

JOHN CALVIN PRESBYTERY COMMITTEE ON MINISTRY Manual of Policy and Procedures

The Committee on Ministry (COM) Manual of Policy and Procedures in John Calvin Presbytery (JCP) is an important resource and guide to provide information and care to congregations and minister members of the Presbytery.

It is important to underscore the significance of confidentiality in the work and ministry of the Committee on Ministry. In the complex issues before the COM, it is important to maintain confidentiality because it shows respect for the people involved and creates trust in our relationships with others. This trust provides the foundation for people to share concerns and to be safe in doing so.

The Form of Government defines functions, but not structures. This means that each presbytery has the flexibility to structure itself in ways that work for its own life together. The attached documents are the ways the Committee on Ministry of John Calvin Presbytery proposes to address our life and ministry together. We will be in mission and ministry together empowered by trust and love that is undergirded by our faith in Jesus Christ.

The COM Manual of JCP is divided into four major sections. These major categories are: people, policy, procedures and resources.

The **PEOPLE** section provides policy and procedures regarding the varieties of ministers who serve congregations of JCP and/or hold membership in the Presbytery. In addition, it provides information regarding the significant relationships relevant to COM work within the bounds of JCP.

The **POLICY** section provides guidance regarding significant policy applicable to all who serve the Presbytery. The Sexual Misconduct Policy of JCP is one policy that applies to officers, staff, minister members and all who serve within the Presbytery.

The **PROCEDURES** section gives instruction regarding process relevant to the work and ministry of the Committee on Ministry and its relationship with its congregations.

The **RESOURCES** section provides forms and helpful information related to policy, procedures and the work of PNCs and others.

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PEOPLE

POSITION DESCRIPTIONS OF COMMITTEE ON MINISTRY OFFICERS & SUBCOMMITTEES

1. Members of the Committee on Ministry shall:

- Pray for the mission and work of the COM
- Be familiar with:
 - the *Book of Order*
 - the COM Manual of Policy and Procedures
 - Church Leadership Connection
 - the PNC Handbook
 - the Sexual Misconduct Policy
- Attend meetings of the COM (including training and other special meetings and events).
- Attend meetings of the subcommittee to which assigned.
- Serve as a liaison to the congregations to which assigned.
- Attend meetings of Presbytery when possible with voice privileges (*Bylaws 2.40c*).
- Read and be conversant with the minutes of meetings of the Presbytery and the COM.
- Serve members at large.
- Serve ministers serving outside the congregation.

Note: All relevant expenses incurred as a member of the COM (phone calls, copies duplicated, postage and travel) are reimbursed by voucher. Mileage is reimbursed at a per mile rate annually set by the Presbytery General Council.

2. Subcommittees (each having a chair) shall be:

Reception and Care:

- Examine and recommend pastors, provide mentor assignments and reception/care of educators, special ministers-at-large.

Congregational Wellness:

- Work with congregations in difficulty, recommend those to be trained in Healthy Congregations or other mediation/conflict management.

Transition:

- Work with churches with vacancies and their liaisons, oversee work of supply pastors, work with honorably retired pastors and pastors leaving the Presbytery and with transitional pastors.

Commissioned Ruling Elders:

- Examine and mentor CRE's and those desiring to become CRE's, help them through the process.

Liaisons:

- Assign liaison relationships, encourage triennial visits and assist with any necessary follow-up. Keep accurate records of triennial visits and insure reports are given to the Stated Clerk.
- Serve members at large and ministers serving outside the congregation.

3. The Governance Presbyter/Stated Clerk shall:

- Keep accurate minutes and records of all reports and actions of the COM.
 - Transmit minutes of the COM to COM Moderator for review and then be responsible for transmitting to all COM members.
 - Confer with the COM Moderator to determine the contents of the Report to Presbytery.
 - Respond to special correspondence when requested.
 - In conjunction with the Pastoral Presbyter, review all PIF's and/or check references on all potential candidates and ministers requesting transfer or permission to labor within the bounds of the Presbytery.
 - Be primary liaison to the Vocations Office of General Assembly
 - With the Pastoral Presbyter, provide training and regular update on policies and procedures of the COM and train PNCs as they prepare to begin their work.
 - Meet with sessions when pastoral resignation is announced.
 - Train PNCs before they begin their work.
4. Vice Moderator of the COM shall:
- Preside at the meetings of the COM in the absence of the Moderator.
 - Be prepared to represent the COM Moderator when called upon to do so.
 - Serve on a Subcommittee.
5. Moderator of the COM shall:
- Review the proposed agenda with the Governance Presbyter and preside at the meetings of COM.
 - Prepare and transmit the report and supporting documentation in the required form in time for use in the General Council meetings (conferring with the Stated Clerk).
 - Prepare and present the COM report to Presbytery (conferring with the Stated Clerk)
 - Be a resource person to COM members.
 - Be a primary resource person for the Stated Clerk and Pastoral Presbyter.
 - Appoint special Task Forces as needed.
 - Consult with the Stated Clerk and the Pastoral Presbyter concerning activities and actions of the COM.
 - Be enrolled as a member of presbytery for the term of office with voice and vote (*Bylaws 2.40b*).
6. The Pastoral Presbyter shall:
- Develop meaningful and appropriate relationships with minister members of Presbytery, shaped by honor, respect and confidentiality.
 - Convene the quarterly meeting of Transitional Pastors serving in the Presbytery
 - Communicate and consult with the Governance Presbyter regarding issues related to COM
 - Serve as a resource person for the COM to be primary advocate for minister members.
 - In conjunction with the Governance Presbyter, review all PIF's and/or check references on all potential candidates and ministers, requesting transfer or permission to labor within the bounds of the Presbytery.
 - With the Governance Presbyter, provide training and regular update on policies and procedures of the COM and train PNCs as they prepare to begin their work.

ROLE OF THE COMMITTEE ON MINISTRY LIAISON

The Liaison Coordinator of COM shall assign each member to serve as liaison to particular churches of the presbytery, those serving outside the congregation, and members at large. Good pastoral care extended by the committee through the liaison relationship helps provide security and stability on occasions COM is called upon to speak a difficult word, or respond to a delicate situation.

In *Transforming Church Board into Communities of Spiritual Leaders* Charles Olsen points out how “stories build community.” (p.55) In their liaison relationship the COM member can provide a stimulus to good storytelling in congregations, and particularly in helping to discern God’s presence in their story. As Duncan MacIntosh points out, “Congregations that mention God as a player in the story tend to be congregations with vitality; they are often growing. Those that do not mention God (later stating, “we just assumed God was a player”) tend to be lethargic often in decline.”

In their role as liaison, members of COM shall:

- Conduct a one year visit with pastors new to JCP and their sessions.
- Conduct Mission and Ministry Visits (Triennial) every three years.
- Conduct exit interviews with pastors and sessions.
- Assist PNC’s in writing of MIF and search process.
- Communicate annually with ministers serving outside the congregation
- Communicate annually with members at large
- Communicate annually with CREs.

In addition, these activities are among those that shall assist the COM liaison in building community:

- Secure the birthdays of the pastor, ordination date, and anniversary if the pastor is married. Remember these special occasions with a card or note.
- Request to be added to the church’s mailing or email list, especially for the church newsletter. Check church’s website.
- Visit the congregation for special events such as ice cream socials, church dinners, concerts, etc. These provide opportunity for mingling and informal conversation can be especially helpful. If the liaison is available to attend worship, especially early in the assigned year, that is fine too.
- Visit with the pastor at JCP meetings and any members of the church who are also attending.
- Visit with ministers serving outside the congregation at JCP meetings
- Visit with members at large at JCP meetings

The Liaison Coordinator of COM shall keep a chart on when visits are due, when visits were made and remind members to schedule their visits and turn in their reports.

DESIGNATED PASTOR ROLE

1. The Designated Pastor (DP) is an approach wherein carefully selected pastors and churches may be matched by the Committee on Ministry (COM), thereby greatly reducing the time required to call a pastor. These persons are selected in certain situations where an agreement has been reached by a congregation and the presbytery. A pastor nominated as DP is selected by the congregation for a term of two (2) years. The terms of call are approved by Presbytery, the same as a pastor nominated by the usual process.
2. After prior consultation and approval of the COM, any congregation or yoked field or larger parish may call a DP. Ministers may choose to be considered as a DP, and need to demonstrate competencies relevant to the context of the call. Both the Designated Pastor Nominating Committee and the minister should interview one another face-to-face before the minister is nominated to the congregation.
3. The terms of the call, including the length of time of the contract (two years), would be agreed upon at the beginning of the negotiations with the COM.
4. Both ministers and churches seeking a DP relationship should study its implications carefully and consult with the COM.
5. Typically, a Designated Pastor is appropriate in a congregation where there are extenuating circumstances when a congregation would best be served by avoiding a long search for a new pastor. There may be special circumstances in a congregation when a designated pastor relationship would be desirable.
 - following the death of a pastor
 - deeply conflicted situation
 - time to test new possibilities for growth or to gain a firmer financial position before entering a permanent pastoral relationship.
 - stability after a period of conflict.
 - a few years for planning for new mission or ministry.
 - self-confidence in their ability to call a pastor rather than continuing in a stated supply relationship.
 - an alternative way to call a pastor when the usual referral system has not been effective.

If the DPNC cannot decide on one of the persons recommended by the COM, at any time the COM can recommend, or the DPNC may request, that the DP plan no longer be pursued and the usual calling procedure be used.

The process for a Designated Pastor looks like the following:

- The COM discusses this alternative with the session and secures their agreement to proceed.
- A congregational meeting is called to elect a DPNC and approve the process to be used in calling a DP. The plan is outlined to the congregation; a PNC is elected.

- The COM liaison and Stated Clerk meet with the DPNC to explain its requirements for forms and process, and outlines the suggested time line. DPNC completes all these requirements.
- The Stated Clerk provides the DPNC with the names of persons (3-5 PIFs) who have been selected for their suitability and who are interested in a call as a DP.
- DPNC considers these persons. The DPNC, COM and the candidate selected agree on terms of call.
- DPNC asks the session to call a congregational meeting; the congregation hears the report of the DPNC and elects the pastor in the usual manner. The pastor is installed in the usual manner.

At six months, a review of the Designated Pastor relationship occurs with the Designated Pastor, Session, COM liaison, Stated Clerk and Pastoral Presbyter. At the one year marker, a review of the Designated Pastor relationship occurs with the Designated Pastor, Session and COM liaison.

If, when the review is held at one year, the pastor and the session want to continue the pastoral relationship beyond the agreed upon term, the congregation is asked to join in making a request to the COM to continue the relationship either for another specified period of time or to proceed to call the minister as the permanent installed pastor. The COM recommends that the Presbytery approve this change in the terms of call. If the recommendation is that the relationship become an installed call, a congregational meeting will be called to affirm it. An installation service will be scheduled for the newly elected installed pastor.

If the one year review is unsatisfactory, the contract with the DP ends at the agreed upon time. One year prior to the end of the contracted time, the congregation, the DP and the COM meet and agree to discontinue the relationship at the end of the contract period. The DP will then have up to one year to secure a new call.

COMMISSIONED RULING ELDER (CRE)

Purpose and Goals

The purpose of this program is to provide competent, informed, and consistent lay ministry for churches unable to have full or part-time ordained pastors, as well as to outline procedures for the preparation, examination, and continuing education of Commissioned Ruling Elders in John Calvin Presbytery.

For a definition of a Commissioned Ruling Elder, refer to Book of Order G-2.1001.

Requirements for Entering the CRE Program:

1. Applicant must be an ordained Elder in the Presbyterian Church (USA).
2. Applicant must submit a written statement of their personal faith journey and sense of call.
3. Applicant must have the endorsement of the Session of their church.
4. Applicant must have a college education (or equivalent, as determined by the

Committee on Ministry).

5. Applicant must undergo a full (criminal, driving, financial) background check.
6. Applicant must meet with and obtain the approval of the Committee on Ministry or its sub-committee for Commissioned Ruling Elders.

Program Description:

Training for those who have met the requirements outlined at an approved Presbyterian theological seminary (for example, the “Christian Leadership” (CLP/CRE) program of the University of Dubuque Theological Seminary, <https://moodle.dbq.edu/>). Participants benefit from a theological education, including interaction with faculty and other students, via the Internet.

Eight core courses are required of CREs in the Presbyterian Church (USA). These are: Introduction to Old Testament
Introduction to New Testament
Pastoral Care
Presbyterian Polity
Reformed Theology
Introduction to Preaching
Foundations of Christian Education
Reformed Worship and Sacraments

An Online Learning Certification is also required. Taking two courses at a time, a student can complete the basic courses in approximately 18 months.

Courses for advanced studies and continuing education opportunities for lay pastors and lay leaders are being slowly implemented into the basic curriculum.

The cost of the program is approximately \$75 for the Online Learning Certification and approximately \$375 for each core course and elective, plus books and supplies. (Prices effective as of January 2021.)

Requirements During CRE Training:

1. Meet at least annually with the Committee on Ministry or its CRE subcommittee.
2. Meet quarterly or more--monthly is highly recommended--with a liaison from the Committee on Ministry.
3. Undergo a psychological/career assessment with those costs to be shared between the CRE, the Session and the Presbytery.

Requirements for Commissioning:

1. Successful completion of the CRE Training program through an approved Presbyterian theological seminary.
2. Preparation of a written Statement of Faith to the Committee on Ministry.

3. Preside at the Sacrament of the Lord’s Supper and preach for representatives of the Committee on Ministry.
4. Preparation of a Personal Information Form.
5. If person has not resided within our presbytery throughout their CRE training, a new criminal background check should be conducted before commissioning.
6. Examination by the Committee on Ministry.
7. Appointment by the Committee on Ministry to a congregational setting.
8. Approval of call by the Presbytery.

Requirements for Renewal of Commission of CREs:

1. Participate in at least two continuing education experiences/events plus Boundaries Training per year.
2. Actively participate in the life of John Calvin Presbytery (Examples: attend at least two presbytery meetings, serve on a presbytery committee, attend presbytery educational events, and/or facilitate participation in the presbytery by ruling elder(s) from your congregation).
3. In an annual visit with the COM liaison and Session being served, determine ministry needs for renewal.
4. Arrange and participate in quarterly meetings with a mentor assigned by the COM.

BECOMING A COMMISSIONED RULING ELDER (CRE) --CHECKLIST

Requirement	Date completed	Documentation provided?
Step One -- Requirements for Entering the CRE Program:		
1. Ordained Elder in PC(USA)		
2. Written statement of faith journey and sense of call		
3. Endorsement by Session of church		
4. College education (or equivalent as determined by COM)		
5. Applicant must undergo a full (criminal, driving, financial) background check.		
6. Meet with and obtain approval of COM or its CRE subcommittee		
Step Two – Training through approved Presbyterian Theological Seminary		
1. Online Learning Certification		
2. Eight Core Courses:		
Introduction to Old Testament		
Introduction to New Testament		
Pastoral Care		
Presbyterian Polity		
Reformed Theology		
Introduction to Preaching		
Foundations of Christian Education		
Reformed Worship and Sacraments		

Step Three -- Requirements During CRE Training		
1. Meet at least annually with the Committee on Ministry or its CRE subcommittee		
2. Meet quarterly or more--monthly is highly recommended--with a liaison from the Committee on Ministry.		
3. Undergo a psychological/career assessment with those costs to be shared between the CRE, the Session and the Presbytery.		
Step Four -- Requirements for Commissioning:		
1. Successful completion of the CRE Training program through an approved Presbyterian theological seminary (above).		
2. Preparation of an updated written Statement of Faith submitted to the Committee on Ministry.		
3. Preside at the Sacrament of the Lord’s Supper and preach for representatives of the Committee on Ministry.		
4. Preparation of a Personal Information Form.		
5. If person has not resided within our presbytery throughout their CRE training, a new criminal background check should be conducted before commissioning.		
6. Examination by the Committee on Ministry “as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery” (BOO G-2.1002.		
7. Appointment by the Committee on Ministry to a congregational setting.		
8. Examination and approval of call by the Presbytery, “employing the questions contained in W-4.04” (G-2.1003)		
Step Five -- Requirements for Renewal of Commission of CREs:		
1. Participate in at least two continuing education experiences/events plus Boundaries Training per year.		
2. Actively participate in the life of John Calvin Presbytery (Examples: attend at least two presbytery meetings, serve on a presbytery committee, attend presbytery educational events, and/or facilitate participation in the presbytery by ruling elder(s) from your congregation).		
3. In an annual visit with the COM liaison and Session being served, determine ministry needs for renewal.		
4. Arrange and participate in quarterly meetings with a “mentor and supervisor” assigned by the COM. (G-2.1004)		

(CRE policy was updated by COM 2/18/21 and approved by JCP 2/27/21.

TRANSITIONAL PASTOR POLICY AND PROCESS

Policy Statements

1. The COM believes that all full-time pastoral vacancies shall ordinarily be filled by a "transitional pastor" or associate transitional pastor, herein after referred to as a "transitional pastor". Occasionally even part-time positions might be strengthened by a transitional pastor as well but may not necessarily be required in part-time positions. All transitional pastors are required to have completed Phase One of Transitional Training of the PCUSA or its equivalent.
2. The following procedures, accountability, expectations and termination provisions will guide the agreement between the transitional pastor, the church and the Presbytery.
3. Under no circumstances will an associate pastor of the church with a pastoral vacancy be permitted to serve as a transitional pastor (or defacto transitional pastor) of that church.

Process

1. The Stated Clerk will provide resumes, after checking references and availability, endorsed by COM to the session's Transitional Search Committee for selection among them (usually a list of three (3) qualified transitional candidates).
2. The Transitional Search Committee will make telephone contacts with the possible candidates, make reference checks, conduct interviews, and make a decision as to which person they wish to present to the session. After the session decides, they shall notify the Stated Clerk, who will inform the COM. The COM approves the choice of the Session.
3. Ordinarily, the compensation for a transitional pastor is at least 100% of the compensation of the last installed pastor. Financial compensation for the position of transitional pastor should parallel that of other clergy in the Presbytery. For example: full-time transitional positions should meet Presbytery minimum compensation guidelines for full-time pastor positions; half-time transitional positions should meet Presbytery guidelines for half-time pastoral positions, etc.

Accountability Expectations of the Transitional Pastor

1. The transitional pastor is accountable to the session through the Personnel Committee and the Presbytery through the COM.
2. Transitional pastors will ordinarily hold membership in (or will transfer to) Presbytery of John Calvin.
3. Transitional pastors will serve as Moderator of session and head of staff. Associate transitional pastors will not serve as Moderator or head of staff.
4. Transitional pastors will provide preaching and worship leadership and officiate at weddings, funerals, and the sacraments.

5. Transitional pastors will provide pastoral care for the congregation including hospital, home and crisis visitation, and counseling with individuals and families.
6. Transitional pastors will provide programmatic support for the church as approved by the session.
7. Transitional pastors will provide leadership concerning change and conflict management, healing, grief work, reconciliation, future planning, and other transitional specialist skills, such as:
 - assist the church to come to terms with its history,
 - help the church reassess its identity,
 - assist the church to cope with changes within the lay leadership,
 - help strengthen the church's linkages with the Presbytery
 - prepare the congregation for new pastoral leadership.
8. Transitional pastors will continue professional training to develop transitional pastoral skills by participation in Presbytery/ Synod/ General Assembly sponsored transitional support groups, study events and conferences.
9. Transitional pastors will not assist in preparation of Church Information Forms. In addition, transitional pastors will have no direct relationship with the Pastor Nominating Committee (PNC). This means that transitional pastors will not give advice or direction to the Pastor Nominating Committee (PNC).
10. Transitional pastors will not ordinarily become the next installed pastor, associate pastor, stated supply, or on-going minister of the church.
11. Transitional pastors will submit a quarterly written report to the COM liaison, Stated Clerk, and Pastoral Presbyter.

Accountability Expectations of the Session

1. The session will provide spiritual support for the transitional pastor.
2. The session will review the work of the transitional pastor (through the Personnel Committee) at six month intervals.
3. The session will review the agreements with the transitional pastor for changes and extension at least 90 days prior to the end of the agreements. The agreements may be extended by mutual consent between the transitional pastor, the session, and the COM.

Accountability Expectations of the Presbytery

1. The COM will provide professional support to the transitional pastor.
2. The COM liaison and Stated Clerk will assist the Search Committee.

3. The COM liaison, Stated Clerk and Pastoral Presbyter will assist the session and the transitional pastor with emerging needs related to ministry.

Termination Provisions

1. The agreements between the church and the transitional pastor may be terminated by the session (with COM approval) with 30 days written notice.
2. The agreements may be terminated by the transitional pastor (with COM approval) with 30 days written notice.
3. The church shall pay full salary, housing, and benefits to the full-time transitional pastor for a maximum of two (2) months from termination of the position, or until the transitional pastor has secured another position (whichever comes first).
4. Vacation, if accrued, will be paid in full at the time of termination.
5. If a transitional pastor is terminated for cause, there will be no requirement for payment of salary, housing, benefits or accrued vacation time.

VALIDATED MINISTRY

Oversight of Service Outside a Congregation and of Members At-Large

The Book of Order in G-2.0503 outlines categories of membership for teaching elders. A validated ministry is defined therein and the Committee on Ministry has oversight of all teaching elders. This guideline gives the process for oversight of those teaching elders who are in validated ministry outside the congregation and for members-at-large.

Teaching elders in validated ministries outside the congregation shall inform the Committee on Ministry annually, using the attached questions, of the scope of their work and how it conforms to G-2.0503a 1-5. If communion is celebrated regularly by the teaching elder in the work done, COM shall be informed in the annual response. Terms of the contract for the validated ministry shall be given to the COM as terms of call.

If the validated ministry is chaplaincy or counseling, the COM shall be made aware of Association memberships held and adequate insurance coverage. On an annual basis, written documentation shall be given to the COM (Stated Clerk and Moderator) verifying Association membership and adequate insurance coverage.

Members-at-large will also provide answers to the attached questions annually. Such members will be involved in such ministry as is possible and will share with COM their ability to provide services to congregations through preaching, teaching or moderating.

Teaching elders in validated ministry outside the congregation and members-at-large will have a liaison from the Committee on Ministry. An annual visit with each teaching elder will occur to provide pastoral care, guidance, and a sense of connection with the presbytery.

ANNUAL QUESTIONNAIRE FOR COM

Response to the following questions shall be submitted to the Committee on Ministry annually by teaching elders in validated ministry beyond the congregation and by members-at-large.

1. In which congregation are you involved for worship, nurture and growth in your faith?
2. Have you officiated in celebration of the sacraments over the last year? If so, where and when?
3. Have you been able to attend Presbytery meetings and do you serve on any committees of Presbytery? Are there ways you believe you would like to serve within the Presbytery?
4. Are you available to preach in congregations or to moderate Sessions?
5. If you are in a validated ministry, please describe some of the highlights of your work this past year.
6. Are there ways that the Committee on Ministry could assist you in your work or faith journey?

APPOINTMENT OF MODERATORS OF CHURCHES WITHOUT INSTALLED PASTORS

The Book of Order states that the presbytery has the responsibility of “overseeing churches without pastors.” In part, this oversight is exercised through the appointment of moderators for such churches. The COM is responsible for this specific function. In fulfilling its responsibilities to presbytery and to churches without installed pastors, guidelines and policies will be as follows:

Appointment of Moderators

It is the responsibility of the presbytery to appoint such moderators. In recommending moderators for vacant churches, the COM will be guided by the following:

- A. The COM will give priority to recommending members of presbytery who are:
 - Associate pastors
 - Pastors without pastoral charge

Retired ministers
Installed pastors of other churches of the presbytery.

- B. The COM will recommend a minister member of presbytery if that person is serving as occasional and/or temporary supply or stated supply of the vacant church.
- C. Ordinarily, a minister will serve as moderator of only one vacant church at a time.
- D. The COM (through the COM liaison or Stated Clerk) will secure the agreement of the minister member of presbytery to moderate a particular church.
- E. The COM will consider any requests from a particular vacant church, pertaining to whom to recommend as moderator of that church.
- F. Ordinarily, moderators of vacant churches shall be appointed by the Committee on Ministry, and reviewed quarterly by the committee.
- G. The Stated Clerk of presbytery will notify by email the Clerk of Session of a vacant church of the name, address, and telephone number of that church's appointed moderator, following Committee on Ministry action.

Expectations of Moderators

The COM sets the following minimal expectation of those appointed by presbytery as moderators of vacant churches:

- A. The moderator will convene the session of the vacant church at the next stated meeting of the session, not to exceed 90 days from appointment as moderator.
 - 1. The Clerk of Session will forward a copy of the docket to the appointed Moderator in advance of each meeting of the session.
- B. The appointed moderator will moderate, at least, the four quarterly stated meetings of the session, required by the Book of Order. Exceptions may be made for valid reasons.
- C. The moderator will attempt to make time available to moderate any and all meetings the session holds.
- D. If, for valid reason, a moderator is unable to complete the duties and responsibilities as moderator of a vacant church, he/she will so inform the Stated Clerk and COM Moderator which will ask the COM to nominate another moderator for that particular vacant church.

Compensation of Moderators

The needs of churches of presbytery vary from church to church. No single rate of compensation is equitable or desirable. The COM approved the following schedule in regard to compensation for moderators appointed during a vacancy:

- A. A session of a vacant church will pay mileage at the current IRS rate to the appointed moderator for all travel necessitated by that session's business.
- B. Sessions of vacant churches will pay \$60 for Congregational or Session meetings which must be moderated.

POLICY

POLICY FOR CONGREGATIONS SEEKING DISMISSAL

I. Background

The mission statement of John Calvin Presbytery reminds us of our connectional nature:

**Joyful, holy community of Christian believers diverse yet united,
Committed to serving Christ in the church and in the world,
Prepared by God through the Holy Spirit for mission and ministry.**

(Adopted by John Calvin Presbytery on January 7, 2007.)

An earlier statement expands that connectional understanding:

We are most alive when we gather as a Presbytery in the name of Jesus Christ, through the power of the Holy Spirit, to do God's mission in southeast Kansas and southwest Missouri.

We are active members of all ages from congregations and ministers of Word and Sacrament, challenged by the culture in which we are set.

We are gathered as Presbytery to pray, to sing, to hear God's Word, to seek God's transformation of congregations, and to discern together how we can be open to the activity of the Holy Spirit among us.

We are then scattered – and as we are empowered by the Spirit, inspired by the Scriptures, informed by the Book of Confessions, and instructed by the Book of Order, we seek to challenge, support, strengthen and care for our congregations in their mission, who through Word and Sacrament, Christian nurture, fellowship, and care, equip their people to proclaim the Good News of Jesus Christ to the world, to exercise compassion, to do justice, and to be stewards of God's creation in their daily life.

(Adopted by the 94th Stated Meeting of John Calvin Presbytery, July 10, 1995)

The apostle Paul understood that while the church is one in Christ Jesus, people of faith may disagree, so he wrote: "I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you

have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.” (Eph. 4:1-3) This is the spirit in which we hope to work with churches in our presbytery as they discern God’s call to them.

We are Presbyterian because we believe that we are stronger in mission and ministry together than we are separately. Difficult issues, in which faithful people find themselves of different minds, can bring about a crisis of connectionalism. We understand that the denomination is facing such issues and we hope to provide an environment in which churches and members can continue to be in conversation together and remain faithful to their own convictions. We intend to address concerns in a pastoral and caring manner, hoping to be able to remain connected to one another in Christ Jesus, to whom all glory belongs.

The 218th General Assembly (June 2008) expressed its will that presbyteries and synods make available to lower governing bodies and local congregations a process that exercises the responsibility and power “of dismissing or dissolving churches in consultation with their members” (Book of Order, G-3.0301a), with consistency, pastoral responsibility, accountability, gracious witness, openness, and transparency. With this policy, John Calvin Presbytery wants to be faithful in that call, with the fervent prayer that this policy need never be used.

II. Policy

A. When a congregation expresses a desire to begin a conversation about issues stemming from actions of the General Assembly or presbytery or about disaffiliating with the PC(USA), the presbytery will request that the Moderator of Presbytery, the COM liaison for the church, the Pastoral Presbyter and the Stated Clerk set up a meeting with the session to discuss the discernment process that has already occurred and to aid in further discernment going forward.

B. The Mediation Team of the Committee on Ministry, in consultation with the Moderator of Presbytery and the Stated Clerk, will form a Discernment Team, consisting of five people, to include person(s), skilled in spiritual discernment and mediation, who will facilitate conversations with the session and congregation over a four month period. There will be at least three meetings of the session and three meetings of the congregation over that time at which open and candid conversation will take place. During these meetings all questions and concerns will be treated with pastoral care and sensitivity.

C. At the end of the four month discernment period, the COM liaison and the Stated Clerk will be invited to meet with the Session and the Discernment Team to discuss the next steps. If the session has decided to remain in the PC(USA), the relationship between the church and the presbytery will continue to be nurtured so as to strengthen the ties. If the session has decided that it would like to continue on the road to disaffiliating with the PC(USA), the following process will be clarified and the Discernment Team, the COM liaison, and the Stated Clerk will be available to facilitate each step. This group will also work with the session on the particularities of financial and ecclesiastical concerns. The Pastoral Presbyter will be available to provide pastoral care and conversation to anyone in the church who needs it.

D. Hearing the Desire of the Members of the Church

A letter shall be sent to all active members of the church informing them of a meeting with the Discernment Team, the COM liaison, and the Stated Clerk. The notice of the meeting shall be read at each worship service from the time the letter is sent until the day of the meeting. This meeting is an opportunity for the presbytery to hear clearly the desire of the congregation. All members will have the opportunity to ask questions and share concerns. The Discernment Team may decide if taking an advisory vote of the congregation would make the desire of the congregation clearer. The vote is advisory only since it is the presbytery that dismisses a congregation to another denomination

E. The Discernment Team will share its findings with the Committee on Ministry, which will make a recommendation of a request to presbytery for transfer to another reformed denomination or dissolution of the congregation.

F. At the next stated presbytery meeting the Discernment Team will share the process and outcome of the visits and listening sessions. The COM will bring the motion they recommend for the congregation. A simple majority vote is required for approval.

G. If the pastor of the church that is separating wishes to remain in the PC(USA), the congregation shall be required to pay the pastor's salary and benefits for one year. If a candidate under care of the congregation wishes to remain in the PC(USA) and the congregation is providing financial support, that support shall continue for a year.

H. The name of the congregation has been a name of the PC(USA) and cannot continue to be the name of the new congregation. The minutes and roll book of the PC(USA) congregation belong to the PC(USA). The congregation shall send the books to the Historical Foundation and can receive digital copies of those records for themselves.

I. All loans and grants made through PC(USA) entities must be paid in full before final disaffiliation. Any loans with other financial institutions will no longer be backed by the presbytery and the name of the presbytery must be legally removed from such documents. The Discernment Team and the Session will work together to be sure that all endowments, bequests, and gifts meet the desires of the donors. This may mean that some gifts remain with the presbytery for use in the PC(USA).

J. The General Assembly Permanent Judicial Commission (Tom v. Presbytery of San Francisco, Oct. 28, 2012) has ruled that a presbytery may grant permission for a church to take their building with them with due consideration for the mission and ministry of the PC(USA) in the area. Details in this regard will be worked out by the General Council of the presbytery with input from the Discernment Team and the Committee on Ministry and a recommendation made to the presbytery for its vote.

K. Pastoral care will be provided for the members wishing to remain in the PC(USA) and their membership will be moved to churches of their request. A final worship service will be held in the congregation to celebrate the work of the PC(USA) congregation and to commission those moving to another denomination for their work in God's kingdom.

L. If a church refuses to participate in the process outlined by the presbytery or cuts off the process prematurely or attempts to call a congregational meeting to vote on disaffiliation, the presbytery will appoint an Administrative Commission to determine the next steps.

III. Considerations for Disaffiliated Congregations

1. The 501(c)3 status of the church will have to be applied for under the new denomination.
2. New insurance policies will need to be written.
3. The congregation will need new by-laws.
4. The PC(USA) will only transfer a congregation to another reformed body. If a congregation wishes to become independent or affiliate with a non-reformed denomination, the presbytery will dissolve the congregation and a new church can then be started.

PULPIT SUPPLY POLICY

The Presbytery is responsible for approving all persons who preach in the pulpits of the congregations of the Presbytery, including those who serve as temporary supply (pulpit supply) preachers.

The Committee on Ministry shall establish and provide a list of persons who are minister members of the Presbytery*, have been authorized to preach, are currently in seminary, have been trained or are currently undergoing training as a Commissioned Ruling Elder. While Presbyterian Elders as well as ministers of other denominations may be available and willing to preach, they must first be authorized to do so by the Committee on Ministry on behalf of the Presbytery. In an emergency situation where a previously authorized preacher is not able to serve on a given Sunday or time of worship due to health, weather, or other emergency circumstances, an elder of that congregation may lead worship and deliver a message or sermon without prior authorization, for that Sunday only.

Recognized minister members of the Presbytery, trained Commissioned Ruling Elders, Inquirers and Candidates under care of the Presbytery (who have been approved by the CPM to preach) may, upon request and consent of COM, be added to the Presbytery's Pulpit Supply List.

The COM has determined that any person preaching more than two consecutive Sundays in the same congregation/pulpit shall have the prior approval of the COM.

Presbyterian Elders, PC(USA) Ministers who are not members of John Calvin Presbytery and ministers of other denominations shall meet the following requirements before being added to the Presbytery's Pulpit Supply List:

- Provide a resume to the COM Moderator including formal education, occupation/employment, church/presbytery membership and service, additional learning experiences, relevant gifts and skills, and a brief statement of faith and personal faith journey.
- Interview with representative(s) of COM to assess theology, understandings of Presbyterian government, and their reasons for wanting to be included on the Pulpit Supply List.
- Provide a letter of endorsement from home church session or home judicatory.
- Provide a sample sermon in manuscript form and preach before representatives from COM.
- Sign the Sexual Misconduct Self Certification Form and be subject to any background/reference checks that may be required of minister members of the Presbytery.

In addition, ministers from other denominations shall be required to present a baccalaureate degree from an accredited college or university and a theological degree from an institution acceptable to the Presbytery.

COM shall annually review those on the Pulpit Supply List, and distribute an updated list to the Presbytery in the first quarter of the new year.

Those interested in being on the Pulpit Supply List should contact the COM Moderator.

Preaching Honorarium Schedule

- Churches are expected to provide an honorarium plus mileage (IRS approved mileage rate per vouchered mile) for pulpit supply preachers. The following schedule lists the COM approved minimum honorariums:
- \$125 for one worship service; \$60 for each additional service on the same day, plus mileage.
- If overnight lodging is required, motel and meals should be provided at the church's expense.
- Our Pulpit Supply List can be found on the presbytery's web site: www.jcpresbytery.com.

Feedback

Congregations/Supply Preachers – COM wants to know about your church's pulpit supply experience, including ideas for strengthening the pulpit supply ministry and process. Please contact the COM Moderator with feedback.

* **Note:** Minister members of the Presbytery can also be requested to serve communion, baptize children and adults, ordain/install new officers. If a session decides to schedule a session meeting on a Sunday, a minister member of the Presbytery serving as pulpit supply can also be available to moderate such a session meeting, at the invitation of the assigned moderator.

PARENTAL LEAVE POLICY

Purpose

The whole family of faith celebrates the birth of a child.

Parental leave should support the parents needs for celebration, nurture, rest and recovery upon the birth or adoption of a child.

The following policy is recommended by the John Calvin Presbytery to aid in negotiation between session and pastor for Maternity and/or Paternity Leave. The negotiated leave shall be incorporated into the Terms of Call.

I. Parental leave:

A. Time and duration of a Parental Leave:

1. Shall be mutually agreed upon between pastor and session.
2. Suggested duration of leave is eight (8) weeks.
3. The timing of leave should be the pastor's choice. She/he may choose to begin leave prior to the childbirth or take entire time following the birth/adoption.

B. Compensation During Parental Leave:

1. It is recommended that full salary and benefits be granted for at least eight (8) weeks. (If longer leave has been agreed upon, other options may be considered, e.g. full salary for three (3) months, half salary for six (6) months, etc.). Further leave can be negotiated without full salary.
2. If the parental leave should extend beyond the intended time due to medical complications, application to the Board of Pensions for disability can be considered.
3. The COM liaison and the Stated Clerk stand ready to provide help with acquiring pulpit supply and pastoral care needs for the congregation during the parental leave.

SABBATICAL LEAVE POLICY

INTRODUCTION

Sabbath rest is built into the fabric of creation and is necessary for the well-being of community, for it reminds persons who they are and who God is. Jesus offered this invitation to his disciples: "Come away... and rest awhile." (Mark 6:31) Amidst the constant demands of ministry, Jesus knew the need for Sabbath time. Sabbatical is a time to receive, to be nurtured, to dig deeper into yourself, your relationship with God, and your own roots and stories, so that you can be renewed, refreshed and revitalized by the breath of God. Sabbaticals often allow a minister to commit to a longer term of service, which benefits the life and mission of a congregation.

John Calvin Presbytery strongly recommends that pastors be granted a compensated sabbatical of at least three (3) months after six (6) years of full-time, continuous service to an individual church. Upon

completion of the sabbatical leave, it is required that the minister continue to serve the same congregation for at least one year. Failure to fulfill this requirement will result in the minister reimbursing 50% of any sabbatical expense to the congregation.

DEFINITIONS

While a sabbatical is a time of rest and renewal, it is not vacation. Proper sabbaticals involve a plan, a goal, and accountability. It should not, however, be so tightly structured that the Spirit has no freedom to lead and reveal. The plan should have built-in flexibility.

A Sabbatical is not academic leave. Earning advanced degrees is a commendable goal, and every pastor should be committed to life-long learning. But theological education is, for many, stressful work and not always conducive to renewal and visioning. Churches must recognize that academic work should not be an expectation of their pastor's sabbatical.

A Sabbatical is not escape. If there is significant conflict in a congregation, it should be worked through in the pastor's presence, not his or her absence. A sabbatical should never be used to escape difficulties, nor is it ever a time for the pastor to seek a new call.

FINANCIAL IMPLICATIONS

Pastors and churches planning sabbatical leaves are encouraged to save, on a yearly basis, sufficient funds to finance sabbatical leaves. The local church may, but is not required to be financially responsible for the pastor's expenses of sabbatical leave. Sabbatical expenses may be offset by existing continuing education or pastoral expense funds within the sabbatical year, as agreed upon by the Session and minister.

This agreement will be stated in the terms of call and will be revisited annually.

RESPONSIBILITIES OF THE MINISTER

- A minimum of six months prior to the proposed commencement of the sabbatical, bring a proposal to the Session for its approval. The proposal shall include a detailed description of the plan, the goals to be achieved, the expected results, and a personal statement of how the sabbatical will be beneficial to the minister and to the church.
- In cooperation with the Session, make any necessary arrangements for coverage of pulpit, pastoral, and other responsibilities during sabbatical leave.
- Upon return, present an overview of the sabbatical experience with the Session. Sharing of the experience with the entire congregation is strongly encouraged.
- Commit to serving the congregation for at least one year after returning from sabbatical.

RESPONSIBILITIES OF THE SESSION

- Review the sabbatical proposal with the minister and negotiate any necessary clarifications or changes.
- Communicate to the congregation the importance and value to the church of the sabbatical leave.
- Continue terms of call/financial commitments to the minister during sabbatical leave.

- Consider taking on or delegating responsibilities for pastoral care and routine administrative functions.
- Commit to employing the minister for at least one year after his/her return from sabbatical.
- Other responsibilities may be agreed upon between the Session and the minister.

COM RESPONSIBILITIES

- Provide someone to moderate the Session during sabbatical leave.
- Develop a team of ministers/CRE's willing to provide services for congregations while their minister is on sabbatical.
- Serve as a resource to the minister and congregation in planning and carrying out the sabbatical.

CONTINUING EDUCATION / STUDY LEAVE

The Committee on Ministry of the Presbytery affirms the value of lifelong learning as Christian disciples and leaders, acknowledging that we are “transformed by the renewal of our minds” (Romans 12). The world in which we live constantly offers opportunities for leaders to grow in our understanding of how applications of the gospel may enrich our Christian practices.

Calls approved by the presbytery include both time and funds for continuing education, and it is important that pastors make wise use of these resources in order that they achieve the greatest potential benefit for the people God has called them to serve in the congregation and the presbytery.

The Presbytery through its Committee on Ministry shall host an annual continuing education event mandated for the minister members of the Presbytery and those pastors/leaders serving JCP congregations. Annually each person serving a congregation will be required to participate in the presbytery's boundary training offered at presbytery days. Other annual events will be planned with an intentional plan for nurturing vital relationships among colleagues and challenging the professional skills of pastors. Annual continuing education event attendance shall be recorded and maintained by the Stated Clerk of the Presbytery.

MINISTERS AT RETIREMENT AND THEIR RELATIONSHIPS WITH CONGREGATIONS FORMERLY SERVED

When a pastor leaves a charge, there are bonds of affection between the minister and members of the church, which continue to be cherished. Relations of friendship continue but the pastoral relationship does not.

The Presbytery of John Calvin recognizes that there are potentially difficult situations involving the relationship of a minister to his or her former congregation. Its Committee on Ministry provides this guideline as a means of assisting both pastors and congregations in avoiding awkward situations, maintaining the church's ethical standards, and encouraging new pastoral relationships that will be established.

The particular focus of this guideline is the relationship of ministers with congregations at the time of their retirement, and the relationship of retired ministers with congregations formerly served.

The General Assembly (1998) adopted a Professional Code of Ethics which contains the paper, *"Life Together in the Community of Faith: Standards of Ethical Conduct for Ordained Officers of the Presbyterian Church (USA)."* It contains three rubrics, one of which is "I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry. Therefore I will: (among its seventeen implications are these):

- Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry.
- Deal honorably with the record of my predecessor and upon leaving a ministry or office speak and act in ways that support the ministry of my successor.
- Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery.
- Provide pastoral services for a congregation I previously served only as directed by the presbytery, and provide pastoral services to members of another congregation only with the consent of their pastors.
- Consult with the Committee on Ministry in the presbytery of my residence regarding my involvement in any ministry setting during my retirement.

The ending of a pastoral relationship sometimes is a trying and traumatic experience and it always means change in the life of the pastor and his or her family and also of the congregation.

SEXUAL MISCONDUCT POLICY

(Approved June 4, 2009 by Presbytery)

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I. THE SETTING

Scripture says:

As God who called you is holy,
be holy yourselves in all your conduct.
Tend the flock of God that is in your charge,
not under compulsion but willingly,
not for sordid gain but eagerly,
not lording it over those in your charge
but be examples to the flock.
You know that we who teach
shall be judged by greater strictness.
I Peter 1:5, 5:2; James 3:1, NRSV

The BOOK OF CONFESSIONS states:

The relationship between man and woman exemplifies in a basic way God's ordering of the interpersonal life for which God created humankind. Anarchy in sexual relationships is a symptom of our alienation from God, neighbor, and self ... The Church, as the household of God, is called to lead persons out of this alienation into the responsible freedom of the new life in Christ. Reconciled to God each person has a joy in and a respect for one's own humanity and that of other persons... The church comes under the judgment of God and invites rejection by people when it fails to lead men and women into full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time. Confession of 1967, 9.47d

From the BOOK OF ORDER:

To those called to exercise special functions in the Church... God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord... They must have the approval of God's people and the concurring judgment of a council of the church. Form of Government 2.0104(a)

From the GENERAL ASSEMBLY:

The integrity of the denomination and its ministry is at stake in the way we respond to the reality of sexual misconduct by those we entrust with religious leadership. This wound in the body of Christ cannot be healed lightly, but healing can occur when accompanied by our commitment to join informed compassion with a process that seeks justice and restoration.

General Assembly Policy on Sexual Misconduct as adopted by the 203rd General Assembly, 1991; Minutes, p. 81

II. INTRODUCTION

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the Church because through these representatives is conveyed an understanding of God and the gospel's good news. "Their manner of life should be a demonstration of the Christian gospel, both within the church and in the world." (G-2.0104(a))

Our sexuality is a gift from God and when rightly expressed leads to the wholeness of life which God intends for all people. Those who serve through the offices of the Church bear particular responsibility for demonstrating the goodness of God's gift of sexuality.

Therefore, Teaching Elders and all who serve in the staff, structures, and programs of the Presbytery:

- shall exercise responsible sexual behavior and maintain the integrity of employment and professional relationships at all times.
- shall not engage in sexual misconduct as defined in this policy.
- shall deal with allegations of sexual misconduct with seriousness.
- shall report accusations or instances of sexual misconduct to the appropriate

Presbytery officials.

- shall hold information received in strict confidence in recognition of the effects of reported sexual misconduct on the reputation and effectiveness of all involved.
- shall, in keeping with the Rules of Discipline, American law and tradition, respect the accused's presumption of innocence.
- shall comply with all applicable civil law.

III. STATEMENT OF PURPOSE

The preamble to the Rules of Discipline in the *Book of Order* states:

Church discipline is the church's exercise of authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders... The purpose of discipline is to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church..., to correct or restrain wrongdoing...

The power that Jesus Christ has vested in his Church, a power manifested in the exercise of church discipline, is one for building up the body of Christ, not for destroying it, for redeeming, not for punishing. It should be exercised as a dispensation of mercy and not of wrath so that the great ends of the Church may be achieved. (D-1.0101 and 1.0102)

Thus, the nature of church discipline is fundamentally a theological enterprise.

In that spirit, the purpose of this Policy is to make clear the position of John Calvin Presbytery on sexual misconduct and to establish the procedures to be followed in investigating and resolving instances where sexual misconduct is alleged to have occurred. Its express purposes are:

1. To prevent sexual misconduct within the Presbytery of John Calvin.
2. To safeguard the Church's members and staff from sexual misconduct as well as from false accusation.
3. To seek justice by assuring effectiveness of the church's administrative, investigative, and judicial process in determining truth, protecting the innocent, and dealing appropriately with those who are found guilty of sexual misconduct.
4. To promote healing of all persons, congregations, or entities of the presbytery where sexual misconduct has occurred.

No provision of this policy shall be construed as limiting any rights which may have been granted, or any responsibilities imposed upon anyone by the polity of the Church or the law of the state.

This policy is not meant to address all conduct or standards in relationships. For example, relationships between spouses, or social relationships with others are not covered by this policy.

IV. GUIDING PRINCIPLES

We believe that the scriptures, and our faith in Jesus Christ call all of us to assume high ethical and moral standards in all expressions of our sexual behavior, standards which hold increased importance for all who provide leadership to John Calvin Presbytery and its churches by the very nature of the trust inherent in our positions.

The basic principles guiding this policy are:

1. Sexual misconduct is a violation of our role as leaders who are called upon to demonstrate responsibility, integrity, sensitivity, and caring in a trust relationship. John Calvin Presbytery has no tolerance for such misconduct.
2. Sexual misconduct is a misuse of authority and power which breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. Even if someone else initiates or invites sexual contact in the relationship, the person in authority is responsible for maintaining appropriate boundaries and prohibiting a sexual relationship. There is no such thing as consenting adults in such a setting.
3. Sexual misconduct takes advantage of the vulnerability of children and persons who are less powerful to act for their own welfare. It is contrary to the Gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

This policy attempts to deal openly and honestly with the issue of sexual misconduct, to provide healing, to help primary and secondary victims as well as perpetrators, and to provide shalom and wholeness for all God's people who are affected by such misconduct or the allegation of such misconduct.

V. SEXUAL MISCONDUCT

What is meant by sexual misconduct is difficult to define with precision and in a way which protects particular persons and at the same time affirms the joy of being created male and female as an essential part of God's act in creation. Sexual misconduct takes many forms from verbal banter to physical violence. It can occur insidiously over time or precipitously in the briefest of moments.

The following behaviors characterize sexual misconduct:

1. Sexual harassment: verbal statement that is known (or ought reasonably to be known) to be unwelcome and offensive to another person and which has the effect of unreasonably interfering with a person's work performance by creating an intimidating or hostile environment at work, in committees, or in other areas of serving God through the work of the Presbytery. Sexual harassment includes, but is not limited to, such things as unwelcome sexual jokes, touching, gesturing, patting, or demanding sexual favors and promises of favors; display of sexual visual images that insult, degrade, or exploit man or woman. Such conduct is always inappropriate, but especially when: [a] submission to such conduct is in any way a term or condition of

employment or continued status in the Presbytery, or [b] submission to or rejection of such conduct is used as a basis for employment decisions or workplace evaluations; or [c] submission to or rejection of such conduct is used as a basis for decisions about a person's role within the Presbytery such as election as a Presbytery officer, nomination to Presbytery structures, or acceptance as an inquirer or candidate for ministry.

2. Sexual malfeasance: the broken trust resulting from sexual physical contact within a ministerial or professional relationship. (Adultery, fornication, and any other physical sexual contact are never appropriate behaviors in such relationships.)

3. Sexual abuse: rape or sexual contact by force, threat, or intimidation or misuse of office or position.

4. Child sexual abuse: includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult or a third person. The behavior may or may not involve touching. An adult is always responsible for appropriate boundaries and behavior in any situation. Therefore sexual behavior between a child and adult is always considered forced. (A Child as defined here includes those under age 18 and adults without mental capacity to consent.)

(Under Missouri law, child abuse is defined as, "any physical injury, sexual abuse, or emotional abuse inflicted on a child other than by accidental means by those responsible for the child's care, custody, and control, except that discipline including spanking, administered in a reasonable manner, shall not be construed to be abuse." §210.110(1) RSMo.

Under Kansas law, '**Physical, mental or emotional abuse**' means the infliction of physical, mental or emotional injury or the causing of a deterioration of a child and may include, but shall not be limited to maltreatment or exploiting a child to the extent that the child's health or emotional well-being is endangered. '**Sexual abuse**' means any act committed with a child as described in §§ 21-3501 through 21-3504, regardless of the age of the child.)

John Calvin Presbytery proclaims that sexual misconduct in any form is never permissible. It is a violation of ministerial, professional, and employment relationships. The church can never be well served by overlooking an abuse of power and trust. This Policy affirms that the Presbytery will listen, and with clear eyes, acknowledge sexual misconduct when it occurs. Reports of sexual misconduct will be heard with compassion and action.

VI. ALLEGATION RESPONSE

A. Reporting Allegations of Misconduct

Because a governing body cannot control to whom an accuser of sexual misconduct will speak first, it is important that officers, employees, and persons highly visible to congregations and their communities understand how reports of incidents (allegations) are channeled to the right person.

Allegations of sexual misconduct should never be taken lightly or disregarded. Nor should they be allowed to circulate without concern for the integrity and reputation of the accuser, the accused, and of the Church. Allegations should be dealt with as matters of highest confidentiality both before and after they have been submitted to appropriate authorities as outlined below.

The first person to learn of a sexual misconduct allegation should not undertake an inquiry, or question either the accused or the accuser. If the accuser is hesitant to talk to "higher authorities", the person who has received the initial report has a special pastoral responsibility to build trust and to encourage a willingness on the part of the accuser to speak out, lest the Church be unable to respond because no one is able to give firsthand information. It is expected that this person accompany an accuser in making allegations. A resource person from the Allegations Response Team may be offered to facilitate the writing of the allegation.

Child Sexual Abuse is a criminal action. As such, regardless of what other action be taken within this policy or *Book of Order*, Child Sexual abuse shall (1) be reported to the local department of social services with jurisdictional authority in which the child resides or abuse occurred and (2) shall be reported to the law enforcement agency with jurisdictional authority.

While allegations may come to the attention of any officer of the Church, they are most appropriately made to the Pastoral Presbyter, Stated Clerk, or Chair of the Committee on Ministry.

B. Jurisdiction

1. Presbytery is the court of original jurisdiction only for Teaching Elders and Commissioned Lay Pastors.
2. If allegations are made against a lay employee of the Presbytery, they will be referred to the Personnel Committee of Council for investigation and action.
3. If the allegations are made against a ruling elder or lay volunteer, the allegations will be directed to the Clerk of Session in their home congregation. These allegations will be accompanied by Presbytery's direction that the Session undertake an investigation.

VII. INVESTIGATING COMMITTEE ALLEGATION RESPONSE TEAM

The Presbytery will elect an Investigating Committee pool of six persons and an Allegation Response Team pool of six persons, in three classes of two each. The Chair of the Nominating Committee, Chair of the Committee on Ministry, and Moderator of Presbytery together will nominate these persons, being guided by maintaining diversity and particular expertise. The nomination and election of these pools will also include the naming of the Chairs.

In preparation for their work the Investigating Committee and Allegation Response Team pools shall design and implement a program of continuing education that equips them for their roles. These pools shall develop necessary manuals of operation to guide their work and will furnish these documents to the Presbytery, as well as any guidelines or materials they develop for standard distribution.

A. When an allegation comes to the attention of an officer of the Presbytery from whatever source, an Investigating Committee(IC) of three to five persons (D-10.0201a) shall be formed within three days from the pool in consultation with the Clerk, Presbytery's Moderator, and the Chair of the Investigating Committee pool. (If the allegations are made against one of these persons, the Chair of the Committee on Ministry or the Council may

serve in their place for this purpose.) The Stated Clerk will so inform the Chair of the Allegation Response Team (ART), and shall also inform the Presbytery at its next stated meeting, reporting only that allegations have been made against a member of the Presbytery (unnamed) and that an IC has been formed and the ART is at work.

The IC will proceed to conduct a thorough investigation according to the Rules of Discipline. It shall (summarized as follows):

1. Determine whether a pastor needs to take administrative leave.
2. Provide the accused with a copy of the alleged offense. The statement shall give a clear narrative and allege facts that if proven true would result in disciplinary action.
3. Make a thorough inquiry into the facts and circumstances of the alleged offense.
4. Examine all relevant papers, documents, and records available to it.
5. Ascertain all available witnesses and inquire of them.
6. Determine whether there are probable grounds or cause to believe that an offense was committed by the accused.
7. Decide whether the charge(s) filed - on the basis of the papers, documents, records, testimony, or other evidence - can reasonably be proved, having due regard for the character, availability, and credibility of the witnesses and evidence available.
8. Initiate, if it deems appropriate, alternative forms of resolution in accordance with the provisions for mediation and settlement and reporting in the Rules of Discipline.

After the IC determines whether or not it will file charges (which it shall do within three months of being formed) it shall report to the Stated Clerk, to the person against whom allegations have been made, and to the person who submitted the written statement. (In exceptional cases a longer time than three months may be given with approval by two of three officers – Pastoral Presbyter, Stated Clerk or Moderator of General Council). If no charges are filed, the IC shall file a written report of only the facts with the Stated Clerk and notify both the person filing the written statement and the accused.

If the IC decides to file charges, it shall promptly inform the accused in writing of the charges it will make, including a summary of the facts it expects to prove at trial to support those charges. The Committee will ask the accused if he or she wishes to plead guilty to the charges to avoid full trial by the Permanent Judicial Commission and indicate the censure it will recommend to that body. The rights of all parties to be represented by legal counsel in accordance with the Rules of Discipline will not be abridged.

If charges are filed, the IC prosecutes the case. The charge is submitted in writing to the Stated Clerk who forwards it to the Moderator of the Permanent Judicial Commission. The trial of a disciplinary case shall be conducted by the Permanent Judicial Commission in accordance with the Rules of Discipline.

If at any time a person renounces the jurisdiction of the Presbyterian Church (USA) all

ecclesiastical process ceases.

B. The Allegation Response Team (ART) acts as a facilitator to respond quickly and objectively in a role of pastoral care for alleged victims and their families; and for congregations or entities which are disturbed by difficult situations, including unfounded charges and rumors; and if requested and appropriate for alleged offenders and their families.

Its responsibilities include notification, needs assessment, identification and coordination of resources to meet those needs, in the context of the stresses and strains of allegations having been made.

The ART is not intended to advocate for or act as legal counsel for any party involved, replace the functions of an Investigating Committee or the Committee on Ministry, determine guilt or innocence of the accused, or enforce any remedy or disciplinary action.

The ART will make timely reports to the Stated Clerk which will include a summary of the ART's actions, the pastoral care steps taken in support of all parties involved, and any recommendation it wishes to make in the healing process.

In carrying out its work the ART shall take care not to obviate judicial process, nor to compromise the rights of any party to the allegations. The ART will take all necessary steps to provide respect and protection to all persons involved.

In its on-going work the ART has responsibility for recommending and/or implementing educational practices to prevent instances of sexual misconduct.

VIII. POLICY PROVISIONS

A. Support for Congregations

When the pastor of a congregation acknowledges sexual misconduct, or when the members of a church learn that an ART or IC has been appointed by Presbytery to deal with an accusation against their Minister, the congregation becomes a victim of the alleged offense. In such situations the congregation may need special pastoral care and support from the Presbytery.

In order to assist the process of healing and renewal by the congregation, the Committee on Ministry may, when it is deemed appropriate, make available a trained person or team who can assist the congregation toward openness and authentic healing, enabling the church to get back to its primary task of mission as soon as possible.

B. Media Contact

In order to minimize prejudice in any allegation yet to be decided, all inquiries from the media regarding an allegation or charge of sexual misconduct must be directed to the Stated Clerk or the Pastoral Presbyter. Questions from the media shall not be addressed by any member of the Allegation Response Team or the Investigating Committee. The Presbytery advises the accuser/alleged victim, the original reporter, advocates for the accused or accuser, or anyone having information about the allegations to refer inquiries from the media to these persons as well.

C. Record Keeping

Chairs of Allegation Response Teams and Investigating Committees will be fully responsible for maintaining all records in strictest confidence, except for those noted in this policy.

Detailed records shall be kept of actions, minutes of deliberations, conversations with the accuser/alleged victim, the accused, and other parties involved, copies of the initial written statement, and all correspondence. All interviews shall be reported for clarity.

After allegations have been resolved, all records shall be forwarded to the Stated Clerk. A summary of the allegations and/or charges, along with the disposition or resolution of them, will be placed in the accused's personnel file. All other records (notes, correspondence, etc.) shall be kept - sealed and marked "confidential" - under lock at the Presbytery office. No member of an ART or an IC may keep separate records of confidential material that has been turned over to the governing body as a result of its work.

D. Liability and Insurance

The Form of Government (G-3.0112) provides that "each council shall obtain property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers."

The Presbytery and its congregations should regularly inform their insurance carriers of the activities and programs they operate or sponsor, and of the duties and responsibilities of officers, employees, and volunteers. The standard insurance policy should be enhanced by endorsements to cover specific exposure such as camps, day-care operations, shelters or other outreach programs.

Not all liability insurance policies include sexual misconduct. Presbytery and its sessions should exercise care to assure that they maintain an endorsement to their general liability insurance policy specifically covering sexual abuse and molestation.

E. Relationship to Other Governing Bodies

In dealing with Ministers when transferring from one position to another in the matter of sexual misconduct clearance, the Presbytery will assume responsibility for previous employer reference checks through the Governance Presbyter, Pastoral Presbyter or other authorized persons who would report to the Committee on Ministry either that there had been no reported sexual misconduct, or that the Committee should inquire into reported sexual misconduct.

When a Minister has been disciplined by John Calvin Presbytery for sexual misconduct, under no circumstances will that person be transferred to another presbytery without the relevant facts (report of the Permanent Judicial Commission) being provided. Where allegations do not result in disciplinary process, relevant information can only be released when an appropriate waiver, signed by the Minister, is in the hands of this Presbytery. The person within this Presbytery authorized to give a reference is obligated to give truthful information regarding allegations, inquiries, and administrative or disciplinary action relating to sexual misconduct of the applicant.

F. Time Limit

The ability of the Presbytery to respond promptly and justly to sexual misconduct is

related in part to the opportunity it has to receive allegations and gather evidence soon after the occurrence. However, this Policy recognizes the special problems related to discovery and recognition of various forms of sexual misconduct. Child sexual abuse, for example, may not be recognized until the victim of abuse reaches adulthood; or recognition of abuse and willingness to come forward by an adult victim may be delayed for years.

The following provisions guide the making and receiving of allegations and the filing of charges:

1. In instances of sexual abuse of another person, there is no limit on the making or receiving of allegations. The only time limit for filing charges shall be one year from the date the Investigating Committee was formed, regardless of the date on which an offense is alleged to have occurred.
2. Except where the offense alleged is sexual abuse of another person, no charges shall be filed later than three years from the time of the commission of the alleged offense, nor later than one year from the date the Investigating Committee was formed, whichever occurs first.
3. If an alternative form of resolution is initiated, the time limits provided here shall be extended for the duration of the process.

G. Compliance

All Ministers, as a prerequisite for reception within John Calvin Presbytery, will be required to sign a statement of acknowledgment (see Appendix 1) indicating that they have received a copy of the Sexual Misconduct Policy and understand that the Presbytery will adhere to the provisions and procedures in it. Continuing members of Presbytery will be required to sign this statement upon adoption of the Policy by the governing body.

APPENDIX 1

Glossary of Terms

The following terms are described fully in the Policy:

Allegation Response Team (ART)	Child Sexual Abuse
Investigating Committee (IC)	Sexual Harassment
Sexual Malfeasance	Sexual Misconduct

The following terms do not constitute an exhaustive list. They are provided with the intent of being helpful particularly to persons who may be unfamiliar with the Church and its procedures. For fuller definitions and explanations one is referred to the BOOK OF ORDER which is well indexed.

Accused is the term used to represent the person against whom a claim of sexual misconduct is made.

Accuser is the term used to represent the person claiming knowledge of sexual misconduct by a person covered by this Policy. The Accuser may or may not be the victim of alleged sexual misconduct. A person such as a family member, friend, or colleague of the victim may be the accuser whose information initiates an inquiry.

Allegation is the assertion of misconduct made by an accuser, sometimes interchangeable with accusation, but distinct from charges.

Charges are allegations of an offense that an Investigating Committee is prepared to prosecute against the accused.

Church when spelled with the initial letter capitalized refers to the Presbyterian Church (USA). Church when spelled with the initial letter in lowercase refers to the constituent (local) churches. The word congregation is used loosely for members and participants.

Discipline is the church's exercise of authority...both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders. It provides procedural safeguards and due process.

Employee is a comprehensive term used to cover individuals who are hired or called to work for the Church (and/or any entity or governing body of it) for salary or wages.

Governing Body/Council is a representative body composed of ruling elders, and teaching elders: Sessions, Presbyteries, Synods, and the General Assembly. A governing body may establish entities such as day-care centers, conference centers, camps, or homes for the aged. A governing body may have both church members and nonmembers as employees.

Inquiry is the term used in the Rules of Discipline to determine whether charges should be filed based upon allegations of an offense received by a governing body.

Investigation is the term generally used by police, secular prosecutors, and child protective services when responding to allegations of an offense.

Mediation is a constitutionally provided alternative form of resolution, when charges are imminent, to determine if agreement can be reached between the parties involved.

Offense is any act or omission by a member or officer of the church that is contrary to the Scriptures or the *Constitution of the Presbyterian Church (U.S.A.)*.

Reasonable Suspicion is a subjective criterion that refers to a belief or opinion based on facts or circumstances that are sufficient for a prudent person to want to inquire further, to take protective action, or to report to authorities.

Victim The person against whom sexual misconduct was directed.

Volunteers Those who provide services for governing bodies and entities of the Church and receive no benefits or remuneration. Volunteers include persons elected or appointed to serve on boards, committees, and other groups.

Appendix 2

Report of Suspected Sexual Misconduct

Reported by: Name _____
Address _____
City, State, Zip Code _____
Telephone _____ Cell phone _____

Date of Report _____

Person Suspected of Misconduct:

Name _____
Address _____
City, State, Zip Code _____
Telephone _____ Cell phone _____

Other Person(s) involved (Victims):

Name _____
Address _____
City, State Zip Code _____
Telephone _____ Cell phone _____

Witnesses:

Name _____
Address _____
City, State, Zip Code _____
Telephone _____ Cell phone _____

Describe incident(s) of suspected sexual misconduct with as much detail as you are able, including date(s), time(s), and location(s). _____

Identify eyewitnesses to the incident, including name, addresses & telephone numbers, if available.

Other information, which may be helpful:

Report take by: _____

Personal and Confidential

Do not reproduce or distribute without permission of the Stated Clerk.

APPENDIX 3

ACKNOWLEDGMENT

I, hereby acknowledge that I received a copy of the Sexual Misconduct Policy of John Calvin Presbytery, Presbyterian Church (USA). I will read the Policy and conduct myself in accordance with it. I understand that the Presbytery of John Calvin will adhere to the provisions and procedures of its Policy. I will make myself available to participate in Presbytery’s educational processes that interpret the Policy.

Name (printed)

Address

Position

Employer

Signature

Date

Please return SIGNED completed form(*original*) to:

John Calvin Presbytery
Attention: COM
P.O. Box 1394
Ozark, MO 65721-1394

PROCEDURES

MISSION AND MINISTRY VISITATION

The Committee on Ministry shall visit each session of the Presbytery at least once every three years, discussing with them the mission and ministry of that particular church and encouraging full participation of each session and congregation in the life and work of the presbytery and the larger church. The exception to this is when a new pastor is called to serve a church within John Calvin Presbytery; visits shall be made (6) six months and one (1) year after the new pastor begins their call.

BACKGROUND

Every church is special in the life of John Calvin Presbytery. Social, economic situations, theological tendencies differ among our churches. Part of the work of the Committee on Ministry is to encourage each of our congregations in their ministry and challenge Christians to minister not only to themselves but to the larger world.

WHAT IS A MISSION & MINISTRY VISIT?

- It is a visit of sharing with the hope that both session and visitors can gain helpful knowledge and insight.
- It is an opportunity for session members to share their feelings about their church, its mission and its ministry and talk about their perception of the health of their church.
- It is a time to thank the congregation for their work in the presbytery and the larger church (be speMIFic) and encourage further participation from the session and congregation.
- It is a chance for the session to tell the presbytery representatives what they feel they need from the governing body to help them accomplish their mission as a church.

HOW DOES IT HAPPEN?

- The Committee on Ministry liaison shall call the session moderator to schedule the date and time of the visit.
- It is recommended that the COM visitation team be composed of one elder and one minister currently serving on COM with the elder leading the discussion since this seems more relaxing for the elders on the session. If necessary one member can be someone who has recently served on COM.
- The session visit is normally scheduled first on the agenda at a regular stated meeting. If necessary, it can be at a special called meeting.
- Normally the team meets with the session moderator one hour before the session meeting.
- The session moderator remains in the room and participates throughout the visit.
- A report shall be sent to the stated clerk of John Calvin Presbytery, the moderator of COM, the pastor of the church and the clerk of session. A copy shall also be placed in a file maintained by each liaison for the churches they serve. These records shall be passed on to the next COM member serving as the liaison for each individual church or to the COM moderator.

SUGGESTED QUESTIONS FOR A MISSION AND MINISTRY (TRIENNIAL) VISIT

- What has been the most significant event in the life of your church in the past year?

- What about this church gives you the most joy or has brought you the greatest blessing?
- What are some of the strengths of your congregation?
- What are some of your current mission activities?
- Are there events in the community that have impacted your ministry and how have you responded?
- What are some of the long term goals for your congregation?
- Do members of your congregation attend Presbytery meetings and/or serve on a Presbytery committee?
- How can the Presbytery be helpful to you in carrying out the mission of your church?

PROCESS FOR RESIGNATION OF A PASTOR/ASSOCIATE PASTOR

Before the pastor announces their resignation or retirement to members of the church, the Presbytery Committee on Ministry (COM), the Stated Clerk and Pastoral Presbyter should be notified by the minister member.

The COM liaison and Stated Clerk meet with the session when the announcement is made. The COM liaison will provide information to the session concerning:

- the dissolution of the pastoral relationship (Board of Pensions requirements, terms of dissolution, congregational meeting, etc.)
- the transitional period

Terms of dissolution are reviewed with the session. The session calls a congregational meeting to vote upon the resignation. The session elects an Transitional Pastor Search Committee. The COM shall appoint a Moderator of the session when there is a vacancy.

The COM Moderator or COM Vice-Moderator appoints a special moderator for the congregational meeting (dissolution) and a temporary moderator for the session during a vacancy.

When the congregational meeting is held, the liaison or a COM representative gives information concerning the dissolution of the pastoral relationship, the transitional period, and the new pastor search process.

The COM liaison in collaboration with the COM Transition Team conducts an exit interview with the pastor and the session. A written report of each exit interview will be provided to the COM Moderator and Stated Clerk.

The COM liaison or Pastoral Presbyter or a designee ordinarily supplies the pulpit the first Sunday after the pastor leaves (or soon thereafter).

THE SEARCH PROCESS FOR A PASTOR

A Pastor Nominating Committee (PNC) shall be elected in consultation with the Committee on Ministry and its approval. Ordinarily, the COM shall receive a recommendation from the transitional Pastor (if one is on the field) and the session regarding the congregation's readiness for new leadership.

The Nominating Committee of the Congregation will discern 5-7 church members (broadly representative of the congregation in their spiritual gifts, leadership skills and abilities) to be nominated for the Pastor Nominating Committee (PNC).

The session calls a congregational meeting to elect the PNC.

The PNC shall schedule its first meeting as education and orientation with the COM liaison and the Stated Clerk at this first meeting. At the first meeting of the PNC, the COM liaison will provide an overview of the search process. The following resources will be reviewed:

- The Search Process for a Pastor (JCP COM Manual)
- The Church Leadership Connection
- The Church Information Form (MIF)
- The Compensation Guidelines

At appropriate points in the process, the COM liaison helps the PNC develop a procedure for reading and evaluating Personal Information Forms (PIF); making reference checks. The COM liaison helps the PNC develop an interview procedure (face-to-face, telephone, preaching, etc.)

The Officers of the PNC will be elected at the end of this first meeting. *On Calling A Pastor: A Manual for Churches Seeking Pastors from Churchwide Personnel Services* (available at <http://store.pcusa.org/OGA08090>) will be given to the PNC.

The PNC prepares a draft of the MIF. The Pastoral Presbyter, Governance Presbyter, or COM liaison can provide guidance in preparing this document.

The session reviews the draft of the MIF and either approves or sends the draft back for further revision by the PNC.

The COM reviews and approves all MIFs circulated by congregations of the Presbytery. The Stated Clerk issues the PNC Chair and Clerk of Session their log-on number and temporary password. Please refer to instructions provided by the Stated Clerk on entering your MIF. Your MIF can be entered directly by the PNC. Once it is online the form will be approved by the Clerk of Session indicating that the session has given its approval. Then the COM Chair will give approval on the internet and the presbytery office can begin matching for the congregation.

The completed MIF will appear on the Opportunities List online within 48-72 hours after approvals. If your church is not listed, contact the presbytery office for immediate support.

When the MIF is approved and all sign-offs are complete the Pastoral Presbyter will provide matching services and provide Personal Information Form's (PIF) – either by referral on the internet to the PNC's designated contact person.

The PNC reads and evaluates PIF's which will be provided by the presbytery through the Stated Clerk.

The PNC chooses their top potential candidates, contacts them to inquire of their interest, and checks references.

After the PNC has made initial reference checks and determined those who are going to be pursued further, the Stated Clerk shall be notified and will also conduct reference checks with appropriate presbytery staff. The PNC may not proceed until these reference checks are made.

The COM liaison will be in regular communication with the PNC Chair so that an interview regarding fitness for membership in the Presbytery can be scheduled well in advance of the weekend the candidate is scheduled for a candidate sermon. If the candidate is not yet ordained, a meeting with the Presbytery Committee on Preparation for Ministry (CPM) is also arranged at this time. The COM votes on the final candidate and approves next steps. The announcement that the PNC has a final candidate is NOT reported to the session or congregation until AFTER approval by COM.

The PNC arranges visits to the top candidates at their locations, and/or the PNC arranges visits by the candidates to a local "neutral pulpit," and the PNC conducts interviews.

The PNC reduces the top list to three finalists. A second interview may be arranged with the top two or three finalists. When it decides upon a final candidate, the PNC will establish a date for a "candidate sermon" with the congregation.

The PNC selects the final candidate, notifies the COM liaison, and the Stated Clerk.

The PNC proposes a call to the top candidate having negotiated compensation, congregational meeting date, start date, etc.

The session is asked to call a congregational meeting to vote on the final candidate. The session is not asked to approve or disapprove of the candidate.

The congregation votes upon the PNC's final candidate and terms of call. The appropriate Pastoral Call Form is signed.

If the presbytery finds the call in order and determines that it is for the good of the whole church, it shall inform the person being called of its decision and shall proceed to present the call through the presbytery having jurisdiction over the minister or candidate. (Book of Order G-2.0502). No pastor moves onto the field until the Presbytery has examined the candidate and approved the call.

The Service of Installation is conducted. The PNC is formally dismissed and ordinarily will serve in an advisory role. The first year the PNC is requested to give support and welcome to the pastor and his/her family.

The new pastor, the session, the session Personnel Committee, the members of the PNC, and representatives of the COM are encouraged to meet and discuss start-up issues, expectations, first-year goals, and annual review procedures.

At twelve months the COM liaison shall arrange a pastoral care visit with the newly called and installed pastor.

EXAMINING ORDAINED MINISTERS OR CANDIDATES FOR MINISTRY SEEKING MEMBERSHIP IN JOHN CALVIN PRESBYTERY

(in cooperation with the *Subcommittee on Preparation for Ministry*)

Note: In most of their work the Committee on Ministry and Committee on Preparation For Ministry have separate roles and functions. However, the two committees sometimes share a function at the point of examining ministers and candidates seeking membership within the Presbytery. The Book of Order states that “the presbytery shall examine each teaching elder or candidate who seeks membership in it” (G-3.0306). In order that the Presbytery of John Calvin may be clear about the process of examining those seeking membership in the Presbytery, the COM and CPM have agreed to the following policies:

I. Ministers of Word and Sacrament

A. In the case of a minister member of another Presbytery of the Presbyterian Church (U.S.A.) seeking membership in the Presbytery, the appropriate committee for examination shall be the COM.

B. In the case of a minister of another denomination seeking membership in the Presbytery:

1. All the requirements of G-2.0505a shall be met. If the minister needs to complete any of the requirements of education before transferring, the responsible committee shall be the CPM. When the time comes for the minister to be examined on matters of theology and polity, the responsible committee shall be the COM. Additional requirements may be added by either committee, provided these requirements do not exceed the Book of Order standards for ordination as a teaching elder.

2. The CPM shall report its findings with regard to academic credentials and standard ordination examinations to the COM. If examination scores and credentials are in order, the remainder of the examination process shall proceed at the discretion of the COM. A member of the CPM who is familiar with the minister's file shall be invited to sit with COM during the COM's examination of the minister.

3. If the COM examination so warrants, the minister shall be presented to the Presbytery by the COM. The Presbytery may pursue any further examination it deems necessary and the minister shall answer questions for ordination as provided in W-4.4003.

II. Candidates for Ordained Ministry

A. **Under Care of John Calvin Presbytery**

In the case of a candidate of the Presbytery of John Calvin seeking membership within this Presbytery:

1. The appropriate committee for examination as to the candidate's readiness for ordination (G-2.0702) shall be the Committee on Preparation for Ministry (CPM). The appropriate committee for examination as to the candidate's suitability for the particular call which has been extended shall be the Committee on Ministry (COM).

2. When the candidate is presented to the Presbytery, the COM shall first affirm that the candidate has received a validated call. The CPM shall then proceed with its report and recommendation (G-2.0701) after which the Presbytery may conduct any further examination it deems necessary.

B. **Under Care of Another Presbytery**

The Book of Order states that ordinarily the presbytery of call shall examine, ordain and install the candidate (G-2.-0702):

1. The CPM shall request all the necessary documentation from the candidate's Presbytery and shall review the documentation for completeness.

2. The examination of the candidate shall proceed at the discretion of the CPM.

3. The candidate shall be presented to the Presbytery by the CPM, to be examined on the floor of presbytery.

INTERVIEWING APPLICANTS SEEKING PRESBYTERY MEMBERSHIP

Note: The Committee on Ministry (COM) is entrusted by the Presbytery of John Calvin to recommend to the Presbytery calls for service of ministers, the transferring of ministers from other presbyteries, resolving the pastoral relationship in cases where the congregation and pastor do concur, and to dismiss ministers to other Presbyteries.

Policy: The Reception and Care Subcommittee shall provide for an examination of all persons seeking membership in the Presbytery as to their suitability for a pastoral call to churches or for other work within the Presbytery. The Reception and Care Subcommittee shall make a report to the full COM. (If there are circumstances that warrant, the Reception and Care Subcommittee may ask for a full COM examination.) If the COM affirms the call, a recommendation shall be made to the Presbytery for examination.

Procedure for ministers nominated by search committees (PNC and APNC):

1. When the PNC has settled on an individual with who they wish to make “face to face” contact and schedule for a “neutral pulpit” they should contact COM through their COM liaison. The COM liaison shall be notified and will make arrangements to receive the following information from the perspective pastor:

- Copy of Personal Information Form (PIF)
- Statement of Faith
- One page biography

A Confidential Employment Reference should be completed prior to the examination.

Following review of the requested documents the COM liaison will contact the candidate for either a face-to-face or phone conference interview. The examination of the applicant shall be conducted by the COM Review Team.

The COM Review Team will ordinarily be composed of clergy and elders, male and female, the COM liaison with the church, the COM Moderator, Stated Clerk and the Pastor Presbyter. A quorum will consist of no less than four (4) members of the COM.

2. In **G-2.0502**, the Book of Order makes clear that pastoral relationships are established, changed, or dissolved only with the approval of presbytery. Therefore, examination by the COM and by the full presbytery is a vital part of affirming the call. The interview team of COM may use the following questions as a place to begin:

1. Please share with us your journey in faith.
2. What is the place of Jesus Christ in human salvation?
3. Share your understanding of the importance of the sacraments in today’s church.
4. How do you understand your call to this congregation? What are the gifts you bring to this context?

3. The interview will afford the opportunity for the applicant to question the COM Review Team; part of the interview may include representatives from the PNC in order that all issues surrounding the interview may be understood.
4. The COM Review Team may use any of the following: the applicant's PIF, the MIF or position description, the congregational self-study and the report of the background checks by the Stated Clerk and the COM Moderator.
5. In addition to the above, all applicants seeking membership in the Presbytery will meet the criteria in **G-2.0503a, b, or c.**
6. Following the interview a written recommendation of the COM Review Team must be promptly reported to the Applicant, the PNC Moderator, COM Moderator and the Stated Clerk.
7. If the applicant or PNC does not comply with the above procedures the PNC shall be financially responsible for bringing the applicant back for an interview.

Special Cases:

8. Ministers from other denominations called to validated ministries listed in **G-2.0503** shall fulfill all the above and also the special provisions of **G-2.0505.**
9. Ministers seeking reinstatement should first see **G-2.0507.**

ORDINATION/INSTALLATION PROCESS

When the Pastor Nominating Committee (PNC) of a church has completed its task, and when the minister has been approved by the Presbytery, called by the congregation, and when the pastor-elect has signified his/her intention to accept the call, it is time to plan a service of installation/ordination.

An Administration Commission for ordination/installation will be elected by the Presbytery upon the recommendation of the COM and consist of five (5) or more persons having authority to act for the Presbytery. The pastor-elect and the calling church have the privilege to nominate the persons who will comprise the Commission, one of whom shall be the Moderator of the Presbytery. The Pastoral Presbyter welcomes invitations to participate in the Ordination/Installation service.

1. Before the date of the Ordination/Installation service is set, the Moderator of the Presbytery shall be consulted. The Moderator of the Presbytery (or designee) shall be the Moderator of the Commission.

2. There shall be at least five (5) elders and minister members from the Presbytery in as balanced a ratio as possible. No more than one elder may come from a single church of the Presbytery. The Commission shall include both men and women. Presbytery permits the pastor-elect to invite ministers and elders from another Presbytery to participate in the service as corresponding members. Expenses for ministers and elders from other presbyteries are underwritten by the local church, and not the Presbytery.

3. Because ordination/installation is a worship service for the whole Presbytery, it shall ordinarily be held on Sunday afternoon at a time allowing the widest possible participation by the members of presbytery. The Commission gathers thirty minutes before the service and is convened in prayer by the Moderator. It is dismissed by the act of the Benediction at the conclusion of the worship service.

4. A report will be filed with the Presbytery (to the Stated Clerk) including the commission minutes.

5. Specifics of the service:

A. The service of worship should begin with the Moderator (or other member of the Commission) making a clear statement as to who is present and the reasons we are gathered, e.g. "The Presbytery of John Calvin is assembled here in the persons of this Commission for the worship of God and the ordination/installation of the Rev. _____ as pastor (associate pastor) of the _____ Presbyterian Church."

B. The service will include a "Charge to the Pastor" and "Charge to the Congregation" to be offered by the Pastoral Presbyter and another member of the Commission.

C. An offering during the worship service will be received for the Candidates Fund (CPM) of John Calvin Presbytery.

D. Following the sermon the service of ordination/installation shall be conducted. The pastor-elect will be presented by a member of the PNC and will answer the Constitutional Questions of W-4.0404. Any and all ordained ministers and elders of the Presbyterian Church (U.S.A.) who are present may participate in the laying on of hands during an ordination service.

E. At the conclusion of the worship service, the newly installed pastor shall pronounce the benediction.

F. As instructed by John Calvin Presbytery when the Administrative Commission was formed, the Administrative Commission will be dismissed by the act of the benediction of this worship service.

See Also: Book of Order W-4.04
(*Ordination/Installation Process was revised 1/7/2021 by COM.*)

CONFLICT RESOLUTION AND MEDIATION

Preamble

Conflict and resolution will rest within the purview of the Mediation and Reconciliation Sub-Committee of the Committee on Ministry. In all conflict within the churches of the JCP, the Mediation and Reconciliation Sub-Committee will first promote the Peace of Christ. The Mediation and Reconciliation Sub-Committee will serve in the capacity of facilitator rather than enforcer, promoting healthy congregations rather than bringing the authority of the COM into the resolution. In doing so, the Committee will always exhaust efforts to achieve resolution and reconciliation at the church level. Should mediation and reconciliation be unachievable at the church level, the Mediation and Reconciliation Committee will make recommendations to the COM that will result in actions by the COM to form an administrative commission to further deal with the unresolved conflict in a manner deemed best for the pastor(s), church leadership and congregation. Any action taken by COM will only be performed after seeking prayerful discernment of God's will and in the spirit of the Love and Peace of Christ.

Purpose of Mediation

Inevitably there will be differences in the community life of the Church, and therefore the potential for conflict exists in the middle of navigating those differences. The purpose of mediation through the Committee on Ministry will be to establish a conciliatory process to settle differences and reconcile people, with the end that the difficulties may be corrected by the session of the church (if possible), and the well-being of the church may be strengthened, and the unity of the body of Christ may be evident.

Duties of Mediation and Reconciliation Sub-Committee:

The Mediation and Reconciliation Sub-Committee will develop a Healthy Congregation program designed to help pastor(s), church leadership and their congregations remain Godly, vital and growing. Churches will be encouraged to take Healthy Congregations training congregation wide or minimally at the session/diaconate level. It will be the goal of the Mediation and Reconciliation Sub-Committee to present Healthy Congregation training to every church in the JCP. Included in Healthy Congregation training will be an action to form a mediation team at the church level to address conflicts or issues that they may be equipped to handle.

NOTE: Any of the following parties in disagreement may request the counsel and mediation of the Mediation and Reconciliation Sub-Committee of the Committee on Ministry:

- The pastor involved;
- The pastor's immediate family;
- The session, as a governing body;

- A number of elders equal to a quorum of the session; and
- A number of members equal to a quorum of the congregation.

A request may be made in writing to the Pastoral Presbyter or Stated Clerk of John Calvin Presbytery for assistance with conflict resolution and initiating a mediation process.

The Committee on Ministry will always seek to offer resources to settle the disagreement beginning at the lowest level. Expenses for the mediator will ordinarily be the responsibility of the session. Expense may include mileage, accommodations, meals and a fee for the mediator. These expenses shall be agreed to prior to the mediation relationship.

Mediation Process in the Midst of Conflict:

1. The Personnel Committee (or other authorized committee of the session) shall regularly consult with the pastor(s), regarding the health of the congregation, including any problems, difficult situations, disagreements, or conflicts between the pastor(s) and member(s) of the congregation or between individual members or faction of the congregation.

2. If the Personnel Committee and the pastor(s) are unable to resolve the difficulties the following process shall be followed:

Step 1: John Calvin Presbytery expects parties in disagreement first to seek a mutually acceptable resolution of the disagreement through the counsel and mediation of the Committee on Ministry. Such guidance is provided in accordance with G-11.0501.

Step 2: The Committee on Ministry will provide the names of available mediators from a team of persons within the presbytery or by engaging trained mediators from other presbyteries or by helping churches engage the services of a professional mediation organization such as the Lombard Mennonite Peace Center.

Step 3: The mediation facilitator(s) will work with the parties and arrive at as many points of agreement as are possible. It is the assumption in mediation that parties will agree on various points of conflict, or they will agree on the resolution of the entire conflict. If they only agree on various points of conflict, but do not agree on full resolution, the conflict will not be considered to be resolved and reconciliation will not have been achieved.

Step 4: If resolution is not achieved, those unresolved issues will involve a mediation process with the following persons: Pastor(s), Session representative(s), Congregation representative(s) and COM representatives(s). In any case, depending on the nature of the mediation, congregational members may also be included. Again the mediation facilitator(s) will work with the parties to arrive at as many points of agreement as possible.

Step 5: If the mediation is unsuccessful and the parties are deemed to be in deadlock and unable to make any further progress, the COM will recommend that the Presbytery appoint an Administrative Commission, to look into and settle all differences in accordance with the Book of Order (G-3.0109b(5)). An Administrative Commission will be the measure of last resort by the COM.

Mediation Guidelines:

1. All parties will agree with the Mediation and Reconciliation Sub-Committee to a defined period of time allowed for resolution and reconciliation to occur. If full resolution and reconciliation has not occurred but the parties are making demonstrative progress, an extension may be agreed to.
2. All parties shall agree on what the issues of conflict are – specifically – and they are to be listed in detail. Further, all parties shall agree on what would constitute a “resolution” of the issues.
3. Regular contact with the mediator facilitator(s) shall be maintained throughout the process.
4. If the mediation fails entirely, the Mediation and Reconciliation Sub-Committee shall suggest the COM recommend to Presbytery that the Presbytery appoint an administrative commission (G-3.0109b). The administrative commission shall determine whether the pastor should resign, or if the Presbytery should assume original jurisdiction of the church. It is determined that the pastor should resign, then “Dissolution and Separation Guidelines” shall apply.
5. The Mediation and Reconciliation Sub-Committee will report progress in all actions it undertakes to COM on a regular basis.
6. Every meeting in the mediation process will begin and end with prayer

RESOURCES

JOHN CALVIN PRESBYTERY

(Year) MINISTER REPORT

FULL NAME:

CHURCH / EMPLOYER NAME:

HONORABLY RETIRED DATE:

CHURCH / EMPLOYER ADDRESS:

HOME ADDRESS:

HOME PHONE:

WORK PHONE:

CELL PHONE:

EMAIL ADDRESS:

BIRTHDATE:

ETHNICITY:

SPOUSE'S FULL NAME :

SPOUSE'S CELL PHONE:

ANNIVERSARY DATE:

CHILDREN (Names, ages):

EMERGENCY CONTACT (Name, phone number):

DATE OF ORDINATION:

PRESBYTERY OF ORDINATION:

DENOMINATION OF ORDINATION, IF NOT PC(USA):

DID YOU TAKE YOUR VACATION **TIME** LAST YEAR?

DID YOU USE YOUR CONTINUING EDUCATION **TIME** LAST YEAR?

Participation in Continuing Education for (Prior Year)

This information will be provided to the Committee on Ministry, which has the responsibility to support continuing education for ministers of the presbytery.

_____ I completed the **JCP Mandatory Boundaries Training** for 2020.

_____ I did not participate in continuing education for 2020.

_____ I participated in the following continuing education for 2020.

_____ I reported my continuing education for 2020 to the Session.

Please list your continuing education events below:

Continuing Education Event	Amount of Time Involved	Sponsoring Organization

(Use additional sheets if needed)

(Year) TERMS OF CALL

Check all that apply:

FULL TIME	PART-TIME	¾ TIME
PASTOR	¼ TIME	STATED SUPPLY
CO-PASTOR	1/3 TIME	COMMISSIONED RULING ELDER
INTERIM PASTOR	½ TIME	OTHER

COMPENSATION (Subject to Board of Pension Dues)

1	\$	Annual Cash Salary
2	\$	Housing allowance
3	\$	Deferred Income
4	\$	Bonuses, lump sum allowances, gifts, etc.
5	\$	Other:
6	\$	Fair Rental value of manse (or at least 30% of lines 1 – 5)
7	\$	Total Effective Salary (Lines 1-6)... [Presbytery Minimum \$ 43,750.00 if full-time]
8	\$	Board of Pensions Dues (37% of line 7)

ACCOUNTABLE REIMBURSEMENT PLAN (*Voucher expenses*)

9	\$	Continuing Education Allowance [Minimum: \$ 1,500.00]
10	\$	Automobile: Check One: IRS rate** Car with full expenses
11	\$	Professional Expenses*
12	\$	Social Security Tax supplemental income
13	\$	Medical deductible, coinsurance payments, dental
14	\$	Other:
15	\$	Total Cost to church budget (Lines 7 – 14)
16		Continuing Education leave [Minimum two weeks]
17		Vacation leave [Minimum four weeks]
18		Sabbatical Leave Allowance [See sabbatical leave policy]

Rental value of manse is the larger of fair rental value or 30% of the total of all other amounts in SALARY items 1-6.

*Professional expense reimbursements paid through an Accountable Expense Reimbursement Plan are listed under Professional Expenses. Reimbursements paid through a non-accountable plan are to be listed as Salary.

**IRS maximum allowable mileage reimbursement for 2021 is \$0.56 per mile.

The session has reviewed the adequacy of compensation with minister? Yes___ No___

The session has conducted an annual performance review of the minister? Yes___ No___

Date of congregational approval _____

Signed: _____

Minister

Clerk of Session

Please return this form **by (date)** to:

Gail Wilson, P.O. Box 1083, Aurora, MO 65605 or by email gwilson@jcpresbytery.com

Questions? Contact Stated Clerk Beth Kick (417-425-7604; bkick@jcpresbytery.com)

or Recording Clerk Gail Wilson (417-838-4402; gwilson@jcpresbytery.com).

MINUTES OF THE ADMINISTRATIVE COMMISSION TO INSTALL/ORDAIN

_____ (name of person to be installed/ordained)

The administrative commission to install/ordain _____
(name – same as above)

as pastor of _____
(church and town)

convened at _____
(time, day and date)

The following commission members were present (please include name, title, and church):

The meeting was opened with prayer by _____. The Moderator of the Commission reviewed the responsibilities of the various members of the commission. _____ shared in the liturgy of the worship service. _____ delivered the sermon based on the text, _____. The constitutional questions to the pastor were asked by _____. The constitutional questions to the congregation were asked by _____. Following the prayer of installation/ordination delivered by _____, the charge to the pastor was given by _____. The charge to the congregation was given by _____. Following the declaration of installation/ordination, the benediction and closing prayer were given by _____. As instructed by John Calvin Presbytery when the Administrative Commission was formed, the Administrative Commission was dismissed by the act of the benediction of this worship service.

Respectfully submitted,

_____, Moderator

(Form updated by COM 1/7/2021)

COMMISSIONED RULING ELDER APPLICATION

FULL NAME _____

ADDRESS _____

PHONE _____(h) _____(c) _____(w) E-MAIL _____

OCCUPATION _____ EMPLOYER _____

CHURCH MEMBERSHIP _____

DATE ORDAINED AS ELDER _____ DATE OF SESSION ENDORSEMENT _____

SERVICE TO LOCAL CHURCH _____

SERVICE TO PRESBYTERY AND BEYOND _____

FORMAL EDUCATION _____

ADDITIONAL LEARNING EXPERIENCES (travel, conferences, training events, leadership experience)

WHY ARE YOU APPLYING FOR THIS PROGRAM? _____

WHAT GIFTS AND SKILLS DO YOU BRING TO THIS PROGRAM OF STUDY? _____

ARE THERE FACTORS WHICH MAY PLACE LIMITS ON YOUR ABILITY TO SERVE OR PURSUE THIS COURSE OF STUDY? (medical, familial, financial, etc.)

ON A SEPARATE SHEET OF PAPER, PLEASE SHARE A BRIEF STATEMENT OF YOUR PERSONAL FAITH JOURNEY, YOUR SENSE OF CALL TO THIS MINISTRY, AND WHY BEING PRESBYTERIAN IS IMPORTANT TO YOU.

ANNUAL QUESTIONNAIRE FOR MINISTERS SERVING OUTSIDE THE CONGREGATION AND MEMBERS-AT-LARGE

Response to the following questions shall be submitted to the Committee on Ministry annually by teaching elders in validated ministry beyond the congregation and by members-at-large.

1. In which congregation are you involved for worship, nurture and growth in your faith?
2. Have you officiated in celebration of the sacraments over the last year? If so, where and when?
3. Have you been able to attend Presbytery meetings and do you serve on any committees of Presbytery? Are there ways you believe you would like to serve within the Presbytery?
4. Are you available to preach in congregations or to moderate Sessions?
5. If you are in a validated ministry, please describe some of the highlights of your work this past year.
6. Are there ways that the Committee on Ministry could assist you in your work or faith journey?