching elder or candidate directly to the PNC. **It is required that all self-referred PIFs have been attested by the stated clerk of the applicant's presbytery.**
3. At the suggestion of Presbytery personnel, who may receive PIFs from persons seeking to relocate.
4. By the request of the PNC - names that have been suggested by members of the congregation and for whom the PNC has requested a PIF either from the CLC or from the person who has been suggested.

Organizing the PIFs

1. Prepare a chart that lists the name, date received, how received, and action(s) taken. Assign a PNC member to be in charge of this.
2. Another way if to assign a reference number in the order in which the PIFs are received, whether this is a person already ordained, or a candidate for ordination, etc.
3. A PNC may come up with its own organizational plan. The important thing is to be as organized as possible so that people don't get lost in the process and neither does the committee.

**HOW TO READ PIFs** - Here are a few ideas to think about. The PNC may decide on other ways.

1. Do the candidate's priorities fit those of the congregation?
2. What aspects of ministry does the candidate rate of significant importance?
3. What about the development of ideas and programs in a former position?
4. Is there any evidence of growth and accomplishments?
5. What about her/his continuing education program?

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6. How clearly does the candidate express him/herself?
7. What does the candidate not say? e.g., if there is no evidence of his/her style of administration or of relating to others, this may not be important to the candidate.
8. If something is missing in the PIF that is of significant important to the PNC, the members will need to follow up in conversations with the teaching elder or candidate.
9. What has been the candidate's track record?
10. Have there been a number of short pastorates or periods out of active ministry?
11. If there have been problems in the congregation, does it seem that the candidate will have some sensitivity and experience in handling such problems?

**ALSO OF IMPORTANCE -**

- 1) Be careful not to set age limits and thus overlook some of the most capable individuals. Within the PC(USA), we are required to consider applicants without regard to gender, ethnic group, disabilities, etc.
- 2) Candidates have been encouraged to write in the first person "I." Some PNC members reading PIFs may at first be turned off by the "I." Please know the PIF writers were encouraged to do this by the Call Referral Agency.
- 3) **The PNC has a great responsibility in recommending a pastor to their congregation. Members must be prepared to give all the time necessary to the completion of this task.**

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**SECTION 2 K(1) – TIPS FOR PASTOR NOMINATING COMMITTEES:  
INTERVIEWING CANDIDATES**

The primary purpose of an interview is to meet the person, to review the position, to assess compatibility and to determine if the overall impression made from previous contacts was accurate.

Your basic resources will be the position description, the Personal Information Form (PIF), and observations which the committee has made.

**INTERVIEW PREPARATION**

1. The Pastor Nominating Committee (PNC) prepares questions to be asked of the candidates. These standardized questions will ensure consistency in comparing one candidate with another.
2. The PNC reviews all information concerning each candidate and formulate individual questions for each candidate which will identify the uniqueness and individuality of that candidate.
3. Prior to the actual interview, the PNC reviews the information concerning the candidate, assign the specialized questions to various members of the committee, and determine the order in which these will be asked.

**INTERVIEW QUESTIONS**

1. The purpose of these questions is to confirm the accuracy of the PNC's evaluation of the candidate. Therefore, each question that is prepared should have placed next to it a clear and concise statement of what the PNC expects the answer to reveal. **If a committee is unable to specify what the purpose of the question is, then the question is not worth asking.** The discipline of specifying the results expected enables the PNC to ask the right questions and to obtain maximum information.

**Example:**

Question: What do you see as the primary task that the person who is called to this position will be doing?

Purpose:

- a. Determine if the candidate understands the position.

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- b. Determine if he/she can identify the essential nature of the position.
  - c. Determine whether he/she has the ability to analyze, to move from the abstract (position description) to the particular, and to prepare properly for the important assignments (the interview).
2. Questions should be phrased clearly, concisely, and simply. One question should be asked at a time.

Examples:

- Effective :
- a) What are your strengths?
  - b) In terms of the needs of the congregation, what areas do you see that may present a challenge for you?

Less effective: What are your major abilities and significant challenges?

3. It is best not to introduce the question by preparatory remarks, as these remarks often indicate to the candidate how she/he is to respond. The task is to ask questions, not make speeches.
4. Assign questions to various members of the committee. Avoid having one person ask more than two questions. When one person asks all the questions, the committee usually fails to become involved and candidates tend to center too much on one individual. Remember, an important part of the interview process is to see how the candidate relates to a variety of persons.
5. Questions should not cover information already on the PIF. If you want a candidate to elaborate on something in the PIF, read from the document directly, and then ask your question. (Candidates will expect PNC members to have done their homework, too.)
6. Each member of the PNC is to ask particular questions that come to mind only after the agreed-upon questions have been asked. Each person assigned a particular question can be prepared to ask "spontaneous" questions along the line of the question assigned if the candidate does not provide sufficient response. Be prepared to abandon some of your pre-selected questions if a candidate, in the course of answering another question, also answers it. Each member assigned particular questions should sense when it is time to move on

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to the next question. It should not be necessary for the PNC chairperson to say, "All right, Joe has the next question."

7. The following are **EXAMPLES** of questions that may elicit good response. You will need to form your own and know what you are looking for in the answer:

Briefly tell us the story of your call to ministry.

Who is Jesus Christ for you?

How would you describe your understanding of a pastor's role?

How do you care for yourself?

What is it you like about your present situation?

How do you prepare to preach?

8. In posing questions, keep in mind that you are to consider the capability and the personality of the individual, as well as where they are spiritually. It is perfectly appropriate to respond to the statements which the person makes with questions like "*How did you come to that decision?*" or "*Tell us more about that.*" Try to differentiate between what is said and what is meant; even more, what is not said. Make note of vague answers that sidestep the question posed and be prepared to offer follow-up questions. Silence can be golden. Allow some lapses between the person's answer and your next question. In many instances you will find further qualifying statements beyond the individual's pat answer.

### **THE INTERVIEW ITSELF**

1. After prayer, the candidate should be introduced to the PNC by the moderator. Each member of the committee introduces him/herself briefly, perhaps including their responsibilities with the church. If seated at a table, it is helpful if each person has a large name label folded in front of them. This helps put the candidate at ease.
2. The moderator indicates how long the interview will last, that there will be time for the candidate to ask questions, and then ask the first question, which usually is about the candidate's call and journey into ministry.
3. Committee members should take copious notes. It might be good to **provide a form** for each committee member, including spaces for specific comments: name, personal impression, specific question/manner of response, etc. Failure to take adequate notes could make it difficult for the PNC to reach a decision. Take down only words, phrases and ideas, not sentences.

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4. An equal time period should be allowed for each interview. Further, the time should be divided into set blocks of time for:
  - a) your pre-selected questions;
  - b) spontaneous questions that come to members during the interview;
  - c) the candidate's questions of the committee.

Try to allow each candidate "equal time" in each category. Bring the interview to an informal close, making clear to the prospective candidate where you are in the process. The interview ends on time and with prayer.

5. Decide on when you want to evaluate how the interview went. After you have completed your evaluation of the candidate, a decision is made whether to keep the person in the process or not.
6. When bringing in the **FINAL FEW CANDIDATES FOR A SECOND INTERVIEW and possible NEUTRAL PULPIT**, the PNC evaluation is best left until all have been interviewed. To be effective, members will need to have their own detailed notes regarding each candidate. Perhaps it would be helpful for each committee member to write an individual evaluation after the interview to be discussed later, after all candidates have been interviewed.

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**SECTION 2 K(2) – INTERVIEW SAMPLE**

Skype Interviews

(This is an **example/sample** of one's church's Skype interview process with candidates whom they wanted to get to know better. Please feel free to use any or all of it, filling in information that is pertinent to your particular church. )

**Open with Prayer**

**Introduction of PNC members**

**Interview Opening:**

We want to keep this interview informal with the intent on you getting to know us and us getting to know you, so feel free to ask any questions as we go. We have prepared a few questions just to keep us on track, but before we begin, we thought it would be good just to recap a little bit about our church and the roles and responsibilities of our pastor position.

Interviewer(s): Provide a brief overview of our church and the roles and responsibilities of the pastor position. (Recap: church membership approximately \_\_\_\_\_, \_\_\_% over 55 years of age; \_\_\_ Sunday school-aged children, active youth group, strong music program, a strong ecumenical presence in the community, and strong mission focus. Our church is active – \_\_\_\_\_% volunteer regularly; \_\_\_\_\_% are just unable to participate due to age-related issues. We are looking for a pastor to lead the congregation in worship, provide pastoral care for church members, administer the sacraments of baptism and communion, officiate at weddings and funerals, prepare for and moderate session meetings, support session committees and groups in performing their responsibilities, serve as the head of staff for six employees (Christian Education Director, Office Professional/Treasurer, Choir Director, Organist, Nursery Coordinator, and Custodian), encourage congregational leadership, grow and nurture our children's and youth ministries, participate in continuing education, participate in the Cayuga-Syracuse Presbytery, maintain ecumenical relationships, and provide leadership for the Church's communication using traditional and current electronic technology.

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**Questions:**

1. Tell us a little bit about your spiritual journey and your call to the ministry. What from your education and experience has prepared you to fulfill the roles of our pastor position?
  
2. What is it about \_\_\_\_\_ Church that interests you? Why are you interested in moving to Central New York, specifically the Marcellus area?
  
3. One area in which we would like to improve is in reaching out to families in our community. How would you equip a congregation to reach out to young families in the community?
  
4. As you can see from our MIF, our church is an active one. How would you structure your time to accommodate the demands of the position?
  
5. We have grown accustomed to receiving a pastoral newsletter via e-mail each week as one way of keeping communications strong within the congregation. What types of communication tools have you found to be effective?
  
6. Describe your preaching style.
  
7. Are you comfortable doing children's sermons? Could you share an example of one of your favorite children's sermons that you prepared?
  
8. As you can see from our demographics, \_\_\_\_% of our congregation members are over age \_\_\_\_\_. How have you supported the spiritual lives of those in this age group?
  
9. Have you supervised a paid church staff? Knowing that things don't always run as smoothly

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as we would like, describe a time when there was a conflict on your staff and how you handled it.

10. That is all of the questions we have for now. What questions do you have for us?

**Closure:**

From what we have discussed, is this position something you would be interested in pursuing?

It was a pleasure talking with you. You will be hearing from us within the next few weeks about our next steps. Thank you for your time.

**INVITE THE CANDIDATE TO CLOSE IN PRAYER.**

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**SECTION 2 K(3) – FACE-TO-FACE INTERVIEW SAMPLE**

**Interview Questions**

1. There are many facets of God's ministry. What area(s) of the ministry is/are your passion? Describe how you fulfill this passion.
  
2. Each church has its own uniqueness and, as you know from our phone discussion, our church is an active one.
  - a. From what you know of our church, how does our church differ from your current church?
  
  - b. Describe a typical week in your current ministry. How do you balance your personal life with your ministry?
  
3. We know you have a love of music both through your PIF and from your references. Our church is really proud of our musical heritage.
  - a. How do you like to incorporate music in worship?
  - b. How do you like to work with the choir director and organist?
  
4. We see that you are fairly new in your role as a Pastor and have been a business owner for many years. What skills do you bring from that experience that you feel help you as a pastor?
  
5. What area of the ministry do you find the most challenging? What do you do to address this challenge?
  
6. Pastoral time for growth and reflection is important to our congregation. What topics are of interest to you for continuing education?
  
7. We see from your PIF that you have been an active member in your community as well as your church. How do you hope to become involved in the life of the Marcellus community, in addition to your role as pastor?

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8. Reaching out to families in the community and including children and youth in the life of our church are important to us.

a. Describe a community outreach activity that you participated in, either as a Pastor or congregational member, that was successful. How did you measure success?

Tell us some of the things you have done to ensure children/youth feel welcome.

b. What has been your involvement with youth ministry?

c. Are you comfortable doing children's sermons? Could you share an example of one of your favorite children's sermons that you prepared and how you presented it?

9. Twenty years ago we became a More Light Church. At the time it was a difficult decision and was a painful transition for some church members. Over the years we have grown in our understanding and acceptance of this, but there are still members at different stages of their spiritual journey in terms of More Light.

a. How do you feel about our More Light status and how would you help us continue to grow in our faith as it relates to More Light?

b. Have you performed Gay Marriages?

10. Our church is proud of its mission focus; however at times we struggle with choosing which mission projects to support given the size of our congregation and our resources.

a. Are you aware of a process or evaluation method that could help us determine which mission projects to support?

b. How would you help us determine if we are focusing in the right areas?

11. Transitions can be difficult. What kind of support would you expect from our congregation during your first week on the job? Throughout your calling at this church?

12. We have grown accustomed to receiving a pastoral newsletter via e-mail each week as one way of keeping communications strong within the congregation.

a. What communication tools have you found to be effective?

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- b. On a scale of 1-10, where would you place your computer savvy skills?
  - c. Have you updated a church's website? Familiarity with Facebook, etc?.
13. Do you have any financial concerns about the possibility of coming here?
14. If you were selected for our position, when could you start?
15. And our last question is.....Why should we select you – what will you bring to our ministry?
16. What questions or concerns do you have?

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**SECTION 2 L – INSTRUCTIONS FOR USE OF PASTORAL CALL FORM**

1. Complete the Pastoral Call Form

2. State term of call in detail.

Please note the **OPTION** for the congregation to provide a three (3) month **CLERGY SABBATICAL LEAVE** in the seventh year. Information on this can be found in the *Committee on Ministry Manual - Section 1 Letter J*.

3. The form must be signed by:

- a. Teaching elder accepting the call.
- b. Moderator of the congregation meeting
- c. Representatives of the congregation

4. Return the call form to the Stated Clerk of the Presbytery.

5. Following approval of the call by the Leadership Team or Presbytery, the Stated Clerk will transmit required copies to the stated clerk of the pastor-elect's presbytery.

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**Pastoral Call Form  
Presbytery of Cayuga-Syracuse, Presbyterian Church (USA)**

The \_\_\_\_\_ Church of \_\_\_\_\_ (Church PIN \_\_\_\_\_), 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, \_\_\_\_\_, of or under the care of \_\_\_\_\_ Presbytery, to undertake the office of \_\_\_\_\_ (Pastor, Co-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:

**Cash Salary** \$

**Housing:**

**Manse Value (if provided), and/or** \$

**Housing and/or utility allowance** \$

*Deferred Compensation (403b, section 125 plan, etc.)* \$

*Social Security Offset (in excess of 50%)* \$

*Other:* \_\_\_\_\_ \$

**EFFECTIVE SALARY** \$

**Board of Pensions:**

**Full medical, pension, disability, and death benefit coverage**

*Additional benefits:* \_\_\_\_\_ \$

*Other benefits:*

*Social Security Offset (if less than 50%)* \$

*Other:* \_\_\_\_\_ \$

**Professional reimbursable expenses:**

**Travel at \$ \_\_\_\_ per mile (IRS rate recommended)** \$

**Continuing Education reimbursement** \$

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*Other:* \_\_\_\_\_ \$

**Paid vacation leave of four weeks annually**

**Paid continuing education leave of two weeks annually (cumulative up to six weeks)**

**Moving expenses**

(Note: Items above that are in bold typeface are required. *Others are optional.*)

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

***CERTIFICATION OF CALL***

**By the Presbytery of Cayuga-Syracuse**

This call was approved by the **Presbytery of Cayuga-Syracuse**.

Date of Action \_\_\_\_\_ (Signed) \_\_\_\_\_, COM Chairperson

Date of Action \_\_\_\_\_ (Signed) \_\_\_\_\_, Stated Clerk

**PRESBYTERY OF CAYUGA-SYRACUSE  
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**By Presbytery of Care or Present Call**

**For teaching elder member of Presbytery:**

This call has been reviewed by the Committee on Ministry. The Committee recommends that the presbytery release \_\_\_\_\_ to accept this call.

Date of Action \_\_\_\_\_ (Signed) \_\_\_\_\_, COM Chairperson

The Presbytery of \_\_\_\_\_ hereby releases \_\_\_\_\_ to accept this call and therefore has placed this call in the minister's hands.

Date of Action \_\_\_\_\_ (Signed) \_\_\_\_\_, Stated Clerk

**For candidate under care:**

This candidate has been certified ready to accept a call by the Presbytery of \_\_\_\_\_.

Date of Action \_\_\_\_\_ (Signed) \_\_\_\_\_, CPM Chairperson

**By Candidate**

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

Date of Acceptance \_\_\_\_\_ (Signed) \_\_\_\_\_

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**SECTION 2 M – POLICY FOR ORDINATION AND INSTALLATION SERVICES  
FOR TEACHING ELDERS**

**General Information**

The service of ordination/installation for a **teaching elder** is a service of the Presbytery, the local congregation, and the Church at large. It represents our covenanting together to be the Church and our shared responsibility for leadership in ministry.

The service of ordination/installation may be conducted as a part of a stated or special meeting of the Presbytery, but it is ordinarily conducted at a convenient time and place by an **Administrative Commission (AC)** acting on behalf of the Presbytery. Instructions concerning administration commissions are set forth in G-3.0109. A commission to ordain/install a teaching elder is cited in G-3.0109b(2). Although the candidate for ordination or installation usually takes the initiative in planning the service, its conduct is ultimately the responsibility of the AC.

In planning the service, the AC shall propose a time so that people from other churches in the Presbytery and community may participate. Services of ordination/installation held on Sunday mornings prohibit the enrichment afforded by this participation. Early consultation with the **Presbytery's Moderator**, who presides at the ordination/installation, concerning a proposed date and time is important. If a date cannot be easily found when the moderator can preside, the Moderator may designate a previous Moderator or other officer of the Presbytery to serve as Moderator for the service.

All ordination/installation plans shall be approved by the Committee on Ministry. Please submit the attached form to the Committee on Ministry moderator as early as possible. A sample order of worship for a Service of Ordination/Installation is attached for use by the AC.

**Specifics**

1. The AC shall be composed of at least five (5) members of the Presbytery of Cayuga-Syracuse who are ordained as Ruling and Teaching Elders. Members of other presbyteries may be invited as corresponding members. The AC shall be composed of as nearly equal number of Ruling and Teaching Elders as possible. Ruling Elder members shall represent different churches in the Presbytery.
2. The AC ordinarily meets immediately before the service to approve formally the plans for the service.
3. Participation in the Service of Ordination/Installation

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- a. Since the act of ordination/installation is an act of and by the Presbytery (in this instance, the Presbytery of Cayuga-Syracuse) the majority of the participants shall be from this Presbytery, where the Teaching Elder will reside and serve, and in whose life she/he will participate.
  - b. All AC members may take part in the service.
  - c. The Moderator of Presbytery or his/her designee shall pose the constitutional questions as found in the *Book of Order* W-4.4003 to the candidate and to the congregation.
  - d. In considering other participants for leading in the service, it is appropriate and important to include laypeople from the congregation, including children, youth, and minority persons.
  - e. United or federated congregations are encouraged to seek participation from the appropriate governing body of the other denomination.
4. The printed order of worship shall state in a prominent place, such as the front cover or at the heading of the first page of service, that the service of ordination/installation is a service of worship of the Presbytery of Cayuga-Syracuse. In order to emphasize that this service represents the connectional, a Presbytery bulletin cover is recommended. During the service, a worship leader may recognize those representing the Presbytery or other churches by asking them to stand. It is appropriate to invite Teaching Elders from the Presbytery and from nearby churches to attend the service wearing their vestments (red stole) and to process into the sanctuary at the beginning of the service.
  5. The service may be enriched by the creative use of music and the arts, such as utilization of special music by choirs, soloists, and instrumentalists, colorful banners in procession, and other creative arts. Plans should be made in consultation with the music director of the local church.
  6. The celebration of the Lord's Supper at this service is optional. If it is to be celebrated, it shall be approved by the Presbytery Leadership Team. The Committee on Ministry or the Stated Clerk can provide the Leadership Team's meeting schedule.
  7. An offering shall be received for a specific Presbytery mission to be determined by the AC and the incoming Teaching Elder. In united or federated churches the offering may be divided equally between Presbyterian missions and missions of the other denomination.
  8. The church shall extend a written invitation to the churches of the Presbytery to attend the service. Church of other denominations in the community shall also be invited to attend.

**PRESBYTERY OF CAYUGA-SYRACUSE  
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**PLANS FOR ORDINATION/INSTALLATION SERVICE  
(Circle One or Both)**

**Moderator of Presbytery:** \_\_\_\_\_  
(name and contact information)

NAME OF CANDIDATE \_\_\_\_\_

POSITION \_\_\_\_\_

CHURCH/LOCATION \_\_\_\_\_

DATE \_\_\_\_\_ TIME OF SERVICE \_\_\_\_\_

Proposed Administrative Commission (AC) to Ordain/Install

The Committee on Ministry is responsible for recommending the membership of the AC to the Leadership Team. Please list your preferences for ruling and teaching elders from this Presbytery. Each member of the AC may participate in the service. The AC shall have a total of at least five (5) members of as nearly equal numbers as possible of ruling and teaching elders [at least two (2) of each]. They shall come from different churches.

Teaching elders and churches: \_\_\_\_\_

\_\_\_\_\_

Ruling Elders and churches: \_\_\_\_\_

\_\_\_\_\_

Proposed Participants:

To provide special music \_\_\_\_\_

To serve as liturgist \_\_\_\_\_

To read scripture \_\_\_\_\_

To preach the sermon \_\_\_\_\_

To preside \_\_\_\_\_

(Moderator or Designee)

To charge the ordinand/installee \_\_\_\_\_

To lead in prayer \_\_\_\_\_

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Other \_\_\_\_\_

If any of the above participants are not members of this Presbytery, please list their names, addresses, their presbyteries or non-Presbyterian denominational judicatories below, and request that they be invited to participate in the service as indicated.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Please return completed form to the attention of the Stated Clerk

Approved by Committee on Ministry \_\_\_\_\_ Date \_\_\_\_\_

Approved by Leadership Team \_\_\_\_\_ Date \_\_\_\_\_

Signature of Candidate \_\_\_\_\_ Date \_\_\_\_\_

PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY

**SAMPLE INVITATIONS**

**ORDINATION**

The Presbytery of Cayuga-Syracuse

and

Trinity Presbyterian Church

cordially invite you to the ordination of

**Susan J. Baker**

to the Office of Teaching Elder in the Presbyterian Church (U.S.A.)

on Sunday, November 30, 2012

at

3:00 P.M.

Trinity Presbyterian Church  
2015 Salamander Drive  
Carolina, New York

Reception follows in the Fellowship Hall

**ORDINATION and INSTALLATION**

The Presbytery of Cayuga-Syracuse

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

and

Trinity Presbyterian Church

cordially invite you to the ordination and installation of

**Susan J. Baker**

to the Office of Teaching Elder in the Presbyterian Church (U.S.A.)

and

as Associate Pastor of Trinity Presbyterian Church

on Sunday, November 30, 2012

at

3:00 P.M.

Trinity Presbyterian Church  
2015 Salamander Drive  
Carolina, New York

Reception follows in the Fellowship Hall

**INSTALLATION**

The Presbytery of Cayuga-Syracuse

and

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

Trinity Presbyterian Church

cordially invite you to the installation of

**The Reverend Susan J. Baker**

as

Associate Pastor of Trinity Presbyterian Church

on Sunday, November 30, 2012

at

3:00 P.M.

Trinity Presbyterian Church  
2015 Salamander Drive  
Carolina, New York

Reception follows in the Fellowship Hall

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**SERVICE OF ORDINATION/INSTALLATION**

Please use this outline as a guide in planning your service. The parts of the service required by the *Book of Order* are in **bold**. The *Book of Occasional Services* is an excellent resource for each part of this service and can be used in planning other special services in your congregation.

ASSEMBLE IN GOD'S NAME

Gathering of the People  
The Prelude  
Call to Worship  
Hymn of Praise  
Prayer of Confession  
Assurance of Pardon/God's Forgiveness  
Act of Praise  
The Peace (Option one, or before offering below)  
    The Peace of Christ be with you.  
    **AND ALSO WITH YOU.**

PROCLAIM GOD'S WORD

Prayer for Illumination  
A Reading from the Old Testament/Hebrew Scriptures  
Psalm or Anthem  
A Reading from the New Testament  
**Sermon**  
Affirmation of Faith (or Creed)  
Hymn

RESPOND TO GOD'S WORD

Ordination/Installation to the Office of Teaching Elder  
    Statement on Ordination and Installation  
    Reaffirmation of the Baptismal Covenant  
    Thanksgiving for Baptism  
    (Anointing)  
**Constitutional Questions**  
**Prayer of Ordination/Installation**  
**Laying On of Hands**  
**Declaration of Ordination and/or Installation**  
**Welcome**  
    Charge to the Newly Ordained/Installed  
    Charge to the Congregation (only for installation)

Prayers of Intercession  
Greetings of Peace - (second option)  
    The Peace of Christ be with you.

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AND ALSO WITH YOU.

Offering

Musical Offering (Hymn, Anthem, Instrumental)

Doxology

GIVE THANKS TO GOD

Prayer of Thanksgiving

The Lord's Prayer

(Option: Sacrament of the Lord's Supper)

Hymn

GO IN GOD'S NAME

Hymn

Charge

Benediction

Postlude

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**Ordination/Installation Checklist**

- \_\_\_ Consult with congregational leaders about the date and time.
- \_\_\_ Consult with Presbytery Moderator about his-her availability on preferred date(s).
- \_\_\_ Check with Stated Clerk about other events planned on preferred date.
- \_\_\_ If a federated or united congregation, consult with leaders of other denomination about their participation.
- \_\_\_ Invite ruling and teaching elders to serve on the Administrative Commission (AC).
- \_\_\_ Check with other desired participants in the service (especially those from out of the area) about their availability. Submit names of teaching elders/clergy from out of the area to the Stated Clerk to be invited as corresponding members of the AC.
- \_\_\_ Submit proposed plans to the Committee on Ministry for approval.
- \_\_\_ If the Sacrament of the Lord's Supper is desired, request approval from the Leadership Team.
- \_\_\_ Arrange for music, participation of children/youth, banners, or other worship art.
- \_\_\_ Send invitations to churches and teaching elders in the Presbytery of Cayuga-Syracuse, as well as congregations and clergy from the community.
- \_\_\_ Select recipient for offering from mission projects of the Presbytery (or, in the case of united or federated congregations, from two projects representing both denominations).
- \_\_\_ Print bulletins, including PCUSA logo and "Presbytery of Cayuga-Syracuse" on the front cover.
- \_\_\_ Arrange for reception after the service - refreshments, hosting, decorations.

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**SECTION 2 N – Covenant with Interim Pastor**

**The Session/Board/Council of \_\_\_\_\_ Church of \_\_\_\_\_ (Church PIN \_\_\_\_\_) requests that the Presbytery of Cayuga-Syracuse approve this agreement for the Rev. \_\_\_\_\_ to serve as Interim Pastor, beginning \_\_\_\_\_, 20\_\_\_\_, for the period of one year. This agreement may be terminated by the Presbytery or the Session upon 60 days written notice, or by the Interim Pastor upon 30 days written notice. The agreement may be renegotiated and extended for a one-year period.**

Accountability

The Interim Pastor is accountable to the Presbytery through its Committee on Ministry (COM), and will submit quarterly written reports to the COM on the progress of addressing the transitional tasks for interim ministry. At the end of the agreement, the Session agrees to review and evaluate the Interim Pastor's work, and the COM will do an exit interview with the Interim Pastor.

**Transitional tasks for the congregation during the interim period**, for which the Interim Pastor will provide leadership

1. Coming to terms with history – both understanding and valuing where the congregation has been.
2. Discovering a new identity – congruent with, but not defined by, the past.
3. Facilitating shifts of power – authorizing persons and processes in ways appropriate to the new situation.
4. Strengthening denominational relationships – as part of the congregation's identity and mission.
5. Building commitment to new leadership for a new future – developing a shared vision and working relationships with each other and with the new pastor.

Expectations

The Interim Pastor: (please indicate by *yes* or *no*)

- \_\_\_ is or will become a member of Cayuga-Syracuse Presbytery
- \_\_\_ will not become a member of this Presbytery, but is a member of \_\_\_\_\_
- \_\_\_ will serve as moderator of the Session
- \_\_\_ will assist in the mission study process, working in conjunction with COM

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\_\_\_\_ will assist in preparation of the Ministry Information Form in conjunction with  
COM

The Interim Pastor shall: (please check the appropriate spaces)

- \_\_\_\_ lead worship and preach \_\_\_\_ Sundays per month.
- \_\_\_\_ do pastoral calling on sick, shut-ins, and prospective members.
- \_\_\_\_ officiate at weddings and funerals as requested.
- \_\_\_\_ plan and moderate session and congregational meetings.
- \_\_\_\_ work with boards and committees to assist them in carrying out their assigned tasks.
- \_\_\_\_ train newly elected officers.
- \_\_\_\_ perform other administrative duties as requested by the Session.
- \_\_\_\_ teach and/or provide resources for Confirmation Class.
- \_\_\_\_ Other:

Understandings:

1. It is understood that the Interim Pastor will not be involved in any way with the search for or selection of the new Pastor. Any suggestions that the Interim pastor has regarding prospective candidates are to be submitted to the Committee on Ministry.
2. It is understood that the Interim Pastor will be kept informed of the progress of the Pastor Nominating Committee as far as dates are concerned, and will be available to the PNC should questions arise concerning the time line of calling a new Pastor. When the search has narrowed to two or three candidates, the Interim Pastor will be available to talk with the prospective candidates.

G-2.0504b *“Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation.... A person serving in a temporary pastoral relationship is invited for a period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.”*

[IMPORTANT:Please refer to Cayuga-Syracuse Policy in the COM Manual-Section  
2 Letter G(2)]

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Please circle one of these...

This is a full-time position – OR – This is a part-time position, consisting of \_\_\_\_\_ hours per week.

The Terms of this Agreement are as follows:

Cash Salary \$

Housing:

Manse Value (if provided), and/or \$

Housing and/or utility allowance \$

*Deferred Compensation (403b, section 125 plan, etc.)* \$

*Social Security Offset (in excess of 50%)* \$

*Other:* \_\_\_\_\_ \$

EFFECTIVE SALARY \$

Board of Pensions:

Full medical, pension, disability, and death benefit coverage

*Additional benefits:* \_\_\_\_\_ \$

*Other benefits:*

*Social Security Offset (if less than 50%)* \$

*Other:* \_\_\_\_\_ \$

Professional reimbursable expenses:

Travel at \$ \_\_\_\_\_ per mile (IRS rate recommended) \$

Continuing Education reimbursement \$

Other: \_\_\_\_\_ \$

Paid vacation leave of four weeks annually

Paid continuing education leave of two weeks annually (cumulative up to six weeks)

Moving expenses

(Note: Items above that are in bold typeface are required. *Others are optional.*)

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

Within the Presbytery of Cayuga-Syracuse

Clerk of Session: \_\_\_\_\_ Date: \_\_\_\_\_

Interim Pastor: \_\_\_\_\_ Date: \_\_\_\_\_

COM Chairperson: \_\_\_\_\_ Date: \_\_\_\_\_

Stated Clerk: \_\_\_\_\_ Date: \_\_\_\_\_

By Presbytery of the teaching elder's present membership

COM Chairperson: \_\_\_\_\_ Date: \_\_\_\_\_

Stated Clerk: \_\_\_\_\_ Date: \_\_\_\_\_

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**SECTION 2 O – Covenant with Temporary Pastor**

The Session/Board/Council of \_\_\_\_\_ Church of \_\_\_\_\_  
\_\_\_\_\_ (Church PIN \_\_\_\_\_) requests that the Presbytery of Cayuga-Syracuse appoint the Rev. \_\_\_\_\_  
\_\_\_\_\_ as \_\_\_\_\_ (Designated Pastor, Stated  
Supply Pastor, Temporary Supply Pastor), beginning \_\_\_\_\_.

G-2.0504b “Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation.... A person serving in a temporary pastoral relationship is invited for a period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.” (See G-2.0504c for exceptions)

Please check one of these...

\_\_\_\_\_ This is a full-time position

**– OR –**

\_\_\_\_\_ This is a part-time position, consisting of \_\_\_\_\_ hours per week, the teaching elder providing the following services:

- \_\_\_\_\_ lead worship and preach \_\_\_\_\_ Sundays per month.
- \_\_\_\_\_ do pastoral calling on sick, shut-ins, and prospective members.
- \_\_\_\_\_ officiate at weddings and funerals as requested.
- \_\_\_\_\_ plan and moderate session and congregational meetings.
- \_\_\_\_\_ work with boards and committees to assist them in carrying out their assigned tasks.
- \_\_\_\_\_ train newly elected officers.
- \_\_\_\_\_ perform other administrative duties as requested by the Session.
- \_\_\_\_\_ teach and/or provide resources for Confirmation Class.
- \_\_\_\_\_ Other:

The Terms of this Agreement are as follows:

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

Cash Salary	\$
<b>Housing:</b>	
<b>Manse Value (if provided), and/or</b>	\$
<b>Housing and/or utility allowance</b>	\$
<i>Deferred Compensation (403b, section 125 plan, etc.)</i>	\$
<i>Social Security Offset (in excess of 50%)</i>	\$
<i>Other: _____</i>	\$
<b>EFFECTIVE SALARY</b>	\$
<b>Board of Pensions:</b>	
<b>Full medical, pension, disability, and death benefit coverage</b>	
<i>Additional benefits: _____</i>	\$
<i>Other benefits:</i>	
<i>Social Security Offset (if less than 50%)</i>	\$
<i>Other: _____</i>	\$
<b>Professional reimbursable expenses:</b>	
<b>Travel at \$ ____ per mile (IRS rate recommended)</b>	\$
<b>Continuing Education reimbursement</b>	\$
<i>Other: _____</i>	\$
<b>Paid vacation leave of four weeks annually</b>	
<b>Paid continuing education leave of two weeks annually</b>	
<b>Moving expenses</b>	

**(Note: Items above that are in bold typeface are required. Others are optional.)**

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

This agreement may be renegotiated and extended twelve months at a time, subject to the review of the Committee on Ministry and the approval of the Presbytery. It may be terminated by the Presbytery or the Session upon 60 days written notice, or by the teaching elder upon 30 days written notice.

Clerk of Session: \_\_\_\_\_

Date: \_\_\_\_\_

Teaching elder: \_\_\_\_\_

Date: \_\_\_\_\_

COM Chairperson: \_\_\_\_\_

Date: \_\_\_\_\_

Stated Clerk: \_\_\_\_\_

Date: \_\_\_\_\_

**By Presbytery of the teaching elder's present membership**

COM Chairperson: \_\_\_\_\_

Date: \_\_\_\_\_

Stated Clerk: \_\_\_\_\_

Date: \_\_\_\_\_

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

**SECTION 2 P – PARISH ASSOCIATE RELATIONSHIP**

A parish associate is a teaching elder who serves in a validated ministry other than a congregation, is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular congregation in keeping with ordination to the office of teaching elder. Such persons, already qualified as continuing members of Cayuga-Syracuse Presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the Presbytery. The parish associate shall be responsible to the pastor, as head of staff, on an “as needed, as available” basis, with or without remuneration, as per written agreement with the session of the particular congregation.

The agreement between the session, the parish associate, and the Presbytery shall terminate when the call to the installed pastor is dissolved. The Presbytery may dissolve the relationship with the parish associate upon the recommendation of the Committee on Ministry. The parish associate shall not be called to serve as the next installed pastor or associate pastor of a congregation served as parish associate.

**Covenant with Parish Associate**

This Covenant shall exist between the Session of \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ (Name of Church, Town), the Presbytery of  
Cayuga-Syracuse, and Rev. \_\_\_\_\_ to serve as Parish Associate for  
the purpose of providing leadership to \_\_\_\_\_ or to assist in the specific  
area of: \_\_\_\_\_.

The relationship shall be established, upon nomination by the **installed** pastor, between the Parish Associate, the Session and the Presbytery of Cayuga-Syracuse. The relationship shall begin on the effective the date approved by the Presbytery of Cayuga-Syracuse, as indicated below.

The Parish Associate shall be responsible to the Pastor, as head of staff, and shall serve on an “as needed, as available” basis.

**PRESBYTERY OF CAYUGA-SYRACUSE  
COMMITTEE ON MINISTRY**

The Session of \_\_\_\_\_ Presbyterian Church in partnership with the Committee on Ministry shall review the designation annually to insure: (1) that the time and energy required as Parish Associate will not interfere unduly with the work of the person in his/her principal role; and (2) that installed leadership of the church is protected in its effective functioning. **Any change in relationship must be approved by the Presbytery through the Committee on Ministry.**

This agreement between the Session, the Parish Associate, and the Presbytery shall terminate **automatically** when the call to the installed pastor is dissolved. The Parish Associate shall not be called to be the next installed pastor or associate pastor of \_\_\_\_\_ Presbyterian Church.

Responsibilities assigned to the parish associate are as follows:

\_\_\_\_\_

The parish associate will serve:

- With out remuneration       With remuneration, as indicated below:
- \_\_\_\_\_

\_\_\_\_\_  
(Name of Parish Associate)

\_\_\_\_\_  
(Pastor)

\_\_\_\_\_  
(Signature of PA)

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(Signature of Pastor)

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(Clerk of Session)

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(COM Representative)

\_\_\_\_\_  
(Date)