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PREFACE

PRESBYTERY OF GRAND CANYON INFORMATION

Welcome

Grand Canyon Presbytery is an exciting place to live and minister, combining breathtaking scenery with the challenges of growth and diversity. Our congregations are diverse, yet they seek always to be cooperative, accepting, and respectful of one another's cultures.

History

The Presbytery of Grand Canyon is the successor to the mission and ministry of the Presbyterian Church that sent missionaries into the Southwest and Arizona territory in the 1850s to minister to the Native American and Hispanic peoples. The Presbytery of Arizona was established in 1888 by the Synod of Colorado. In 1912, the year the Arizona Territory became a state, Arizona also became a Synod and three presbyteries were created: Phoenix, Southern Arizona and Northern Arizona. In 1971-72, the United Presbyterian Church "reorganized" and the Synod of the Southwest was formed, serving Arizona and New Mexico. Four presbyteries emerged: Presbyteries of Santa Fe and Sierra Blanca in New Mexico, and Presbyteries of de Cristo and Grand Canyon in Arizona.

Ministry

Grand Canyon Presbytery has 70 churches and 7 chapels. Our mission heritage and Southwestern location provide the Presbytery with a rich multi-cultural environment encompassing Anglo, Hispanic, Asian American, African American, Native American and Arabic-speaking congregations. The Presbytery's churches and chapels serve small rural communities, major metropolitan areas, retirement and high technology areas as well as farming and ranching communities. Approximately 50% of the Presbytery's annual mission budget goes toward local church aid. The land area of the Presbytery, approximately 90,000 square miles, runs diagonally across Arizona from Yuma on the California/Arizona/Mexico border through the Four Corners area and extending to a Native American chapel in Utah.

Mission Goals and Objectives

After months of work that included seeking input from every congregation on issues facing our churches, the Planning and Evaluation Committee presented its report on Mission Goals at the June 10, 1997 meeting of Presbytery. The goals were approved and their implementation directs the Presbytery's financial and personnel resources to accomplish its agreed-upon ministry and mission. The mission goals identified are in the areas of Communication and Coordination, Church and Community, Generational Evangelism, New Church Development and Redevelopment, Racial Ethnic Ministries, and Youth Ministry. These goals are founded upon a new Mission Statement.

General and Mission Funding

The Presbytery of Grand Canyon has a yearly mission and per capita budget of approximately \$1,500,000. The Presbytery is part of an aid-receiving Synod and receives support for the mission budget from General Assembly Partnership Funds and direct mission support from the churches within the presbytery. As General Assembly Mission Partnership Funds have decreased and the need for mission dollars has increased, the Presbytery realized that it must become self-supporting. In 1994, it adopted the long-term goal "To accept the challenge to generate adequate resources by the year 2004 to fulfill the Presbytery's ministry and mission and actively participate in the church's mission in the world."

PRESBYTERY MISSION STATEMENT

The mission of the Presbytery of Grand Canyon is to celebrate and proclaim the Gospel of Jesus Christ by:

- *nurturing each congregation and minister member,*
- *assisting and challenging each congregation to engage in ministry and mission with other congregations and denominations*
- *developing and redeveloping worship communities*
- *being a connectional, communicative link in the Presbyterian Church (U.S.A.)*

Isaiah 43: 18-19

Do not remember the former things or consider the things of old. I am about to do a new thing now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. (NRSV)

INTRODUCTION

The Committee on Ministry (COM) of the Presbytery is mandated by *The Book of Order* of the Presbyterian Church (USA). The responsibilities of the Committee are described generally in Chapter XI, Section G-11.0502 of *The Book of Order* and in Section B-6.0201 of the *Bylaws and Standing Rules of the Presbytery of Grand Canyon*. Membership on the Committee is for a three-year period, with one additional term permitted.

Presbytery chose you to serve on its COM in recognition of your commitment to the Presbyterian Church and your mature understanding and judgment. The committee's efficiency and effectiveness will be enhanced by your sympathetic Christian approach. At times the tasks confronting the committee may seem trivial, tedious, or unimportant. At other times they may be confounding, complex, even traumatic, as problems demand solutions. But this should not cause you to become discouraged. Remember that the basic purpose of the committee is to assist both ministers and churches to do the work of Christ more effectively.

Companion pieces to this Handbook are:

1. *The Book of Order* of the Presbyterian Church (U.S.A.)
2. *The Presbytery of Grand Canyon Bylaws and Standing Rules*
3. The COM Handbook 1999 Edition published by Churchwide Personnel Services of the National Ministries Division of the General Assembly Council of the PCUSA. (will be referred to as the GA - COM Handbook 1999 Edition)

Structures and procedures vary so much from Presbytery to Presbytery that it is imperative to digest this Handbook, which will outline for you this Presbytery's way of functioning as well as the policies which have been adopted to guide the committee in its work. To the extent possible direct quotes from *The Book of Order* have been used when describing the responsibilities of the presbytery, responsibilities of the COM, the requirements for membership in the presbytery and the definitions of the various pastoral positions and relationships. Cross-reference to the "Companion Pieces" referenced above will be made where they may be applicable.

Vision Statement
Presbytery of Grand Canyon Committee on Ministry

“To serve as partners to the ministers and congregations of the Presbytery in order to promote vital congregations, effective pastors and healthy relationships. We will strive to know pastors and members (sessions), build trust and foster accountability and responsibility.”(approved by COM at its retreat in February 1997 at Orangewood Presbyterian Church)

The Partner-Clusters and Their Work

The Presbytery COM will function through the appointment of nine geographic partner-cluster of churches with each cluster represented by two or three elected members of the COM. Each partner-cluster will act on behalf of the whole committee, and report all activities for approval at the regular meetings of the COM. The convener of each partner-cluster will report regularly upon actions taken to the Chairperson of the COM, who is responsible for coordinating and reporting actions. At the beginning of each year following the election of new members to COM by the presbytery a determination will be made by COM as to the appropriate cluster of churches, COM members serving in each partner-cluster and the convener. Each of the partner-clusters is responsible for conducting its work with its cluster of churches in a manner that will bring life and breath to the above *Vision* and in so doing performs the following functional responsibilities:

I. Liaison/Transition

- A. Counsels with the session of a church whose pastor is leaving, preferably before the pastor leaves.
 - 1. In consultation with the Chair of COM, appoints one liaison, who will work with that church until the work of liaison/transition is finished there.
 - 2. Shares Presbytery's concern for continuing pastoral leadership.
 - 3. Interprets the policy and process with respect to stated supply/ interim.
 - 4. Assists sessions in determining the timing for forming a PNC.

- B. Oversees establishment of Stated Supply/Interim Pastor/Parish Associate relationships.
 - 1. Maintains a list of stated supply/interim prospects.
 - 2. Guides session in action requesting stated supply/interim.
 - 3. Assists session development of job description, remuneration, housing, & other expectations.
 - 4. Is present when potential candidate meets with the session, and helps arrange for him or her to preach in a neutral pulpit if indicated.
 - 5. Presents the request, including job description and terms, to the COM, once the session has acted.
 - 6. Reviews at least annually the work and status of the Stated Supply/Interim.
 - 7. Annually reviews for COM the work and status of Parish Associates.

- C. Recruits and trains liaisons, using members of COM, and other members of Presbytery to serve as liaisons.

- D. Appoints moderator, in consultation with chair of COM, and inform session of its responsibility to provide for the expenses of moderator and liaison.

- E. Certifies the Equal Employment Opportunity Program of each Pastor Nominating Committee (PNC).
- F. Receives and screens for approval the Church Information Form (CIF) from the PNC. If all members of the partner-cluster approve a CIF, their vote will be accepted as approval of the entire COM. If not unanimous, the COM must be consulted.
- G. Forwards approved CIF to Presbytery Office.
- H. The Liaison will request the Presbytery Executive to contact, as additional reference, the Presbytery Executive of the Presbytery where the potential candidate resides. (See the Policy on References and Reference Checking)
- I. Provide six-month review with new pastor, session and COM.

II. Interview

(Note: it is recommended that other COM members be co-opted to assist in conducting the following interviews in order to assure a balanced perspective on behalf of COM. See Chapter IX – Interview Procedures)

- A. Conducts an interview with a candidate before the PNC is authorized to make any final decision, communicate to the session, or make nomination to the congregation; and reports to the COM the results of this interview, and through the liaison, the PNC.
- B. Conducts exit interviews with members leaving a pastoral relationship, including interims and stated supplies, to provide information and guidance to the Presbytery committees through COM. The newly appointed liaison should be present at this exit interview.

III. Triennial Visits

- A. *The Book of Order* assigns to the COM the task of visiting with each session of the Presbytery at least once every three years for “discussing with them the mission and ministry of the particular church, and encouraging the full participation of each session and congregation in the life and work of Presbytery and of the larger Church.” (G-11.0502c).
- B. In order to fulfill this responsibility, the COM will conduct visits with pastors and sessions with the following goals in mind:
 1. To promote a positive relationship between the COM and the churches of the Presbytery.
 2. To affirm and strengthen the connectional relationship between individual churches, Presbytery, Synod and General Assembly.
 3. To be an ear and voice of the Presbytery in matters of
 - a. Feedback about the Presbytery, Synod, General Assembly.
 - b. Areas of need in local mission.
 - c. Ways in which Presbytery can support and help congregations advocate Synod and General Assembly concerns.
 - d. The nature of the relationship between pastor & congregation.
 - e. Strengths and weaknesses of the particular church.

4. To assist the session in evaluating its mission and ministry, and to be sensitive to both the needs and rejoicings that are heard from the pastor and the session.
 5. To keep records of these visits, and to share with COM and other committees of Presbytery whatever the sub-committee deems relevant. This will be part of a network of communication between Evangelism/Church Development, and Planning and Evaluation.
- C. To take responsibility to coordinate with the other presbytery committees, such as the Evangelism and Church Development Committee and the Presbytery Council Planning Committee, both the timing and substance of these visits, to make sure that there is not significant redundancy and overlapping.

IV. Intervention

(Note: See Presbytery of Grand Canyon Reconciliation Report and Policy on Intervention approved June 9, 1998)

- A. To sponsor, coordinate and encourage the training of clergy and elders in the art of managing differences and dealing redemptively with conflict.
- B. To intervene or intercede in conflict areas within the life of the Presbytery, whenever requested, mediating differences and seeking resolution, using those who have been trained, or are otherwise deemed qualified.

In addition to the nine partner-clusters, the COM will, from time to time, appoint additional subcommittees or special ad hoc task groups. The COM has the following standing subcommittees:

1. Membership

- A. Provide for oversight of the continuing members of Presbytery, and guide the Presbytery (through COM) in the provisions of *The Book of Order* in determining eligibility for continuing membership.
- B. Interview all who seek to transfer membership to this Presbytery without call, or who seek to labor within the bounds of this Presbytery in service beyond our jurisdiction.
- C. Provide care and oversight to Ministers In Other Service, both within and beyond the jurisdiction of the Church.
- D. Provide care and oversight to members of the inactive roll of Presbytery.
- E. Provide oversight to ministers who have been given permission to labor within the bounds of Presbytery.
- F. Provide orientation to new minister-members of Presbytery through an annual retreat.

2. Salary/Pension

- A. Be trained and available to the members of Presbytery on matters related to the Retirement and Disability Benefits, and Major Medical provisions of the Board of Pensions.

- B. Be responsible to review and recommend any shared grants (medical) on behalf of members.
- C. Provide opportunities for retired members to participate in the work and fellowship of the Presbytery.
- D. Annually conduct a salary review of all members of the Presbytery serving in an approved call or contract, through a report required of the session and/or employing agency. Review the adequacy of compensation, and consult with the member, session, agency, where deemed appropriate. Report to the March meeting of Presbytery all calls or contracts for the pending year.
- E. Recommend to Presbytery, through COM, the minimum compensation for all full-time, ordained positions.

Please also refer to the referenced sections of the following Companion pieces to this Handbook as they relate to the orientation for your work with COM:

1. Section **G-11.0500** of *The Book of Order* of the Presbyterian Church (U.S.A.)
2. Section **B-6.0210** of The Presbytery of Grand Canyon Bylaws and Standing Rules
3. Pages **3 through 10** of The GA - COM Handbook 1999 Edition

NOTE:

When a COM member's church is to be discussed, that member is to be excused from the discussion unless intentionally requested to participate in it.

CHAPTER I - PRESBYTERY RESPONSIBILITIES ***As Outlined in The Book of Order***

There are twenty-six (26) different responsibilities outlined for a presbytery in fulfilling its responsibility for the mission and government of the church. Our presbytery has four (4) permanent committees and a Permanent Judicial Commission all required by *The Book of Order* and eight (8) program committees not so required. The fact that the work of the COM is related directly to twelve (12) of the overall presbytery responsibilities speaks to the importance of this committee in the life, witness and ministry of the Presbytery of Grand Canyon. Outlined below are the 26 responsibilities with those related more directly to the COM reflected in *italic* type.

G-11.0103 Responsibilities

The presbytery is responsible for the mission and government of the church throughout its geographical district. It therefore has the responsibility and power.

- a. to develop strategy for the mission of the church in its area consistent with G-3.0000;
- b. *to coordinate the work of its member churches, guiding them and mobilizing their strength for the most effective witness to the broader community for which it has responsibility;*
- c. to initiate mission through a variety of forms in light of the larger strategy of the synod and the General Assembly;
- d. *to implement, consistent with G-9.0104, the principles of participation, inclusiveness, and affirmative action in employing its personnel and in establishing the membership of its committees, councils, boards, and other policy-making and policy-recommending bodies, in order to assure fair representation in its decision making and in the election of commissioners to synod and the General Assembly. Its committee on representation shall report directly to the presbytery, and shall be empowered to make recommendations to correct situations of unbalanced representation, including the recommendation that the nominating committee reconsider its nominations;*
- e. *to counsel with a particular church where the various constituencies of the congregation are not represented on a session;*
- f. *to provide encouragement, guidance, and resources to its member churches in the areas of leadership development, church officer training, worship, nurture, witness, service, stewardship, equitable compensation, personnel policies, and fair employment practices;*
- g. *to provide pastoral care for the churches and members of presbytery, visiting sessions and ministers on a regular basis (G-11.0502c);*
- h. to organize new churches and to receive and unite churches in consultation with their members. When two or more churches of a presbytery unite, the pastor or pastors of the former churches may continue as or become pastor or pastors of the united church if the uniting churches agree and specify those relationships in the plan of union, with the concurrence of the presbytery;
- i. to divide, dismiss, or dissolve churches in consultation with their members;
- j. to control the location of new churches and of churches desiring to move;
- k. *to take special oversight of churches without pastors, including the authority to select, train, examine, and commission lay pastors and may authorize them to administer the Lord's Supper (G-14.0801);*

- l. to enter into covenant relationship with those preparing to become ministers of the Word and Sacrament by enrolling them as inquirers and to receive inquirers as candidates;
- m. to elect elder and minister readers of examinations for candidates for ordination at the request of the Presbyteries' Cooperative Committee on Examinations for Candidates;
- n. to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation requirements for all pastoral calls (G-14.0506e) and guidelines for compensation and benefits for Certified Christian Educators employed by the churches of the presbytery (G-14.0705b(2)), to provide services of recognition for Certified Christian Educators (G-14.0705b(1)), and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery;*
- o. to establish the pastoral relationship and to dissolve it at the request of one or both of the parties, or when it finds that the church's mission under the Word imperatively demands it;*
- p. to designate ministers to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. Such ministers may administer the Sacraments at times and places approved by a governing body, or in conformity to other conditions specified by a governing body. The applicable provisions of W-2.3000, W-2.4000, and W-3.3600 shall be followed;*
- q. to receive under its care persons preparing for professional service in the church, and to commission them when appropriate (G-14.0102);
- r. to serve in judicial matters in accordance with the Rules of Discipline;
- s. to assume original jurisdiction in any case in which it determines that a session cannot exercise its authority. Whenever, after a thorough investigation, and after full opportunity to be heard has been accorded to the session in question, the presbytery of jurisdiction shall determine that the session of a particular church is unable or unwilling to manage wisely the affairs of its church, the presbytery may appoint an administrative commission (G-9.0503) with the full power of a session. This commission shall assume original jurisdiction of the existing session, if any, which shall cease to act until such time as the presbytery shall otherwise direct;*
- t. to maintain regular and continuing relationship to the higher governing bodies of the church, including
- (1) electing commissioners to the synod and to the General Assembly and receiving their reports,
 - (2) seeing that the orders of higher governing bodies are observed and carried out,
 - (3) proposing to the synod or the General Assembly such measures as may be of common concern to the mission of the whole church;
- u. to establish and maintain those ecumenical relationships which will enlarge the life and mission of the church in its district;
- v. to establish and superintend the agencies necessary for its work, including a presbytery council, providing for the regular review of the functional relationship between presbytery's structure and its mission. The presbytery may, by its own established rules, assign to its council responsibility for action between meetings of presbytery on such specific areas of its responsibilities as it shall deem appropriate, assign to its committee on ministry those powers specified in G-11.0502h, and assign to its committee on preparation for ministry authority to dismiss candidates and enroll inquirers,*

with the provision that all such actions be reported to the next stated meeting of the presbytery (G-9.0403, G-14.0507);

- w. to establish a nominating committee composed of equal numbers of ministers, laymen, and laywomen (i.e., one third each);
- x. to review session minutes and records at least once each year;
- y. to consider and act upon requests from congregations for permission to take the actions regarding real property as described in G-8.0000;
- z. *to authorize specific elders for periods not exceeding one year at a time, to administer or preside at the Lord's Supper in specific circumstances and with proper instruction by presbytery in the doctrine and administration of the Lord's Supper, when it deems it necessary to meet the needs for the administration of the Sacrament of the Lord's Supper that cannot otherwise be met;*
- aa. to deal with prevailing, emerging, and emergency issues of racism, racial violence, and racial injustices, as well as with any ideology that promotes racial oppression in the church and in the surrounding political and social contexts.

CHAPTER II - COM RESPONSIBILITIES
As Outlined in The Book of Order

I. PURPOSE: (G-11.0501)

- To serve as pastor and counselor to ministers.
- To facilitate relationships between congregations, ministers, and the presbytery.
- To settle difficulties on behalf of the presbytery.

G-11.0500 5. Committee on Ministry

G-11.0501 Nature and Membership

- a. Each presbytery shall elect a COM to serve as pastor and counselor to the ministers of the presbytery, to facilitate the relations between congregations, ministers, and the presbytery, and to settle difficulties on behalf of presbytery when possible and expedient.

Membership and Quorum

- b. This committee [COM] shall consist of equal numbers of elders and ministers with a membership of at least six. Its quorum shall be set by presbytery and shall be at least a majority of the membership of the committee. Membership shall be for a term of three years and replacement of a member whose term has not expired shall be for the remainder of that term. Members shall be ineligible to serve more than two consecutive terms or consecutive portions of terms.

II. RESPONSIBILITIES

G-11.0502 Responsibilities

The committee shall serve the presbytery in the following ways:

Visit Regularly and Consult with each Minister and Report Annually

- G-11.0502a. It shall visit regularly and consult with each minister of the presbytery. It shall report to the presbytery annually the type of work in which each minister of the presbytery is engaged. It shall require an annual report from every minister performing work which is not under the jurisdiction of the presbytery or a higher governing body of the church.

Make Recommendations Regarding Calls for the Service of its Ministers

- G-11.0502b. It shall make recommendations to presbytery regarding calls for the services of its ministers. Every call for the services of a minister or candidate in a pastoral relationship shall be placed in its hands and presented by it to the presbytery, with a report as to the call being in order and recommendation as to whether the call shall be placed in the hands of the minister or candidate. Every request by a minister or candidate for the presbytery's approval of a task appropriate to the ministry, though not a pastoral relationship to a particular church, shall be made by the minister or candidate through the committee and shall be reported by it to the presbytery with recommendation for presbytery's action.

Visit with Each Session at Least Once Every Three Years

- G-11.0502c. It shall visit with each session of the presbytery at least once every three years, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of presbytery and of the larger church. (W-1.4002)

Counsel with Churches Regarding Calls for Permanent Pastoral Relationships

G-11.0502d. It shall counsel with churches regarding calls for permanent pastoral relations, visiting and counseling with every committee elected to nominate a pastor or associate pastor. It shall advise with the committee regarding the merits, availability, and suitability of any candidate or minister whose name is contemplated for nomination to the congregation, and shall have the privilege of suggesting names to the committee. No call to a permanent pastoral relationship shall be in order for consideration by the presbytery unless the church has received and considered the committee's counsel before action is taken to issue a call. (G-14.0502) A call to a permanent pastoral relationship shall not be issued until it has been approved by the presbytery. In the case of a church receiving aid in supporting a pastor, it shall confer with both the church and that agency of presbytery charged with arranging such aid before it shall recommend to the presbytery that a call to such a church be placed in the hands of a minister. The proper agency of the presbytery shall present to the committee a statement of the presbytery's anticipated support of a pastor, which shall be attached to the call of the church.

Counsel with Churches Regarding Designated Pastoral Relationships

G-11.0502e. It shall counsel with churches regarding the advisability of calling a designated pastor as defined in G-14.0501.

Counsel with Churches Regarding Temporary Pastoral Relationships

G-11.0502f. It shall counsel with sessions regarding stated supplies, interim pastors, interim co-pastors, or interim associate pastors, and temporary supplies when a church is without a pastor, and it shall provide lists of pastors, commissioned lay pastors, and qualified lay persons who have been trained and commissioned by the presbytery to supply vacant pulpits. Concurrence of the presbytery through its COM is required when a session invites an interim pastor, interim co-pastor, or interim associate pastor as provided for in G-14.0513b and c.

Provide for the Implementation of Equal Opportunity Employment

G-11.0502g. It shall provide for the implementation of equal opportunity employment for ministers and candidates without regard to race, ethnic origin, sex, age, marital status, or disability. In the case of each call, it shall report to the presbytery the steps in this implementation taken by the calling group.

Examine each Minister or Candidate Who Seeks Membership in the Presbytery

G-11.0402 Minister Seeking Membership

The presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church, except as provided in G-14.0314. Every minister seeking membership in a presbytery shall have a call to a pastoral relation within the presbytery, or from a governing body or agency as defined in G-11.0410, or be entering a work defined in G-11.0411, for which the receiving presbytery shall give its permission, or shall be honorably retired as defined in G-11.0412.

May Be Given Authority to Act on Behalf of the Presbytery

G-11.0502h. It may be given authority by the presbytery to find in order calls issued by churches, to approve and present calls for services of ministers, to approve the examination of ministers transferring from other presbyteries required by G-11.0402, to dissolve the pastoral relationship in cases where the congregation and pastor concur, to grant permission to labor within or outside the bounds of the presbytery, and to dismiss ministers to other presbyteries,

with the provision that all such actions be reported to the next stated meeting of the presbytery. (G-9.0403, G-14.0507)

Serve as an Instrument for Promoting the Peace and Harmony

G-11.0502i. It shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches. Its purpose shall be to mediate differences and reconcile persons, to the end that the difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest.

Exercise Wise Discretion

G-11.0502j. It shall exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church, proceeding with the following steps:

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

Open to Communications at All Times

G-11.0503 Open Communication

The committee shall be open to communication at all times with the ministers, elders who are members of sessions, sessions of the presbytery, and Certified Christian Educators within the bounds of the presbytery.

May Look to Synod and General Assembly Agencies for Information and Assistance

G-11.0504 Synod and General Assembly Agencies

The presbytery's COM may look to synod and the General Assembly for information and assistance in the matter of ministers and pastoral relations. Synods shall create the necessary agency to coordinate the work of presbytery committees. The General Assembly shall create the necessary agency to facilitate and support the work of the presbyteries and the synods in this matter.

CHAPTER III - MEMBERSHIP IN PRESBYTERY

Ministers of the Word and Sacrament have membership in presbytery by action of the presbytery itself, and maintain their membership in accordance with G-11.0000. (G-6.0201)

G-11.0402 Minister Seeking Membership

The presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church, except as provided in G-14.0314. Every minister seeking membership in a presbytery shall have a call to a pastoral relation within the presbytery, or from a governing body or agency as defined in G-11.0410, or be entering a work defined in G-11.0411, for which the receiving presbytery shall give its permission, or shall be honorably retired as defined in G-11.0412.

G-11.0403 Criteria for Ministry of Continuing Members

A presbytery shall determine the ministers of the Word and Sacrament who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0200 and the following standards:

G-11.0403a. The ministry of continuing members shall be in demonstrable conformity with the mission of God's people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church.

G-11.0403b. The ministry shall be one that serves others, aids others, and enables the ministries of others.

G-11.0403c. The ministry shall give evidence of theologically informed fidelity to God's Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-14.0402.

G-11.0403d. The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions.

G-11.0403e. The ministry shall include responsible participation in the deliberations and work of the presbytery and in the worship and service of a congregation.

WRITTEN CRITERIA FOR THE MINISTRY OF CONTINUING MEMBERS AND THE VALIDATION OF MINISTRY WITHIN THE BOUNDS OF THE PRESBYTERY OF GRAND CANYON

In addition to the "Criteria for Ministry of Continuing Members" found in G-6.0100, G-6.0200 and G-11.0403, the following shall apply:

1. A continuing member shall take the initiative in establishing an active relation to Presbytery evidenced by regular attendance. Regular attendance shall normally be understood to consist of attendance in at least three (3) of the 5 regular stated meetings each year; and request for excuse for all absences.
2. A continuing member shall exhibit and implement willingness to serve in the committee and committee structures of the governing bodies.
2. A continuing member shall be
 - (a) under documented and approved call or contract to a particular congregation or governing body position,
 - (b) honorably retired, or

- (c) actively seeking a call as pastor, associate pastor, pulpit supply, stated supply, temporary supply, or others pastoral duties, serving, or willing to serve, a minimum of 1/2 time if requested by the Presbytery through its committee or designated representative. If the member is employed full-time elsewhere, less than 1/2 time is acceptable or
 - (d) entering a work defined in G-11.0411 for which the presbytery shall give its permission by validating it a ministry "In Service Beyond the Jurisdiction".
4. The criteria for determining a validated ministry In Service Beyond the Jurisdiction (G-11.0411) shall be based upon whether the proposed ministry meets all of the following standards:
- a. Is a mission project or other form of ministry such as a day care project, chaplaincy, or is of the nature of pastoral care, pastoral counseling, pastoral education or health care service; is a ministry related by organization, accountability and structure to other denominations with which the PCUSA is in correspondence; is a ministry related to a seminary acceptable to the presbytery; is a ministry related to a non denominational organization dealing with housing programs, farm crisis, drug and alcohol addiction, or marriage and family problems; is a ministry related to an international organization such as a council of churches or other ministry of service acceptable to the presbytery.
 - b. Is a ministry that serves others, aids others and enables the ministry of others and relates to the service of people rather than to the production of goods or of profits.
 - c. Is a ministry that makes active and effective use of the biblical and theological training that is required for ordination.
 - d. Is a ministry carried out in accountability for its character, conduct and performance results to a management committee, board of directors or to others responsible for the overall results of the total ministry program.
 - e. Is a ministry carried out in accountability for its character and conduct and is answerable to the presbytery for agreed upon end results or activities with a face to face review of the ministry on a yearly basis.
 - f. Is a ministry that will allow the continuing member to participate actively in the worship and service of a congregation of this presbytery or in a congregation of a denomination in which the PCUSA is in correspondence and it is expected that the continuing member will so participate.
5. If these requirements are not maintained, COM shall request that the ordained member agree to go on the inactive roll, with the understanding that there is nothing dishonorable about it, and that a return to the requirements will readily re-open eligibility.

CHAPTER IV - MEMBERSHIP DEFINITIONS AND OTHER PROVISIONS

G-6.0200 Ministers of the Word and Sacrament

G-6.0201 Ministers and Presbytery

As the Lord has set aside through calling and training certain members to perform a special ministry of the Word and Sacrament and has committed to them a variety of work to do, the church through the presbytery calls them to the responsibility and office of ministers of the Word and Sacrament. Such ministers shall be members of presbytery which shall designate them to such work as may be helpful to the church in mission, in the performance of which they shall be accountable to the presbytery. They shall be responsible for participation in the larger ministry of the church in addition to the duties to which they are called and designated by the presbytery. Ministers of the Word and Sacrament have membership in presbytery by action of the presbytery itself, and maintain their membership in accordance with G-11.0000.

G-6.0202 Pastors, Associate Pastors

- a. The permanent pastoral offices of ministers of the Word and Sacrament are pastors and associate pastors. When a minister of the Word and Sacrament is called as pastor or associate pastor of a particular church or churches, she or he is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice. The pastor is responsible for studying, teaching, and preaching the Word, for administering Baptism and the Lord's Supper, for praying with and for the congregation. With the elders, the pastor is to encourage the people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision making of the church, and its task of reaching out in concern and service to the life of the human community as a whole. With the deacons the pastor is to share in the ministries of sympathy, witness, and service. In addition to these pastoral duties, he or she is responsible for sharing in the ministry of the church in the governing bodies above the session and in ecumenical relationships.
- b. A particular church, with the consent of presbytery, may elect pastors to serve as co-pastors in exercising the responsibility of minister of the Word and Sacrament for the congregation.

G-6.0203 Teachers, Chaplains, and Others

When ministers are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry of the church, they shall evidence a quality of life which helps to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community.

In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies.

G-6.0501 Renunciation of Jurisdiction

When a church officer, whether a minister of the Word and Sacrament, elder, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.

G-6.0502 Persistence in Disapproved Work

When a church officer, after consultation and notice, persists in a work disapproved by the governing body having jurisdiction, the governing body may presume that the officer has renounced the jurisdiction of this church.

G-6.0503 Effect of Renunciation

The renunciation shall be reported by the clerk or stated clerk at the next meeting of the governing body, which shall record the renunciation, delete the officer's name from the appropriate roll, and take such other actions of an administrative character as may be required by the Constitution.

G-11.0400 Minister Members

G-11.0401 Membership of Ministers

Location of Membership

G-11.0401a. Every minister shall ordinarily be a member of the presbytery where his or her work is situated. A minister called to work not under the jurisdiction of a presbytery may apply for reception to the presbytery in which he or she will be resident, or to another presbytery, or retain membership in the presbytery where he or she was formerly a member. The presbytery may grant a minister permission to engage in work which is outside its geographic bounds or which is not under its jurisdiction, but no presbytery shall permit a minister to engage in work which is within the geographic bounds of another presbytery and which is properly within the responsibility of another presbytery without consent of that presbytery. Such permission and consent shall be reviewed and renewed annually. The stated clerk of the presbytery shall inform ministers who seek permission to labor outside the bounds of the presbytery of their membership that they must first seek permission to labor within the bounds of the other presbytery. In January of each year the stated clerk of the presbytery of which the ministers are members shall correspond with those other presbyteries in which such ministers labor, informing them of the ministers' addresses. A minister who is serving as a minister in a church outside the United States may, with the approval of presbytery, accept ministerial membership in that church for the period of such service without affecting his or her membership in the presbytery of this church. (G-11.0410)

Authority to Labor

G-11.0401b. The authority for granting permission to labor within or outside the bounds of the presbytery may be delegated by presbytery to its council or committee on ministry, with the provision that all such actions be reported to the next stated meeting of the presbytery.

G-11.0402 Minister Seeking Membership

The presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church, except as provided in G-14.0314. Every minister seeking membership in a presbytery shall have a call to a pastoral relation within the presbytery, or from a governing body or agency as defined in G-11.0410, or be entering a work defined in G-11.0411, for which the receiving presbytery shall give its permission, or shall be honorably retired as defined in G-11.0412.

G-11.0404 Ministers of Other Denominations

Ministers of other denominations may be received by the presbytery as follows:

Credentials and Good Standing

G-11.0404a. Ministers of other denominations, when applying for membership in a presbytery, shall furnish credentials and evidence of good standing acceptable to the presbytery or its appropriate committee, and also submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. They shall

- (1) present a baccalaureate degree from an accredited college or university and a theological degree from an institution acceptable to the presbytery;
- (2) answer satisfactorily the questions on the examinations required of candidates for ordination;
- (3) articulate their Christian faith and demonstrate an acceptable knowledge of theology and of the government of this church.

Waiver of Requirements

G-11.0404b. The presbytery shall not waive any of the foregoing requirements except in extraordinary cases, in which the presbytery shall follow the same procedure required in G-14.0313, for extraordinary circumstances, except that, for ministers of other Reformed churches ordained for five or more years, the exemption for some or all of the examinations required of candidates for ordination shall be by two-thirds vote of presbytery.

Presbytery Examination

G-11.0404c. Upon report from the appropriate committee of their compliance with the above provisions, such ministers shall then be examined by the presbytery in their Christian faith, in theology, and in the system of government of this church, and at the discretion of the presbytery in other subjects, and shall answer in the affirmative questions (1) to (9) contained in the ordination and installation service.

Call to Appropriate Work Necessary

G-11.0404d. A minister shall be required to have been called to appropriate work in this church.

G-11.0404e. When a minister of another denomination seeks membership in a presbytery of this church, that person shall, before being enrolled, furnish the presbytery with satisfactory evidence of having been removed from the roll of ministers of any and all other denominations with which the minister has previously been associated.

New Immigrant Ministers

G-11.0404f. In the case of ministers for new immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that constituency requires it, recognize the ordination of (G-15.0202) and enroll a new immigrant minister furnishing evidence of good standing in a denomination in correspondence with the General Assembly as a member of the presbytery, even though at the time of enrollment that minister lacks the educational history required by G-14.0310b–d. In the case of such a minister lacking such preparation, the presbytery shall undertake an evaluation of the minister's understanding of and proficiency in Bible, Reformed Theology, Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching. If the presbytery is satisfied as to the minister's preparation in and understanding of those areas, the presbytery may, by a three-quarters vote of those present, enroll that minister as a minister of the presbytery. Any presbytery taking such an action shall provide that minister with educational opportunities as seem necessary and prudent to the presbytery for that minister's successful ministry within the bounds of that presbytery. This section, when utilized, may result in exceptions to the procedures and requirements described in G-11.0403c, G-14.0310b–d, and G-14.0313a–c.

G-11.0405 Enrollment - Dual Standing

In Correspondence With

G-11.0405a. A minister of the Word and Sacrament of another denomination in correspondence with the General Assembly, whose ecclesiastical relations have been certified by that denomination, who is serving a Presbyterian congregation in a temporary, non-installed pastoral relationship (G-14.0513) other than organizing pastor, who has become a minister of a congregation or larger parish composed of denominational units, at least one of which is associated with the Presbyterian Church (U.S.A.), or who has become a minister serving a cooperative specialized ministry in which this church shares the sponsorship, or who has been jointly called to an administrative office by more than one denomination, one of which is this church, or a minister of a church outside the United States that is in correspondence with the General Assembly who is serving in a ministerial capacity in this church, may be enrolled for the period of this service as a member of a presbytery and have temporarily the rights and privileges of membership.

Full Communion

G-11.0405b A minister of another denomination, with whom the Presbyterian Church (U.S.A.) is in full communion (G-15.0201), may be called, examined, approved and installed as pastor or may serve in another ministerial capacity in this denomination and may be enrolled for the period of this service as a member of a presbytery with the rights and privileges of membership. The minister shall participate in the benefits plan of one of the denominations. If the minister is already participating in one plan, membership in that plan shall be retained. If the minister is not a member of any plan, one or another of the churches' plans shall be chosen by the minister. The congregation or other employing body shall pay the fees, dues, or premiums required by the plan to which the minister belongs.

G-11.0406 Continuing Members

The ministers of the Word and Sacrament who are continuing members of a presbytery of the Presbyterian Church (U.S.A.) include active members, members-at-large, and inactive members.

Active Member

G-11.0406a. An active member is a minister of the Word and Sacrament who has been admitted to the presbytery in accordance with G-11.0401, and is now engaged in ministry that complies with all of the criteria in G-11.0403 without exception. An active member may be engaged in a validated ministry within congregations of the church (G-11.0409), in a validated ministry in other service of this church (G-11.0410), in a validated ministry in service beyond the jurisdiction of this church (G-11.0411), or may be honorably retired (G-11.0412). An active member is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

Member- at-Large

G-11.0406b. A member-at-large is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-11.0403. A minister may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member-at-large shall comply with as many of the criteria in G-11.0403 as possible and shall be encouraged to become a parish associate in a congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of each member-at-large may be granted by the presbytery upon the minister's application and shall be reviewed annually

Inactive Member

G-11.0406c. An inactive member is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, but is now voluntarily engaged in an occupation that does not comply with all of the criteria in G-11.0403. The presbytery may, at the minister's request or on its own initiative after notifying the minister in person or by certified mail at the last known address, determine that the minister's category of membership is that of inactive member. An inactive member is not entitled to take part in the meetings of the presbytery or to speak, vote, hold office, or serve on committees, except that the inactive member may speak when the matter under consideration concerns that minister. The continued status of each inactive member shall be reviewed annually up to three years. If at the end of three years the minister has not been restored to active membership or membership-at-large, the presbytery shall delete that person's name from the appropriate roll of presbytery and may give that person a certificate of membership to a particular church. (G-11.0414)

G-11.0407 Rolls

The stated clerk shall maintain four rolls, one listing the names of all of the ministers of the Word and Sacrament who are continuing members of the presbytery and who are active members, one listing the names of all of the ministers of the Word and Sacrament who are continuing members of the presbytery and who are members-at-large, one listing the names of all of the ministers of the Word and Sacrament who are continuing members of the presbytery and who are inactive members, one listing all Certified Christian Educators and Certified Associate Christian Educators within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings, and a fifth roll listing those who have been deleted from the other rolls. On or before December 31 of each year, the presbytery shall determine the category of membership of each continuing member in accordance with the relevant sections of this chapter and cause appropriate record of such determination to be made.

G-11.0408 Validated Ministries

A minister of the Word and Sacrament who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired.

G-11.0409 Service in Congregations of This Church

An active member engaged in a validated ministry within congregations of this church shall serve a particular church or churches as pastor, co-pastor, associate pastor, stated supply, temporary supply, interim pastor, or interim associate pastor, as provided in G-6.0202 and G-14.0513.

G-11.0410 In Other Service of This Church

An active member engaged in a validated ministry in other service of this church shall serve as a staff member of a presbytery, a synod, or the General Assembly of this church or of an organization related to one of these governing bodies; as a minister serving an organization sponsored by two or more denominations, one of which is this church, such as a federated church, a specialized ministry, an administrative office, or an interdenominational agency; or as a partner in mission in connection with a church outside the United States of America. Before entering upon such service, the minister shall request and obtain the approval of the presbytery of membership. Changes in the terms of the call or dissolution of the relationship shall be reported to the presbytery.

G-11.0411 In Service Beyond the Jurisdiction of The Church

An active member engaged in a validated ministry in service beyond the jurisdiction of the church may be engaged in a ministerial calling consonant with the mission of presbytery in an organization, agency, or institution in which this church has no official participation or may serve temporarily as pastor or in some other capacity in another denomination, and may, with the approval of presbytery, accept ministerial membership in that church for the period of such service without forfeiting his or her membership in the Presbyterian Church (U.S.A.) presbytery in which he or she holds membership. Before entering upon such service the minister shall request permission of the presbytery of membership. The COM of the presbytery shall make a thorough review of the proposed ministerial function and report its recommendations to the presbytery. The committee shall determine and report whether the service complies with all of the criteria enumerated in G-11.0403, without exception. If the presbytery grants the permission requested, such permission shall be subject to review and renewal annually.

G-11.0411 In Service Beyond the Jurisdiction of The Church

An active member engaged in a validated ministry in service beyond the jurisdiction of the church may be engaged in a ministerial calling consonant with the mission of presbytery in an organization, agency, or institution in which this church has no official participation or may serve temporarily as pastor or in some other capacity in another denomination, and may, with the approval of presbytery, accept ministerial membership in that church for the period of such service without forfeiting his or her membership in the Presbyterian Church (U.S.A.) presbytery in which he or she holds membership. Before entering upon such service the minister shall request permission of the presbytery of membership. The committee on ministry of the presbytery shall make a thorough review of the proposed ministerial function and report its recommendations to the presbytery. The committee shall determine and report whether the service complies with all of the criteria enumerated in G-11.0403, without exception. If the presbytery grants the permission requested, such permission shall be subject to review and renewal annually.

G-11.0412 Honorably Retired

Designate as Honorably Retired

G-11.0412a. A presbytery may designate an active minister as an honorably retired minister if that minister is in good and regular standing, or is granted the status of being in good and regular standing, at the time the minister is designated as an honorably retired minister. The status of being an honorably retired minister may be granted because of physical or mental disability, or age. The procedure for electing a new pastor is set out in G-14.0502. Presbytery may also grant the status of being an honorably retired minister to a minister member who has been granted retirement by an agency described in G-11.0410 or G-11.0411, or upon the completion of twenty years of cumulative Presbytery Membership of Honorably Retired Ministers

G-11.0412b. Honorably retired ministers are encouraged to transfer their membership to the presbytery in which they live and the presbytery is encouraged to receive them. Presbyteries should encourage honorably retired ministers to use their experience and skills in creative and meaningful ways. Those who are able and willing to reengage in ministry and service to others should relate to a particular church or presbytery. For those who do not or cannot, the presbytery should provide nurture and support.

G-11.0413 Members- at-Large and Inactive Members

Members-at-large and inactive members remain under the care, oversight, and discipline of the presbytery. They may be transferred in their current category of membership to another presbytery with the permission of both presbyteries. All of the minister's records shall be transmitted to the receiving presbytery. The committee on ministry shall confer with each member-at-large and inactive member annually and make a recommendation to the presbytery as to whether the member should continue in the present category, be assigned another category, or be released from the

exercise of ordained office. Such action may be initiated by the presbytery or at the request of the minister.

G-11.0414 Release from the Exercise of Ordained Office

Application for Release

G-11.0414a. If a minister concerning whom no inquiry has been initiated pursuant to D-10.0102 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing, shall make application to be released from the exercise of the ordained ministry, the presbytery shall delete that person's name from the appropriate roll of presbytery and give that person a certificate of membership to a particular church. In addition, when a presbytery releases a minister under G-11.0406c or G-11.0413, the presbytery shall delete that person's name from the appropriate roll of presbytery and may give that person a certificate of membership to a particular church. The presbytery shall retain a roll of persons so deleted with date of deletions, date of ordination, and place of ordination. No judgment of failure on the part of the minister is implied in this action.

Discontinuance of Functions

G-11.0414b. Release from the exercise of the ordained office of a minister of the Word and Sacrament requires a discontinuance of all functions of that office. The designations reverend, minister, pastor, or other similar term shall not be used. The status of a minister who has been so released shall be the same as any church member.

Discontinuance of Functions

G-11.0414b. Release from the exercise of the ordained office of a minister of the Word and Sacrament requires a discontinuance of all functions of that office. The designations reverend, minister, pastor, or other similar term shall not be used. The status of a minister who has been so released shall be the same as any church member.

Desire to Be Restored

G-11.0414c. Should a person released under this section later desire to be restored to continuing membership in presbytery, that person shall make application to the presbytery that granted the release, and upon approval of that presbytery, the reaffirmation of ordination vows, and resumption of a ministry that qualifies that person for continuing membership in presbytery, the person shall be restored to the exercise of the ordained office without reordination.

G-11.0415 Minister to Be Placed on Inactive Roll

Absent from Meetings

G-11.0415a. If a minister shall be absent from the session of the presbytery of membership for a period of one year and shall neglect to report to that presbytery concerning residence and work, the presbytery, after making an effort to locate and counsel with the minister, shall then, without prejudice to the minister, place that minister's name on the inactive roll.

Within Other Bounds

G-11.0415b. A minister of the Word and Sacrament who has received permission to labor outside the bounds of the presbytery of membership but has not received permission to labor within the bounds of the presbytery of labor shall, after a period of two years, be placed on the inactive roll.

G-11.0416 Minister Joining Another Denomination

When a minister of this church continues or accepts membership of any character in another denomination, except as provided in G-11.0411, the presbytery shall record the fact, delete the minister's name from the roll, and take such other action of an administrative character as may be required by the Constitution.

CHAPTER V - PASTORAL RELATIONSHIPS DEFINED

Pastoral Relationships

G-14.0501 Pastors, Co-Pastors, Associate Pastors, and Assistant Pastors

- a. Every church should have the pastoral services of a minister of the Word and Sacrament. The **pastoral relations** which may exist between a particular church and a minister of the Word and Sacrament are permanent, designated, or temporary relations. The permanent pastoral relations are those of pastor, co-pastor, associate pastor, and assistant pastor. The only designated pastoral relationships are pastor and co-pastor. The temporary relations are stated supply, organizing pastor, interim pastor, interim co-pastor, interim associate pastor, and temporary supply. Those persons serving as assistant pastors on December 31, 1985, may continue in that pastoral relation so long as the individual holding such relationship continues that relationship to the same particular church.

Note: See Separate Section on Commissioned Lay Pastors

PERMANENT PASTORAL RELATIONSHIPS

Pastor or Associate Pastor

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

Co-Pastors

- c. Co-pastors are ministers who are called and installed with equal responsibility for pastoral ministry. Each shall be considered a pastor and they may share duties within the congregation as agreed upon by the session and approved by the presbytery. When a particular church has two pastors serving as co-pastors and the relationship of one of them is dissolved, the other remains as pastor of the church.

Cannot Immediately Succeed the Pastor

- f. The official relationship of an associate or assistant pastor to a church is not dependent upon that of a pastor, but an associate or assistant pastor is not eligible to succeed immediately the pastor in a church which they have served together, nor may either be called as pastor to serve as co-pastor of that church, except in churches which currently have a co-pastor model which has been in effect for at least three years and the congregation desires to continue such model. In such churches, an associate or an assistant pastor may be called as pastor to serve as co-pastor of that church with a three-fourths affirmative vote of presbytery. The call to an associate or assistant pastor shall specify the particular functions to be fulfilled. An associate or assistant pastor shall be directed in his or her work by the pastor in consultation with the session.

- GA (1994, 197, 21.085): A "co-pastor model" exists only in a church that has an installed co-pastor. There is no functional equivalent or "something closely resembling" that qualifies.

Designated Pastor

g. A designated pastor or co-pastor(s) is a minister of the Word and Sacrament approved by the COM to be elected for a term of not less than two nor more than four years by the vote of the congregation. The relationship shall be established by the presbytery. The only designated pastoral relationships are pastor and co-pastor. Such a pastor or co-pastor(s) shall be nominated by the congregation's pastor nominating committee only from among those designated by the COM of the presbytery. The congregation and the minister both must volunteer to be considered for a designated term relationship. Such a call may be established only with the prior concurrence of the COM of the presbytery. The terms of the call shall be approved by the presbytery. The minister shall be installed by the presbytery. When the minister is pastor, he or she shall be moderator of the session. The sections on calling and installing a pastor shall apply. (G-14.0502-.0507) (See G-14.0501a.) If there has been an open search process conducted by the COM and after two years of the designated pastor relationship, upon the concurrence of the COM, the designated pastor, and the session, acting in place of the pastor nominating committee for the single purpose of calling the designated pastor as pastor, a congregational meeting may be held to call the designated pastor as pastor. The session, with the concurrence of the COM, may call a congregational meeting to elect a pastor nominating committee to conduct a full pastoral search or to prosecute the call to the designated pastor to become pastor. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.

Note Regarding Organizing Pastors

See Organizing Pastor G-14.0513f under Temporary Pastoral Relationships for the provisions under which it may be possible for an Organizing Pastor to be called as Pastor.

Temporary Pastoral Relationships

G-14.0513 Temporary Pastoral Relations

When a church does not have a pastor, or while the pastor is unable to perform her or his duties, the session should obtain the services of a minister of this denomination in a temporary pastoral relation. When a congregation employs more than one pastor, or a pastor and one or more associate pastors, and there is a vacancy in one of these positions, it may obtain the services of a minister in a temporary pastoral relation. No formal call shall be issued by the congregation and no formal installation shall take place. Temporary pastoral relations are those of stated supply, interim pastor, interim co-pastor, interim associate pastor, temporary supply, or organizing pastor:

Stated Supply

- a. A stated supply is a minister appointed by the presbytery, after consultation with the session, to perform the functions of a pastor in a church which is not seeking an installed pastor. The relation shall be established only by the presbytery and shall extend for a period not to exceed twelve months at a time. A stated supply shall not be reappointed until the presbytery, through its COM, has reviewed her or his effectiveness. A stated supply may, with presbytery's approval, serve as moderator of the session.
- GA (1991, 391, 21.068): A person serving as a stated supply becomes an interim minister when the congregation begins seeking an installed pastor. Does not apply to stated supplies whose continuous service in a particular church began before June 1990, or where before June 1990 the presbytery has made a specific statement on the matter to a session and minister.
 - GA (1988, 136, 12.177): An interim pastor, if shifted to the role of stated supply, does not thereby become eligible to be the next installed pastor or associate pastor.

Interim Pastor

- b. An interim pastor is a minister invited by the session of a church without an installed pastor to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a pastor. An interim co-pastor is a minister invited by the session of a church without an installed co-pastor which had a co-pastor model which was in effect for at least three years and where the congregation desires to continue such model of permanent ministerial relationship, to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a co-pastor. The session may not secure or dissolve a relationship with an interim pastor or interim co-pastor without the concurrence of the presbytery through its COM. A minister may not be called to be the next installed pastor, co-pastor, or associate pastor of a church served as interim pastor or interim co-pastor.
- GA (1990, 245, 21.189): It is not permissible for an interim pastor to become the next installed pastor of a particular church as the designated pastor.

Interim Associate Pastor

- c. An interim associate pastor is a minister invited by the session to serve in this position while the church is seeking a new associate pastor. The session may not secure or dissolve a relationship with an interim associate pastor without the concurrence of the presbytery through its COM. An interim associate pastor shall serve for a period specified not to exceed twelve months at a time and may not be called to be the next installed pastor or associate pastor of a church served as interim associate pastor.

Temporary Supply

- d. A temporary supply may be a minister, a candidate, a commissioned lay pastor, or an elder secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral duties. The session shall seek the counsel of presbytery through its COM before securing a temporary supply. A temporary supply may not be called to be a pastor or associate pastor of a church served as temporary supply, unless six months have elapsed since the end of the temporary supply relationship.

Inquirer or Candidate as Temporary Supply

- e. When a church is without a pastor or when the pastor is unable to perform pastoral duties, the session, after obtaining the approval of the presbytery having jurisdiction over the church through its COM, may secure the services of an inquirer or candidate to serve as temporary supply. Appropriate guidance and supervision for such an inquirer or candidate serving as temporary supply must be assured by the presbytery having jurisdiction over the church and approved by the inquirer's or candidate's committee on the preparation for ministry.

Organizing Pastor

- f. An organizing pastor is a minister or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor may be designated a member of the presbytery administrative staff and is to be hired in accordance with the principles of G-9.0702, G-9.0704, and G-4.0403. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the COM and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.

Ministers of Other Churches

G-14.0514 Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary pastoral relationship, provided that such ministers present to the presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the temporary pastoral relationship.

Parish Associate

G-14.0515 Minister in Validated Ministry Other than the Local Parish

- a. A parish associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor, as head of staff, on an "as needed, as available" basis and with or without remuneration. A parish associate may not be called to be the next installed pastor or associate pastor of a church served as parish associate unless at least six months have elapsed since the end of the parish associate relationship.

Designation Made Under Supervision of COM

- b. The designation of parish associate shall be made under the supervision of the COM at the request of the session of a particular church, the consent of the parish associate, and the approval of the presbytery. No formal call shall be involved. Any change in relationship must be approved by the presbytery. Ordinarily no more than one parish associate will be related to a particular church.

Annual Review

- c. The COM shall review the designation once each year to insure
 - (1) that the time and energy required as a parish associate will not interfere unduly with the work of the person in his or her principal function;
 - (2) that installed leadership of the particular church be protected in its effective functioning;
 - (3) that the parish associate continue to meet the criteria for continuing membership in the presbytery based on other than this relationship to a particular church.

When Pulpit Is Vacant

- d. The agreement between the session and the parish associate shall, whenever a pulpit becomes vacant, be terminated upon due notice by the session or the parish associate with the approval of the presbytery.

Note: See Policy on Parish Associates outlined in the Policies Section

CHAPTER VI – CARE OF THE CONGREGATION DURING A PASTORAL VACANCY

"As Presbyterians we believe that pastors and congregations are brought together through a call from God. This call is confirmed as the pastor, the church, and the presbytery each say "yes" to the relationship. This three-way partnership is acted out throughout the pastoral vacancy period. The COM is an active participant with a congregation as they seek a new pastor." (The GA- COM Handbook 1999)

When a church is without a pastor the COM is intensively involved. This is an opportune time for the session to raise issues related to the congregation's future ministry through the completion of a congregational mission study. Collaboration between the session and COM can be very constructive in the following situations:

- When a small church is stretched to support a full-time pastor
- When a church is considering the addition to staff
- When the community is changing and the church is declining
- When the church seeks to redevelop following a serious conflict
- When it may be appropriate for the church to seek a designated pastor to work with them on development

During the time of a pastoral vacancy the COM

- Appoints one of its members or seeks a co-opted member to work closely with the church through the entire vacancy process
- Appoints a Moderator of the session
- Provides names of potential Interim Pastors or pulpit supplies
- Approves a Church Information Form (CIF) developed by the session or PNC
- Does presbytery to presbytery reference checks on candidates before they visit
- Meets with the "finalist" candidates
- Examines selected candidates for suitability for the church and membership in the presbytery

A chart showing the various stages of the Pastor Search Process is shown on the following pages.

Other Resources to Consult

"On Calling a Pastor - A Manual for Churches Seeking Pastors published by Churchwide Personnel Services

See **Pages 23 - 59** of The GA COM Handbook 1999

See Reference Check Policy in the policy section of this handbook

See Guidelines for electing a PNC following the Pastor Search Process Chart

PASTOR SEARCH PROCESS OUTLINE (Revised to Include Examination for Membership Policy Approved 3/28-29/08)

OCAP*	Local Church Responsibilities	Presbytery / COM Responsibilities
1.	1. Pastor consults COM about dissolution	Exit interview arranged by COM partners. Liaison present, or receives copy
1	2. Pastor meets with session regarding dissolution. a. Session calls Congregational Meeting b. Session makes arrangements for personnel during vacancy. c. Vacancy dues discussed (must continue for 1 year or until new Pastor arrives). d. Session / Pastor certify all financial obligations are met. e. Pastor leaves	COM partner attends. The Pastor presides but may invite another minister to preside. G7.0306 Record according to Book of Order languages Same representative (Liaison) outlines process that lies ahead. Liaison also attends congregational meeting.
2,3 4.	3. a. Session arranges for mission study; provides guidance and funds for Pastor Nominating Committee (PNC) b. On receiving COM approval of the Mission Study, session requests permission to call a congregational meeting to form a PNC	Representatives from Evangelism and Congregational Development of Presbytery assist. COM partners approve mission study within 2 weeks
4.	4. <i>Session calls meeting of Congregation to elect PNC. Election of alternates is not appropriate.</i>	New Moderator moderates. Liaison attends.
4.	5. Congregation elects PNC. Chair, vice-chair, secretary chosen. Date for first meeting set.	
5.	6. First meeting of PNC. Session attends for the first half-hour to clarify roles.	Liaison explains task and presents forms for Church Information Form (CIF), EEO, and PGC's Examination for Membership Policy along with statement to be signed
6.	7. PNC completes CIF in coordination with session	Liaison maintains contact.
6.	8. Session approves CIF	COM Partners approve CIF within 2 weeks after it is submitted. Then files CIF with Presbytery & Louisville.
7.	9. PNC meets with Liaison for training with respect to reading Personal Information Forms (PIF), interviewing, EEO, etc.	Liaison trains PNC

*On Calling A Pastor (PDS# 72214-00-40)

7.	10. PNC receives PIFs, evaluates them and prioritizes names of candidates	Liaison suggests rating system. Meets with PNC frequently.
7.	11. PNC requests preliminary clearance for 3-5 candidates from Presbytery Executive or COM before in-person interview. <i>PNC advises candidates to be interviewed to provide Statement of Faith and Biographical Summary two weeks prior to interview. Provides PIFs and other documents to Liaison in advance.</i>	Presbytery Executive does reference checks, and reports results to Liaison.
8.	12. PNC sets up interview for final clearance with candidate in Arizona, giving COM partners 2 weeks notice <i>and provides COM Liaison with required documents.</i>	COM partners interview <i>in accordance with Interview Guidelines found in Chapter IX,</i> and make recommendation to COM and informs PNC chair of the results of its interview.
9.	13. PNC selects one candidate to present to the Congregation. Arranges for travel, meals, and accommodations. Candidate preaches for Congregation	
10.	14. Session calls a congregational meeting to act upon the nomination and presents the CALL. Moderator presides.	Liaison reviews terms, reports to COM if candidate is accepted by congregation action. COM makes recommendation to the presbytery to act upon the Call.
	15. Pastor-elect, Session, PNC suggest names for Installation Commission.	Liaison brings names and date of Installation to COM for recommendation to the presbytery.
11.	16. Church hosts Installation	Presbytery installs new Minister during Worship.
16. a. PNCs are urged to schedule ordination and/or installation of clergy at such time and in such fashion that allows and attracts the largest attendance of both congregation and presbytery colleagues. COM discourages holding such services concurrent with regular worship hours. We urge PNCs and sessions to go to greater lengths to raise the level of expectation as to the importance of this Service of Worship in terms of the welcoming and bonding which it establishes between pastor, congregation, and presbytery. We suggest linking the service with a complementary gathering activity, such as a potluck supper, etc. COM will not recommend competing Ordination or Installation Services of different Pastors on the same day.		
12.	17. Session encourages freedom of new Pastor to attend retreat.	Presbytery provides orientation for new Pastor in Presbytery Retreat.
12.	18. Session hosts meeting for six-month review	COM, through COM partners provides six-month review of new Pastor and Session

CONTENT OF A CONGREGATIONAL MISSION STUDY

A mission study is the telling of the congregation's story. It takes into account its history, the lives of its members, the community in which it is located, and the hopes for the future. The power of a good study is in narrative. Every study needs to include the following in some manner:

1. **MISSION STATEMENT:** A concise, specific statement generally supported by the whole congregation, which captures a vision of the faithful and calls the congregation to respond to God in the immediate future. A vague paragraph of religious platitudes of the "one size fits all Christian churches" sort is not helpful. This MISSION STATEMENT may be used to introduce the study or as a logical summation at the end.
2. **A word "picture" of the congregation** - an accurate description of the church and should include:
 - a. **Who are we?** A description of who you are as the people of God. What is special about you? What is your history? What walks of life do your people come from? Are there distinctive groups, unusual programs or particular circumstances within your congregation? The "picture" should capture something of the living spirit of the congregation, reflecting its strengths and uniqueness.; This may be in straightforward description or through analogy, image or comparison. Draw information from demographics, but keep the actual data in an appendix.
 - a. **How do we encounter Christ?** Tell what you believe, where and how members experience Christ in their lives. Describe how the church helps people encounter Christ.
 - b. **Who is our community?** God calls us to minister in and to a community. How do you define community? Draw a narrative "picture" of the community in which the church is located. It is important that this "picture" not be drawn exclusively from the congregation's point of view. Do not forget to investigate current trends in the congregation and community which will have an inevitable impact in the near future. Support this picture with information from demographic studies, maps, charts, or other documentation and one-on-one neighborhood contacts and interviews.
 - c. **What are our gifts?** God has given each church a variety of unique, definable gifts. (See I Cor. 12.) Congregational gifts may include financial assets, the physical plant, skills of members, opportunities and/or abundance in areas such as worship, education, or fellowship. Make a list of all of the gifts God has blessed the church with including those discovered in items a, b, and c above.
3. **What is the ministry of the church and what are the expectations for the future?** This may include:
 - a. How Christ calls us to ministry. A mission study must address specific needs of the congregation that are consistent with the mission statement. Give specific examples and programs that show how you minister to your community in the name of Jesus Christ. These may be in the nature of outreach (some form of proclamation), or an "in house" building up of the Body of Christ in some manner (e.g. a deacon's plan to support elderly members through a transportation program).
 - b. How can we use our gifts? God has planted you in a particular context with gifts, people, assets and tools to do a specific work. How will God use the gifts that are already in your h and to do a new and mighty work? Examine your context, gifts, membership and other assets and ask how these gifts can be used for mission. Be creative.
 - c. Expectations for the future - that is, a Vision Statement. What do you want to happen? What are your three to five year goals? How will you make it happen? (strategies)

4. Supporting documentation. Maps, site plans, charts, budgets, lists of community services or attractions or schools, graphs, and statistics may all be used to validate and/or clarify the descriptions of the community and congregation.

Good narrative prose, well edited and supported, is essential. Items of humor and illustrations can enhance the study. Painful honesty, combined with constant prayer and openness to the Holy Spirit by the committee responsible for the study, and continual communication with the congregation and session, will make it a significant contribution to the life of the church. A Mission Study is not a marketing document!

Guidelines For Electing A Pastor Nominating Committee

I. *The Book of Order* Statement (G.14.0502)

When a church is without a pastor, or after the effective date of the dissolution of the pastoral relationship, the congregation shall, with the guidance and permission of the COM, proceed to elect a pastor in the following manner. The session shall call a congregational meeting to elect a nominating committee [PNC], which shall be representative of the congregation. This committee's duty shall be to nominate a minister to the congregation for election as pastor. Public notice of the time, place, and purpose of the meeting shall be given at least ten days in advance, which shall include two successive Sundays. The nominating committee shall confer with COM as provided in G-11.0502d. Care must be taken to consider candidates without regard to race, ethnic origin, sex or marital status.

II. Guidelines (Not directly a part of *The Book of Order*)

1. Session meets to set date and time for congregation to meet and elect pastor nominating committee (PNC).
 - a. Public notice required on two successive Sundays.
 - b. Session could recommend size, though final authority rests with congregation.
2. Nominations for PNC might best be made through church officer nominating committee, for the following reasons:
 - a. Committee is already established and chaired.
 - b. Committee is representative of the congregation.
 - c. Committee is familiar with nominating process.
 - d. Committee likely knows the membership and the groups that need to be represented, as well as their race, ethnic origin, sex, and marital status.
3. Nominations Committee should provide a mechanism for receiving input of names from the congregation. Persons nominated should be contacted to ascertain if they will serve.
4. Nomination Committee's slate should be representative of the whole congregation.
5. Ballots should be prepared in advance, with space for nominations from the floor, as well as names placed by the committee. Care must be taken that persons nominated from the floor are present and agree to serve, or have so consented in advance.
6. PNC meets briefly following meeting to elect its own moderator (or a convenor for first meeting), and set day and time of first meeting. COM liaison should be present to provide guidance.

CHAPTER VII - INTERIM PASTOR

Interim Pastor Covenant Policy

When a pastor or associate pastor relationship is vacated, the COM shall counsel with the session of the church as to the need for ministry until a new pastor is installed. Ordinarily, the interim pastor will be approved by the presbytery (through its COM), in consultation with the session. The interim pastor may be designated Moderator. The interim pastor shall guide the congregation in ministry, enable clarification of directions, and prepare for the coming of the new pastor, conducting the work of a pastor. The interim has no relationship with the PNC on the selection of a pastor. The interim will work closely with the presbytery to address the needs of the congregation. The interim cannot be considered as a candidate for the pastor position.

To implement the presbytery's policy on interim pastorates, the Presbytery of Grand Canyon requires that all interim pastors endorse the "Interim Pastor Agreement" contract, and agree to abide by the policies and guidelines of the Interim Pastor Covenant document. Moreover, Grand Canyon Presbytery shall establish a cadre of pastors called "The Interim Cadre", who wish to serve in interim capacity. The size of the cadre and its constituency will be determined by the presbytery upon the recommendation of the COM, and in accordance with the "Interim Pastor Covenant" and the stated qualifications of membership.

It is the policy of the presbytery to ordinarily require that an interim pastor be a member of the Presbytery of Grand Canyon and those accepting assignment to an interim pastor position are expected to request transfer of membership and be received into the membership of the presbytery.

INTERIM PASTOR SELECTION GUIDELINES

- Visit with session by COM Liaison and/or Executive Presbyter to:
 - Determine appropriateness of having an interim pastor
 - Educate in general terms about the transition time in a congregation
- Session names the group who will search for interim pastor
- Interim pastor search papers are prepared:
 - Description of the congregation
 - Job Description
 - Outline of contract
- Executive Presbyter and COM liaisons identify 2-4 candidates:
 - Review PIF to assure basic training, understanding of ministry, availability
 - Perform governing body reference checks
- Interim Pastor Search Committee receives PIFs from Presbytery

- Process of Selection:
 1. Review PIFs
 2. Telephone Interview by whole committee
 3. Check references on PIF
 4. Listen/watch tapes of sermons
 5. Prioritize
 6. Bring #1 for face-face interview
 7. Notify COM liaisons so that COM interview can be set up while the person is in town
 8. If desired, bring in others – congregation pays for reasonable expenses*
 9. Choose person, negotiate contract. COM liaison may be present if you wish.
 10. Presbytery provides basic contract. You and person may add or specify details.
 11. Present choice to session for approval. Have COM liaison forward all papers to presbytery office
 - (a) The search committee is the decision making body in the selection of a candidate. However, if a church has more than one pastor the search committee may set up a confidential, informational meeting with the pastor(s) to introduce the candidate prior to presentation to the session for approval.
 - (b) To ensure confidentiality, Personal Information Forms for the selected candidate should not be distributed outside the search committee without the permission of the candidate, and should be limited to the pastor(s) and members of the session.
 - (c) Present choice to the session for approval. Have COM liaison forward all papers to the presbytery office.
 12. Set starting date.
 13. Inform other candidates quickly.
 14. Session informs the congregation. Congregation does not vote on candidate. It is a session contract.
 15. Prepare for an exciting time of growth during your interim experience.

*Reasonable Interview Expenses:

Coach airfare for candidate. You choose as to whether to pay for spouse.

Overnights in local motel of your choice – you arrange.

Meals during the trip

Mileage to and from home airport

Rental car if needed – distance from airport to your town – you determine

Make arrangements clear before person comes. Prepaying ticket, motel keeps you in budget.

NOTES FOR AN INTERIM PASTOR SEARCH COMMITTEE

What are you doing?

You are searching for a pastor who will serve your congregation for a specific time to do a specific job.

This is very different from the search for a pastor who will stay a long time and help the congregation grow in many ways.

How does this differ from other pastoral searches?

The pastor you seek should be different than a permanent pastor.

- Should have training and skills to lead you through the transition
- Should work with you to identify your future
- Should cherish the congregation's wishes, not impose the pastor's wishes
- Should be up-front that she/he will be leaving at the end of the transition
- Should be able to get out of the way at the conclusion so the installed pastor can "take the stage"

You are looking at a small field of selected candidates, who have cleared governing body reference checks.

You need to work decisively and quickly – Interim pastors need to move quickly and can't risk "unpaid" time. (Installed pastors are in a position that will pay until they move; interim pastors are at the end of a contract.)

Helpful questions to ask a prospective interim pastor:

- How will you help us grieve the loss of our former pastor?
- What is the most important thing you do as an interim pastor?
- Why do you work as an interim where you move frequently, leaving people who grow to like you?
- How do you sort out what to help a congregation maintain and what to change?
- Can you tell us what will be the emotional journey of the congregation during your pastorate? What talents do you bring for working with those emotions?
- How do you handle staff resignations? Volunteer leader resignations?

A checklist of desirable qualities in an interim pastor

- Is able to work with persons in theological positions that are different from her/his own without pressure on the other to change
- Has commitment to stay with the congregation until the next pastor has been called
- Negotiates with you adequate self-care (vacation, protections at the end of the contract)
- Is comfortable with change, conflict, emotional reactions, and new places
- Is different from the pastor who just left (so that the congregation's ideas of "pastor" are broadened)
- Openly desires to work with the presbytery and participate in its life
- Has enough household goods to feel at home, but not break your bank for the move
- Has had interim training and other training in such areas as conflict management, congregational life, planning processes, visioning
- Is flexible, willing to work in the way of the congregation, but knows where to stand firm
- Can choose appropriately when to use "tough love" and when to give-in

POSITION DESCRIPTION FOR TRANSITIONAL PASTOR RELATIONSHIP

Description Of Congregation

Location, size, membership, programs, highlights of congregational life

Description of the Reason for Transition Time in the Congregation

Why and when the former pastor left
Any unusual circumstances around this

Particular needs of the congregation during this transition time, such as, but not limited to:

Issues to be examined
Particular pastoral duties to be emphasized
Goals of the transition period
Mission to the community issues

Anticipated length of transition time

Goals of transition time, such as, but not limited to:

Defining the congregation as it sees itself today and tomorrow
Defining, redefining the congregation's mission to the community around it
Celebrating, healing, and putting into perspective past issues, events
Relationship with Presbytery, Synod, General Assembly
Defining next pastoral relationship

Job Description for the transition pastor

Proposed salary package for transition pastor

Attachments

Current annual budget, with comments as appropriate
Mission map of the Presbytery of Grand Canyon

PRESBYTERY OF GRAND CANYON

Interim Pastor Agreement

At the request of the _____ Church, the Presbytery hereby appoints _____ to be Interim Pastor for a period of _____, beginning _____, 20_____, subject to 30 days notice for termination. A description of duties and services expected is attached. It is clearly understood by all parties that the interim pastor and the church subscribe to the policies of the presbytery regarding an interim pastor relationship. Further, it is understood that the interim pastor shall not be a candidate for the position of pastor, associate pastor, or designated pastor and is not eligible to be the next installed pastor or associate pastor.

The _____ Church will provide the following support for the ministry:

Salary _____	Study Leave _____
Housing _____	Moving _____
Travel _____	Vacation _____
Medical/	Other _____
Pension _____	

ENDORSEMENT TO THIS AGREEMENT

1. By the session, on _____, 20_____
_____, Clerk
2. By the COM, on _____, 20_____
_____, Chair
3. By the Presbytery, on _____, 20_____
_____, Stated Clerk
4. By the interim pastor, on _____, 20_____

EVALUATION OF THE WORK OF AN INTERIM PASTOR GUIDELINES

- Purpose: -To examine the work of an interim pastor
 -To assist the employing body in the congregation in determining the appropriateness of extending a contract
 -To provide information for the governing body about the congregation and the pastor
- Timing: This evaluation process is helpful at the time the session needs to determine whether to extend a contract with an interim pastor. It should be used one month before the beginning of a notification specification in the interim pastor's contract.
- Methods: Questionnaires to be completed by the interim pastor, working associates, including one from the group that searched for the interim pastor.

After the completion of the questionnaires a task force of the governing body of the congregation summarizes the material. The summation should be compared with the goals agreed upon with the interim pastor in the initial contract, as well as with any modifications of those goals. The results are shared with the interim pastor during an evaluation interview.

The task force then makes recommendation to the appropriate committee of the judicatory and to the congregation's governing body:

The contract is

- a. extended
- b. extended with modifications
- c. concluded with proper notice

Any extension of the contract should include working goals and objectives for the remaining time.

EVALUATION OF INTERIM MINISTRY SERVICE BY THE INTERIM MINISTER

Name: _____
Print Name

Dates for period of service being evaluated: _____

Congregation: _____

What have been your significant accomplishments serving as interim pastor for this congregation?

Please comment on your efforts in helping this congregation work on its developmental tasks. What has gone well? What has been less successful?

Understanding the history of the congregation

Seeking a new expression of their identity

Working with leadership changes

Building positive relationships with the next higher governing body

Preparing to welcome the new installed pastor

Please comment on your work in the following areas with the congregation.

Preparation for your leaving

Accessibility of the interim pastor

Worship leadership

Preaching

Pastoral Care

Administration of the congregation's organizational life

Management of disagreements or conflict

Ability to understand the culture of the congregation, relate and encourage expression

Communication skills: newsletters, web page, announcements, etc.

Working with committees and groups

Support of congregational mission and ministry work

How would you describe your growing edges at this time?

Have you any other comments about service with this congregation?

Please sign this document:

Signature

Date

How has the interim made it clear that he/she leaves at the end of the transition time?

Please make any comments you may wish to about the following categories:

Accessibility of the interim pastor

Worship leadership

Preaching

Pastoral Care

Administration of the congregation's organizational life

Management of disagreements or conflict

Ability to understand the culture of the congregation, relate, and encourage expression

Communication skills: newsletters, web page, announcements, etc.

Working with committees and groups

Support of congregational mission and ministry work

Where are the growing edges of this interim pastor?

Thank-you for your help in this process. Your answers will be held in strictest confidence in the evaluation task force.

Your name: _____ Date: _____
Signature

CHAPTER VIII - COMMISSIONED LAY PASTOR

(See Commissioned Lay Pastor Policy Statement)

DEFINED IN BOOK OF ORDER

G-14.0801 Commissioned Lay Pastor

Local Commission to Provide Pastoral Services

- a. The commissioned lay pastor is an elder of the Presbyterian Church (U.S.A.), who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service. This commission is valid only in one or more congregations, new church development, or other validated ministries of the presbytery designated by the presbytery. Such an elder is selected by and receives training approved by the presbytery. The elder shall be instructed in Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching. The elder shall be examined by the appropriate committee of presbytery as to personal faith, motives for seeking the commission, and the areas of instruction mentioned previously. An elder who has been commissioned and later ceases to serve in a particular congregation may continue to be listed as available to serve, but is not authorized to perform the functions of a commissioned lay pastor again until appointed to a particular congregation by the presbytery.

Period Valid

- b. The commission shall be valid for a period up to three years as determined by the presbytery. It may be renewed at expiration or terminated at any time at the discretion of the presbytery. Presbytery shall regularly provide resources for the person's spiritual and intellectual development. A review of the work of the commissioned lay pastor shall be conducted annually. Presbytery shall revoke the commission of any lay pastor who does not abide by these provisions or whose work is evaluated as not adequate to meet the needs of the particular congregation or the presbytery.

Authorization to Perform Functions

- c. When a presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission in a local church requires it, and after additional instruction deemed necessary by the presbytery has been provided, a presbytery may authorize a commissioned lay pastor to perform any or all of the following functions described in (1)--(6) below.
 - (1) Administer the Lord's Supper.
 - (2) Administer the Sacrament of Baptism.
 - (3) Moderate the session of the congregation under the supervision of and when invited by the moderator of the session appointed by the presbytery.
 - (4) Have a voice in meetings of presbytery.
 - (5) Have a vote in meetings of the presbytery (such vote to be counted as an elder commissioner for purposes of parity).
 - (6) Perform a service of Christian marriage when invited by the session or other responsible committee, and when allowed by the state.

Supervision

- d. The commissioned lay pastor shall work under the supervision of the presbytery through the moderator of the session of the church being served or through the COM. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor.

COMMITTEE ON MINISTRY RESPONSIBILITIES

1. COM works with a church session seeking the services of a Commissioned Lay Pastor and with the Preparation for Ministry Committee in determining whether there are CLP applicants who have completed the required training and are ready for commissioning.
2. COM works with the session in the development of a job description for the CLP
3. COM works with the session in determining the amount of compensation to be provided a CLP
4. COM interviews the applicant, after the Preparation for Ministry Committee has certified that a Commissioned Lay Pastor applicant has completed the necessary training and is ready to be commissioned, to determine the fit for the position and which if any of the additional responsibilities outlined in G-14.0801c. granted be given to the Commissioned Lay Pastor once commissioned.
5. COM determines and assigns the appropriate minister to be the “mentor and supervisor”.
6. COM approves the CLP applicant for commissioning and approves the additional responsibilities to be granted once all of the above steps have been completed.
7. COM completes the appropriate approval forms including a copy of the complete job description and terms of the contract.
8. COM evaluates the work of each commissioned lay pastor annually.

be the moderator.

- _____d. Have a voice in stated meetings of the Presbytery.
- _____e. Have a vote in stated meetings of the Presbytery.
- _____f. Officiate a Christian Service of Marriage when invited by the Session.

4. The commissioning will be valid in the following church(es)._____

5. _____ had been appointed mentor and supervisor.

6. This commission is valid for_____year(s) and is to be reviewed by COM annually.

Signed_____ for the Partnership Team. _____

date

Signed_____, COM Chair_____

date

Signed_____, CLP Chair_____

date

Signed_____, Presbytery Stated Clerk_____

date

The Stated Clerk should send a copy of the completed form to the CLP committee

EVALUATION OF COMMISSIONED LAY PASTOR

It is proposed that the annual evaluation of Commissioned Lay Pastors be conducted in three parts:

- I. A series of questions to be answered by the CLP in conference with one of more of the COM partners. (The questions would be provided to the CLP in writing in advance.)
- II. A series of questions to be answered by the Session of the church, said questions to be provided in writing to each Session member to be answered individually by them and returned to the COM partners. This would be followed up by a face-to-face meeting with the Session (absent the CLP) to review the composite responses from the session members.
- III. A consultation with the ordained pastor who has been assigned as mentor to the CLP (as per Book of Order G14.0801,d)

The combined results of this three-part evaluation shall be developed by the COM partners and reported to the CLP, to the Session, as well as to the Committee on Ministry. This evaluation shall be completed before a new contract can be issued by the Session for an ensuing year of service by the CLP.

I. Questions for the Commissioned Lay Pastor.

1. What increase/decrease in membership has occurred in the past year? How many new members have been added to the rolls? ____
Has there been a decrease in membership?
How many members have been deleted from the rolls?
2. What has been the average attendance at Sunday worship over the past year?

At the beginning of the year?
At the end of the year?
For the year as a whole?
3. For what ages do you hold regular Sunday School classes? (check those that apply and give attendance numbers)

Average Attendance

 Pre-school _____
 Ages 5-8 _____
 Ages 9-12 _____
 Ages 13 - 18 Adult _____
4. Does your church have a regularly scheduled activity for youth apart from Sunday School classes? _____

How often do they meet and what is the average attendance?

Scheduled _____ Attendance _____

5. What other activities do you regularly conduct, or assure that they are conducted, that provide spiritual growth and development for your members? Identify those that apply and comment briefly on each - schedule, numbers participating, nature of activity, etc.
 - a. Bible study apart from Adult Sunday School
 - b. New member classes
 - c. Women's groups
 - d. Camp meetings/ sings
 - e. Other
6. What activities do you promote that encourage fellowship among your members apart from the activities identified above?
7. Do you utilize work parties from outside churches for work projects and/or Daily Vacation Bible School during the spring and summer months? Please list the ones that have served your church this past year, giving the nature of the projects they carried out and the number of visiting persons involved for each. In connection with this question please indicate the ways in which the local church partnered with these groups in their activities - as co-workers, cooking meals, fellowship activities during the week they were there, etc.
8. What outreach activities have you carried out this past year to extend your ministry into the community? This might include radio ads, printed flyers, clothing rooms that are open to the community, etc.
9. Approximately how many hospital and home visitations have you made this past year to members of the congregation?
Hospital visitations _____ Home visitations _____
10. Have you conducted baptisms, marriages, funerals this past year?
How many Baptisms _____ Marriages _____ Funerals _____
11. In what continuing education for Commissioned Lay Pastors have you participated this past year? Please identify each activity, its date, and the content of the activity.
12. How many times have you met this year with the minister of Word and Sacrament assigned as your mentor?

13. How did you use your study leave this past year?
14. Please provide a financial report for the year showing sources of income and amounts and categories of expenditures and amounts. If you had work parties that carried out particular capital improvement projects - paving, painting, major repairs, additional furniture and equipment, etc., you might list those separately and indicate the approximate value of each project.
15. Apart from your study leave and contractual vacation weeks, how many Sundays were you in the pulpit this past year?

II. Questions for Session members

1. Has the membership of the church increased or decreased this past year? How many new members has the Session received? _____
How many members has the Session dropped from the rolls? _____
2. What has been the average attendance at Sunday worship over this past year, excluding Christmas and Easter? Has that increased or decreased during the Year?
3. How often has the Session met this past year? Do you meet on a regular scheduled basis, or do you meet on the call of the pastor when there is business to be conducted? Are financial reports provided to the Session at each session meeting? Are minutes of each meeting kept and published?
4. Does the pastor conduct training segments for the Session focusing on your duties/responsibilities as session members, on procedures from the Book of Order, or other items intended as education for session members? If these are done, are they as part of regular session meetings or are there special meetings just for that purpose?
5. What is the status of your Sunday School this past year?
How many children are involved each Sunday on average? _____
How many adults are involved in teaching Sunday School? _____
Are these the same people all the time? Has the pastor made efforts to recruit and train other adults to assist with teaching in the Sunday School?
6. Are there activities other than Sunday worship carried on to bring about spiritual growth and development of the congregation? What are they and who conducts

these activities?

7. What do you consider to be the greatest strengths or skills that your pastor brings to your church and congregation?
8. What do you think are areas in which your pastor could develop greater strength and new skills that would improve the growth and mission of your church?
9. In what ways does your church, under the leadership of the pastor, reach out into the community to encourage new attendance, to show support for un-churched folks in your community, to provide service to people in your community'?
10. On a scale of 1 to 5 (5 being greatest) how would you rate your overall satisfaction with the performance of your pastor?

p

III. Questions for minister/mentor

1. How often have you met with the pastor this past year to mentor him/her in duties and responsibilities of a Commissioned lay Pastor?
2. In what particular areas of performance have you instructed and mentored the pastor? Is the pastor taking advantage of continuing education opportunities offered for CLPs?
3. What is your perception of how well the pastor has responded to your guidance and suggestions? Have you seen growth and development in these areas in which you have offered guidance?
4. In what areas of performance do you see the pastor exhibiting greatest strength? Areas needing improvement?
5. What is your perception of how well the congregation is responding to the leadership of the pastor?
6. Overall do you see the pastor exhibiting the kind of growth and development in his/her performance as a CLP that would warrant continued service in this role?

CHAPTER IX – INTERVIEW AND EXAMINATION FOR MEMBERSHIP PROCEDURES

(Revised to Include the Examination for Membership Policy approved 3/28-29/08)

1. Interview committees are to be guided by the instructions in the *Book of Order* G-11.0402 - 11.0403, the Presbytery of Grand Canyon's "*Continuing Membership and Validation of Ministry Policy*" and the "*Examination for Membership Policy*" and this section in the Handbook for COM.
2. The purpose of interviews is to examine each minister or candidate who seeks membership in the presbytery in his or her Christian faith and views in theology, the Sacraments and the government of this church. Interviews with applicants for pastoral positions, permanent or temporary, are to determine whether or not the person meets the requirements for the position, is a suitable candidate for further consideration by either the PNC/APNC or the session and should be granted membership in the presbytery. Interviews with those seeking to have a particular ministry validated, those seeking membership as a member-at-large, and those who are honorably retired is to determine whether the proposed ministry meets the criteria for validation and/or whether the person qualifies under the presbytery's policies for membership and should be granted membership in the presbytery.
3. Interviews are to be conducted by a full committee of 3 members. Substitutes when needed will be selected from the membership of COM - not from other members of Presbytery.
4. The length of the interview will normally be 1 ½ to 2 hours. This information will be conveyed to the candidate and the PNC representative prior to the interview.
5. *All interviews are to be documented by completion of the Summary of Interview Form found in the **Forms Section** of this handbook with copies distributed in accordance with the instructions on the form.*

COM Interview Committees For Pastoral Positions in a Church

When meeting with an applicant for a pastoral position in a church, either installed or temporary, the Interview Committee shall follow Chapter IX – Interview Procedures Guidelines outlined in the Committee on Ministry Handbook (2007)

- Prior to the interview the committee must have received from the PNC or Session representative a copy of the applicant's required Statement of Faith and brief biographical history to be used as an integral part of the interview process.
- Under the "Government" section found on Page 60 the following question has been added as #6: "Are you able to answer all the ordination questions in the affirmative without exception: And if not which ones and why not?"
- Prior to completion of the interview with each applicant the Interview Committee shall ask the applicant the above question.
- If the answer is "yes" at the appropriate time the interview is arrested and the Interview Committee continues on with its work, discussion and decision.
- If the applicant expresses they are unwilling or unable to comply the committee shall diligently inquire further into the reasons and prayerfully seek to discern its recommendation to the PNC and full Committee on Ministry.
- Should the Interview Committee determine to continue on with further consideration the applicant shall be reminded and advised of the policy provisions numbered six (6), seven (7) and eight (8) which shall become operative in order to continue further in the process.
- As COM has been delegated authority to receive members into membership of the Presbytery of Grand Canyon on behalf of the presbytery all interviews are to be documented by completion of the Interview Summary Report Form which has been added to the **FORMS SECTION** of the *Committee on Ministry Handbook* (2010).

COM Membership Sub-committee Interviews:

When a Minister of Word and Sacrament is seeking to transfer their membership from another presbytery to the Presbytery of Grand Canyon the following procedure will be followed:

- The Office of Stated Clerk will provide in writing to the prospective member copies of Grand Canyon's "Continuing Membership and Validation of Ministry Policy", "Examination for Membership Policy" and "Request to Transfer Membership Form".
- If the minister/candidate is seeking to have a ministry validated as a Ministry Beyond the Jurisdiction prior to being scheduled for an Interview the minister shall be asked and required to submit the following:
 - Completed Request to Transfer Membership Form
 - Statement of Faith and brief biographical history
 - Job Description of the ministry position to be validated which has been approved by the ministry Board of Directors along with a listing of the names of the members of the Board of Directors and the terms of remuneration
 - Provide a detailed description of how the proposed ministry meets or complies with all of the of the criteria for the determination of a validated ministry in Service Beyond the Jurisdiction (G-11.0401) as outlined in the Presbytery of Grand Canyon's "Continuing Membership and Validation of Ministry Policy".
- If the minister is Honorably Retired or a Member-at-large of another presbytery who qualifies for membership under Grand Canyon's Continuing Membership and Validation of Ministry Policy they shall provide prior to an interview the following:
 - Completed Request to Transfer Membership Form
 - Statement of Faith and brief biographical history
- Under the "Government" section found on Page 60 the following question has been added as #6: "Are you able to answer all the ordination questions in the affirmative without exception: And if not which ones and why not?"
- Prior to completion of the interview with each minister the COM Membership Sub-committee shall ask the applicant the above Question.
- If the answer is "yes" at the appropriate time the interview is arrested and the COM Membership Sub-committee continues on with its work, discussion and decision.
- If the applicant expresses they are unwilling or unable to comply the committee shall diligently inquire further into the reasons and prayerfully seek to discern its recommendation to the full Committee on Ministry.
- Should the COM Membership Sub-committee determine to continue on with further consideration the minister shall be reminded and advised of the policy provisions numbered six (6), seven (7) and eight (8) which shall become operative in order to continue further in the process.
- As COM has been delegated authority to receive members into membership of the Presbytery of Grand Canyon on behalf of the presbytery all interviews are to be documented by completion of the Interview Summary Report Form which has been added to the **FORMS SECTION** of the *Committee on Ministry Handbook (2007)*.

Preparation:

1. The interview is to take place prior to the candidate meeting with the local church PNC (APNC) or prior to a recommendation by a session search committee to a session that an applicant fill a temporary pastoral position. The COM Membership sub-committee interviews all those seeking to have a ministry validated or a person from another presbytery seeking presbytery membership as Honorably Retired or Member-at-large. Members of interview committee should receive from the PNC, COM liaison the candidate's PIF, their Statement of Faith and Biographical Summary, and the church's CIF one or two weeks prior to the interview for study

and comparison, and formulation of questions to be asked.

2. In addition to the standard questions, the committee members should formulate additional questions to uncover the individuality of each candidate. The purpose of all questions is to test the accuracy of the committee's evaluation of the candidate.
3. Committee members should be prepared to take notes to base additional questions on, or for the final evaluation.

Procedure:

1. Introduction of the candidate to the committee by the chairperson. Explain that we are fulfilling the requirements of the *Book of Order* G-11.0402, and that a block of time will be set aside at the end of the interview for his or her questions of us.
2. The first question should probably be to ask for a short biographical sketch from the candidate, followed by an easy question to help the candidate to relax, ie .: "What do you see in the CIF that causes you to be interested in it?" (asked by chairperson).
3. The committee's examination of the candidate on the *Book of Order* basic questions should follow the list as prepared by the committee. Prior to the meeting, the chairperson will assign to each of the committee one of the 4 areas to cover with the candidate. Questions need not be asked verbatim. The wording may vary. But the subjects outlined need to be covered.
4. Additional questioning by the committee in the four basic areas, or on other areas arising from studying the PIF and CIF forms. During the time, the committee would want to cover the areas of family health, charismatic movement, and willingness to accept the position if offered, etc.

Questions asked by candidate:

The committee should encourage the candidate to ask questions. concerns about the calling church, presbytery, salary, or even the housing and the weather. The committee members should come prepared to adequately answer all the questions raised.

Candidate Excused

Follow-up:

1. Committee evaluations should follow with a vote on his/her acceptance.
2. PNC representative is called and informed of our decision.
3. Chairperson reports the result of the interview to the liaison and the chairperson of COM.

Pastor Interview Questions

1. "The presbytery, through its appropriate committee, shall examine each minister. . . who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this Church . G-11.0402.
2. The Interview Sub-committee shall "conduct an interview with a candidate before the PNC is authorized to communicate to the Session, or make nomination to the congregation; and to report to the COM the results of the interview, and through the liaison to the PNC." (*Handbook - COM - Presbytery of Grand Canyon, 1994*)

Icebreaker:

1. Describe your journey of faith. How were you called to the ministry?
2. What have been some of your greatest joys in your present ministry?
3. What is there about this church/position that appeals to you

Theology:

1. Who is Jesus Christ to you?
2. Please relate your understanding of the Trinity.
3. How do you interpret the Bible and use it in your ministry?
4. What contemporary theologian has most influenced your theology and practice of ministry?
5. What is an appropriate balance between the prophetic and pastoral functions of ministry?
6. What are one or two major issues facing the Presbyterian Church at this time in its history?

The sacraments:

1. What is your understanding of baptism? Of the Lord's Supper?
2. Would you admit children to the Lord's Table? If so, on what basis?
3. A grandparent in your congregation indicates that a grandchild is coming for a visit, and the family would like to arrange for the child's baptism while the family is in the area. What is your response to this request?

Government:

1. What has been your involvement in presbytery mission? How would you like to serve in our presbytery?
2. How have you instructed your elder and deacon candidates before taking office?
3. What, in your opinion, are the major strengths in the Presbyterian system of government?
4. How have you dealt with interpersonal conflict in your former ministry?
5. How have you dealt with institutional conflict in your former ministry?
6. Are you able to answer all ordination questions in the affirmative without exception and if not why not and why?

Optional questions:

1. What is the mission of the church?
2. How do you relate to the session, and how does the session fit into your administration of the church?
3. How would you relate to the staff of the church?
4. What compensation do you require?

Exit Interview Questions

The Cluster Partners (with additional members of the cluster) shall "conduct exit interviews with members leaving a pastoral relationship, including Interims and Stated Supplies, to provide information and guidance to the Presbytery committees through COM.

1. What things in your ministry is God pleased with?
2. What do you wish you had known about this church before coming?
3. What was the most meaningful or satisfying part(s) of your ministry here?
4. If you could have re-written some part of your job description, what would you have changed?
5. How would you compare your expectations when you accepted the call with your actual experience? Were there any surprises or disappointments?
6. What appeals to you about where you are going?
7. What continuing concerns/problems should be called to the attention of the session?
8. If you were following yourself, what would you hope someone would tell you prior to accepting the call?

9. What qualities/characteristics do you feel will be important to the next pastor?
10. Are there any comments you would like to make to the session that we have not covered so far?
11. Are there any comments you would like to make to the COM?
12. Do you wish to say anything about your relationship with Presbytery, or with any of its committees?
13. How has Presbytery been of assistance in helping this church achieve its mission in this locale?

CHAPTER X - TRIENNIAL VISITS

Our Form of Government provides that the Committee on Ministry shall visit with each session at least once every three years as follows:

G-11.0502c. It shall visit with each session of the presbytery at least once every three years, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of presbytery and of the larger church. (W-1.4002)

One of the reasons that COM is organized along the “partner-cluster” concept is the hope that closer relationships may be established between the COM (and through COM the Presbytery) and the Sessions in each of our churches. COM, in establishing its Vision Statement, envisioned that closer working relationships would be encouraged and ways would be found to build trust throughout the year and not leave to chance that such trust can be built by visiting a session only once every three years. There are many times and many ways in which members of COM interact with the pastors, churches and sessions under their care throughout the year. Generally these contacts tend to be event or circumstance driven so it is important that there be a specific time set aside to “discuss the mission and ministry of the particular church”. That time is the Triennial Visit. There are different forms and formats that presbyteries throughout the denomination have used to facilitate and record these visits with the session. The process and format contained in this section have been used in the conducting Triennial Visits for a number of years. Partners are encouraged to seek improvements to this format and to share any new ways that have been successful with other COM members.

TRIENNIAL VISIT MODELS

Six different models for a Triennial Visit are described in the following pages. The first four models describe in a broad way the approach to be used but do not set forth specific forms for use by the various parties involved in the Triennial Visit. Model #5, titled “*Agenda – Triennial Visit with Sessions of the Presbytery of Grand Canyon*”, is the model that has been in use for many years by COM. Model #6 is a modified version of Model #5 and has been used successfully by COM members who have conducted these visits. The Partners are encouraged to review the various models, talk with other members of COM who have done Triennial Visits before to see what has worked well, and then determine the best Triennial Visit Model approach that seems to visit the specific visit to be conducted.

Model #1

- Meet with pastor and spouse; go over direction of visit.
- With session – timeline with rainbows and clouds (indicating joyful or difficult periods in church’s history)
- Draw picture of church – each one fill in what church would look like in 3 years (can be done together)
- Ask about community; share “Percept” reports (Expense shared between church and Presbytery).
- Pastor leaves; we ask how pastor fits into your vision.
- How does session fit into the plan?
- Wrap-up: what have we learned?

Model #2

- Before visit, review annual report, session minutes, mission statement, newsletter and bulletin.
- Sharing time:
 - Each elder tells some story – Who am I?
 - Thumbnail history of church, community – What’s going on here?
 - Session’s vision and what they’re doing.
- Ministry of church – vision, program
- Management – session and staff (Pastor remains throughout)
- End positively
- Follow-up – attend worship and share a meal with pastor and spouse.

Model #3

- Prior to visit, get to know pastor and session.
- Come as friends, listen to their story.
- Ask what is working well.
- Ask questions re: previous pastorates, present pastorate, outreach, nurture of each other (avoid questions that appear to have a right answer).
- What does it mean to you to be Presbyterian in your community?
- With pastor out of the room, ask what they’re doing to nurture pastor and staff.
- Pastor and session:
 - Challenges, frustrations, disappointments?
 - What special challenges do you face?
 - Wrap-up – positive feedback – what we’ve heard.

Model #4

- Before visit, review annual report, session minutes, mission statement, newsletter and bulletin.
- Communication as “Jumping off point”
- Encourage storytelling – someone on team takes notes maybe on newsprint.
- Ask person with longest corporate memory to begin telling the story of the church.
- What’s been most helpful to you in life of your church?
- How do pastor/session nurture each other?
- After visit: written response from COM partners.

Model #5

In advance

1. Contact the moderator of the session and set a date and time for the meeting. A special meeting with about 1 and 3/4 hours of time is needed.
2. If at all possible invite the pastor and spouse to have dinner with you before the meeting. COM budget has funds for this and for your travel.
3. If using model five or six described below in this section, send to the clerk of session a copy of the SESSION RESPONSE FORM and ask the clerk to send two copies to each elder, one on blue paper and one on white, at least ten days ahead of the meeting. Ask the clerk to note instructions at the top of the form.

At the meeting

1. Keep to the time schedule extending the meeting only at the request of the session.
2. Have a member of the team prepared to use the REPORT FORM

After the meeting

1. Spend time with the pastor to relay to him or her items of concern the elders have brought to your attention.
2. Complete the "team impressions" section of the report form or a cover letter and send with the whole form to:
 - Executive Presbyter (2 copies – one to be filed in the Church File maintained by the Stated Clerk's Office)
 - Chair of the COM
 - Church Pastor (optional)
3. At the next COM meeting share with the rest of the committee the highlights of the visit.

AGENDA - TRIENNIAL VISIT WITH SESSIONS OF THE PRESBYTERY OF GRAND CANYON

- (5 min.) 1. Prayer and introduction of session members and presbytery team by moderator
- (5 min.) 2. Statement of purpose of visit:
According to *The Book of Order*, G-11.0502c, the COM "shall visit with each session of the presbytery at least once every three years, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of presbytery and of the larger church."
- (14 min.) 3. How are we caring for our members and friends:
This discussion will examine session members' responses to items 1-9 on the response form completed before the meeting by each session member and tabulated by the clerk of session prior to the visit.
- (12 min.) 4. How are we caring for our community:
This discussion will examine session members' responses to items 10-14 on the response form.
- (12 min.) 5. How are we caring for the world:
This discussion will examine session members' responses to items 15-20 on the response form.

At this point the pastor(s) may be excused.

- (12 min.) 6. How are we caring for our pastors and staff:
This discussion will examine session members' responses to 21-25 on the response form.
- (5 min.) 7. Concerning the functioning of the pastor and elders as a leadership team:
This discussion will examine session perceptions of its leadership role in the light of responses to items 9, 14, and 20 on the response form and the summary in #25.

Pastor returns

- (15 min.) 8. Identification by the session of:

- (a) issues needing attention
- (b) messages to presbytery or ways presbytery can be helpful.

(5 min.) 9. Wrap-up and session evaluation of usefulness of the visit for the session and congregation.

Triennial Visit Team Observations

As either an attachment to the following form or as a separate cover letter the Visitation Team should record its observations and any recommendations. If other committees of the presbytery should be advised of help the session needs or has requested i.e. Education Committee, Evangelism Committee, or other committee, be sure that those committee chairs are notified accordingly. If there are specific things that the team believes others (Executive Presbyter, Chair of COM, Stated Clerk or members of the presbytery staff) in the presbytery need to do make sure they are aware of your observations and recommendations.

Both the Executive Presbyter and Chair of COM receive copies of the report and it may not be appropriate to share the entire report with committee chairs or others. However it is important that others be made aware of observations/recommendations relating to their areas of presbytery responsibility.

**SESSION RESPONSE FORM -- TRIENNIAL VISITS WITH SESSIONS
OF THE PRESBYTERY OF GRAND CANYON**

Note to Moderator and Elders:

Every member of the session has received two copies of this form. The blue copy is to be filled in and retained by the session member. The white copy is to be filled in and given to the Clerk of Session prior to the Triennial Visit so that 'the clerk can tabulate the responses to items 1-24, prior to the meeting. Responses to items 25-26 will not be tabulated prior to the meeting. (see the attached agenda for the meeting.)

In order to make the Triennial Visit most productive and useful for the session, the moderator and elders are requested to reflect upon the 28 items on this response form and make responses to all items before the meeting. As the agenda indicates, your responses are the content for the discussion during the Triennial visit.

NOTE: #1 is Low; #5 is High

	1	2	3	4	5
HOW WE ARE CARING FOR OUR MEMBERS AND FRIENDS					
1. Worship					
2. Christian Education					
3. Visitation of Members					
4. Fellowship					
5. Stewardship of Money					
6. Property Maintenance					
7. Spiritual Growth					
8. Reconciliation in Conflict Situations					
9. Pastor and Elders Functioning as a Team in Caring for Members and Friends					
HOW WE ARE CARING FOR OUR COMMUNITY					
10. Reaching the Unchurched					
11. Visitation of Newcomers					
12. Numerical Growth					
13. Programs/Work to Meet Community Needs					
14. Pastor/Elders/Members Active in Community Service Issues					
HOW WE ARE CARING FOR THE WORLD					
15. Pastor/Session Commissioner Attendance at Presbytery Meetings					
16. General Mission Support (Presbytery/ Synod/GA)					
17. Special Offerings/Other Giving (One Great Hour of Sharing, Christmas Offering, Peacemaking, Women's Giving)					
18. Report of Session Commissioner on Presbytery Meetings					
19. Use of <u>Presbyterian Survey/Mission Yearbook</u>					

	1	2	3	4	5
20. Pastor/Elder/Member Participation in Presbytery/Synod/GA Task Groups and Events					
HOW WE ARE CARING FOR OUR PASTORS & STAFF					
21. Continuing Education, Time & Money					
22. Compensation/Pension Payments					
23. Personnel Committee					
24. Scheduled Time Off Per Week					

25. In light of your responses, particularly to items 9, 14, 20, how would you describe the functioning of the moderator and the leaders as a leadership team for your congregation?

26. In light of your responses above, what specific joys and frustrations, celebrations and concerns, strengths and weaknesses do you feel regarding the life and work of your congregation?

Model #6

TRIENNIAL VISIT PREPARATORY TASKS/MATERIALS

1. Determine dates and times for:
 - a. Triennial visit
 - (1) Session/COM meeting (90 minutes)
 - (2) Pre-Triennial Pastor/spouse/COM get acquainted meeting (lunch, dinner)
 - (3) Post-Triennial Pastor/COM debriefing
 - b. Distribution of agenda to session
 - c. COM Follow-up written report to session
2. Provide background materials to COM (3 sets wherever possible), including:
 - a. Mission Statement
 - b. Annual Report
 - c. Minutes (for one year)
 - d. Newsletters (2 to 3)
 - e. Order of Worship (2 to 3)
 - f. CIF & PIF
 - g. Other appropriate current documents (e.g., every member survey results, new member handouts, etc.)

AGENDA - TRIENNIAL VISIT WITH SESSIONS OF THE PRESBYTERY OF THE GRAND CANYON

- A. Prayer and introduction of session members and Presbytery team by moderator.
- B. Statement of purpose of visit:
 1. According to the Book of Order, G-11.0502c, the Committee on Ministry shall visit with each session of the presbytery at least once every three years, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of presbytery and of the larger church.
 2. Scriptural foundation for Session/COM visits may be found in Romans 1:7-12: To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit without ceasing. I mention you always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine.
- C. Discussion topics: (for #'s 1-4 see attached)
 1. How we are caring for our members and friends.
 2. How we are caring for our community.
 3. How we are caring for the world.
 4. How we are caring for our pastors and staff.
 5. How we elders and moderator function as a leadership team.
 6. What specific joys, celebrations and strengths we feel regarding our church.
 7. What specific frustrations, concerns and weaknesses we feel regarding our church.
 8. Issues needing attention.
 9. Messages to presbytery or ways presbytery can be helpful.
- D. Session evaluation of usefulness of the Triennial Visit for the session and congregation.
- E. Closing prayer - Pastor or designee

SESSION'S PREPARATION FOR TRIENNIAL VISIT

In order to make the Triennial Visit most productive and useful, the moderator and elders are requested to be prepared to discuss its church community within the following frame of reference. From this discussion, COM will prepare a final written report to be submitted to the session and to presbytery. It will contain both a summation of the discussion, and recommendations for further action if/as appropriate.

HOW WE ARE CARING FOR OUR MEMBERS AND FRIENDS

1. Worship
2. Christian Education
3. Visitation of Members
4. Fellowship
5. Stewardship of Money
6. Property Maintenance
7. Spiritual Growth
8. Reconciliation in Conflict Situations
9. Pastor and Elders Functioning as a Team in Caring for Members & Friends

HOW WE ARE CARING FOR OUT COMMUNITY

10. Reaching the Unchurched
11. Visitation of Newcomers
12. Numerical Growth
13. Programs/Work to Meet Community Needs
14. Pastor/Elders/Members Active in Community Service Issues

HOW WE ARE CARING FOR THE WORLD

15. Pastor/Session Commissioner Attendance at Presbytery Meetings
16. General Mission Support (Presbytery/Synod/GA)
17. Special Offerings/Other Giving (One Great Hour of Sharing, Christmas Offering, peacemaking, Women's Giving)
18. Report of Session Commissioner on Presbytery Meetings
19. Use of Mission Yearbook
20. Pastor/Elder/Member Participation in Presbytery/Synod/GA Task Groups/Events

HOW WE ARE CARING FOR OUR PASTORS & STAFF

21. Continuing Education, Time & Money
22. Compensation/Pension Payments
23. Personnel Committee
24. Scheduled Time Off Per Week

POLICIES AND GUIDELINES

AFFIRMATIVE ACTION POLICY

"The COM shall provide for the implementation of equal opportunity employment for ministers and candidates without regard to race, ethnic origin, sex, age, or marital status. In the case of each call it shall state to the presbytery the steps in this implementation taken by the calling group." (Book of Order G-11.0502g)

The COM shall implement the denomination's policy of equal employment opportunity by urging the PNC to communicate with, seek to interview, and hear preach at least one minority or one woman candidate, and that it shall be a matter of Presbytery policy that no call shall be approved unless the Presbytery is assured that at least one candidate in that category has been communicated with, interviewed, and heard. The PNC shall send a letter to the COM indicating the steps taken to implement this policy, and COM shall present it to Presbytery when a call is brought for approval.

Serious intent requires that the PNC certify the following steps 1, 2, and 5, and either 3 or 4 as minimal indication of "serious consideration":

1. The PIF has been read, studied and reviewed.
2. A tape or sermon, service, or personal comments has been heard.
3. A face-to-face interview has been held, with whole committee if local; with at least two if elsewhere.
4. A shared amplified phone call interview with the whole committee.
5. Full & sufficient inquiry with Presbytery staff or COM Chair, etc., either within candidate's location or within this Presbytery.
6. Indicate on CIF steps planned in order to meet EEO Policy.

Comparable steps to the above may be proposed by the PNC.

CERTIFIED CHRISTIAN EDUCATORS POLICY

- I. Book of Order requirements for Certified Christian Educators are found in G-14.0700 – G 14.0705.
- II. Applicants must fulfill the following steps in seeking to be received under care as candidate for certification as Christian Educators.
 - A. The applicant shall have been an active member of a particular church subject to the jurisdiction of the presbytery for at least six months.
 - B. The applicant shall apply to the presbytery through the session of his or her church which shall interview the applicant and make recommendations to the presbytery through the Stated Clerk with respect to the application.
 - C. The presbytery shall have at least three months to consider the application, during which time the Committee on Preparation for Ministry (CPM) of presbytery, through personal interview or interviews, shall make close examination of the character and conduct of the applicant, of the spiritual, emotional, physical, intellectual, and educational qualifications, and of the motives that have influenced the desire to be certified as a Christian Educator.
 - D. The CPM should make use of the guidance and counseling services provided by the church, or by some other qualified professional counselors approved by the presbytery.
 - E. The CPM must make a definite recommendation with respect to whether the applicant should, or should not, be received as a candidate by the presbytery.
 - F. The presbytery shall receive the report and recommendation of the CPM and shall examine the applicant in person with respect to her/his Christian faith, forms of Christian service undertaken, and motives for seeking certification.
 - G. If the examination is approved, the presbytery shall receive the applicant as a candidate under care after the following manner. The moderator shall propose the following questions:
 1. Do you believe yourself to be called by God to the ministry of Christian education?
 2. Do you promise in reliance upon the grace of God to maintain a Christian character and conduct, and to be diligent and faithful in making full preparation for this ministry?
 3. Do you accept the proper supervision of the presbytery in matters that concern your preparation for this ministry?
 4. Do you desire now to be received by this presbytery as a candidate for Certified Christian Educator in the Presbyterian Church (U.S.A.)?
 - H. If these questions are answered in the affirmative, a brief charge shall be given, the candidate's name shall be recorded on the presbytery's roll of candidates, and the proceeding shall close with prayer.
 - I. A presbytery may provide, at the request of the applicant and her or his session, for the service of reception (i.e., g and h above) to be conducted by a commission of the presbytery in the presence of the candidate's home congregation

- J. The presbytery shall require the candidate to make an annual written report concerning progress in studies and service to the church, including a report from the candidate's institution of learning.
 - K. The CPM shall provide for an annual consultation with each person on the roll of candidates.
 - L. If the CPM determines that there are good and sufficient reasons why the requirements for candidacy and certification should not be met by an extraordinary applicant or met by alternative means designated by the Committee, it may so recommend to Presbytery which shall make an exception only by a three-fourths vote of the presbytery present, and a full account of the reasons for such may include educational performance requirement, examination, and certification by the Educators' Certification Board.
 - M. A candidate may, upon request to Presbytery, withdraw from candidacy. The presbytery may also, for sufficient reason, remove the name of a candidate from its roll; but in such case it shall report its action and the reasons to the candidate, to the session of the candidate's church, and, if appropriate, to the educational institution in which the candidate is enrolled.
- III. In order that the presbytery may pursue more diligently its responsibility for care, oversight, and examination of the candidate for Certified Christian Educator,
- A. The CPM shall appoint a mentor from the presbytery who will provide guidance to the candidate and to the session regarding certification procedures. This person, along with an appointee of the session, an educator colleague selected by the candidate with approval by CPM, and a seminary faculty member in the field of Christian Education, shall read and evaluate the candidate's examination for certification.
 - B. The Educators' Certification Board shall review the examination and the evaluations and shall examine all other credentials. When it is satisfied that all requirements have been met, it shall notify the candidate, the presbytery, and the session.
 - C. When a candidate for the office of Certified Christian Educator, having been a candidate of a presbytery for at least one year and having received certification from the Educators' Certification Board, has received a call acceptable to her/him and to the presbytery, the presbytery shall take steps to receive the candidate as a Certified Christian Educator.
 - D. When the CPM is satisfied that these requirements have been met, the Committee shall present the candidate to the presbytery in order to make a statement of faith and educational ministry. The presbytery, having heard the candidate make his/her statement and having heard the recommendations of the CPM, shall ask any further questions it deems necessary, and if the presbytery be fully satisfied of the candidate's qualifications, shall vote to proceed to receive the candidate as a Certified Christian Educator. The presbytery shall move to receive the candidate immediately.
- IV. The COM shall have responsibility for the care and oversight of the Certified Christian Educators employed by the particular churches in its presbytery.

- A. The call to a Certified Christian Educator shall be in the form shown in Form of Government (specifically G 14.0506).* The Certified Christian Educator's name shall be enrolled on Presbytery's roll of Christian Educators and shall be transmitted to the Office of the Stated Clerk so that it may be recorded in the General Assembly Minutes.
*with correction in wording as needed
 - B. Certified Christian Educators and Associates in Christian Education shall have privilege of the floor in session; and in Presbytery, shall be eligible for other presbytery offices, since certification does not preclude ordination to any office.
 - C. Certified Christian Educators and Associates in Christian Education, who have been ordained as elders, may be granted a vote in meetings of the Presbytery.
 - D. When a Certified Christian Educator or the session of any church or other employee desires the dissolution of the relationship between the session or employer and the Christian Educator, either party shall have access to the presbytery COM.
- V. When a Certified Christian Educator accepts a call from a board or agency of the Presbyterian Church (U.S.A.) the relationship shall be subject to the personnel policies of the employing board or agency.
- A. A Certified Christian Educator may be, by vote of the presbytery, duly transferred as such by a letter of transfer to another presbytery within the bounds of which he or she has received and wills to accept a call to serve, such transfer to be effected only when the person's active membership has been transferred to a particular church within the bounds of said presbytery and the letter of transfer has been requested and received by that presbytery.
 - B. The Certified Christian Educator shall continue in the office as long as the presbytery is satisfied, from observation of the work being done and by reports from the Certified Christian Educator, that this person is actively engaged in the form of service to which this person was called. If the Certified Christian Educator has indicated intention to cease work, or if a lapse of two years has occurred since the Christian Educator has been actively engaged in such work, or if there are other reasons, the presbytery, after consultation with the Certified Christian Educator, may remove the name from the active roll; but in such case the presbytery shall record the reasons in the minutes and shall report its action and reasons therefore to the person and to the office of the Stated Clerk of the General Assembly, so that proper entry may be made in the General Assembly Minutes, and to the session or sessions of the church or churches by which the Christian Educator is employed or is a member. The name may also be removed upon request of the Certified Christian Educator.
 - C. Presbytery may reinstate the name of a Christian Educator after having been satisfied with the reasons given in the application for reinstatement.

GUIDELINES FOR CERTIFIED CHRISTIAN EDUCATORS

CHURCH RESPONSIBILITIES

Specific information regarding requirements and training of prospective Certified Christian Educators is not included in these guidelines. Since programs may vary, churches are requested to outline guidelines relative to their needs and concerns. The job description should contain specific duties, and should accompany the call. However, the general guidelines below should be adhered to.

<u>CLASSIFICATION</u>	Certified Christian Educator
<u>CONTACT</u>	Five-(5) day week. (This does not necessarily mean free weekends.)
<u>VACATION</u>	Three weeks
<u>STUDY LEAVE</u>	Two weeks and time off for service pertaining to work of Presbytery and to attend meetings of professional organizations in their field.
<u>CAR ALLOWANCE</u>	As Presbytery recommends.
<u>CONTINUING EDUCATION ALLOWANCE</u>	As Presbytery recommends.
<u>SALARY</u>	Presbytery minimum with consideration to experience.
<u>MEDICAL AND PENSION BENEFITS</u>	Each church should consider the benefits of the pension and medical plan of the Presbyterian Church (U.S.A.), However, many educators are covered by spousal health insurance with employer providing a pension plan of some kind.

CLERGY DIVORCE POLICY

Increasingly divorce has become a common event in our society. It is an occurrence that has affected every aspect of life. No less affected has been the Church and its clergy. Years ago divorce among clergy was quite uncommon. However, today divorce is almost as common among clergy as in society as a whole.

While these changes have occurred, the governing bodies of the Presbyterian Church, including the COM, have not kept pace with appropriate procedures for dealing with divorce among clergy. In light of this, we recommend the Intervention Sub-committee be given the following responsibilities"

- (1) Assistance To Congregations:
 - a. The divorce of the pastor can often cause confusion for the congregation. Members do not want to be seen as "taking sides," so they avoid involvement. If the divorce is particularly difficult, conflict within the congregation often results.
 - b. The Sub-committee shall request to meet with the session and the pastor.
 - c. The purpose of the meeting shall be to hear all of the issues raised by the divorce, assess the nature of the problems, and assist in planning strategy for dealing with congregational concerns.
- (2) Assistance For The Clergy Spouse:
 - a. It shall be the Sub-committee's responsibility to assess the needs of the spouse and to assist in finding levels of support.
 - b. The Sub-committee shall appoint one person to support the person dealing with the new situation.
 - c. The Sub-committee shall develop voluntary lay and clergy to help. This group could include attorney, accountant, career and personal counselor, and a person with knowledge about the pension plan of the Church. This team would be available to advise the spouse and recommend ways of obtaining services.
- (3) Assistance For The Divorcing Clergy
 - a. It shall be the Sub-committee's responsibility to assess the needs of the divorcing clergy, and to offer support.
 - b. If further support is needed, the team shall be enlisted for assistance.
- (4) Note:

The intention is to offer support and make every effort to be balanced and fair. If, however, the Sub-committee hears of rumors or allegations concerning the clergy person's sexual misconduct or other inappropriate behavior, it shall report such to the COM for appropriate action as outlined in *The Book of Order*.

COM AND NEW CHURCH DEVELOPMENT GUIDELINES

1. Presbytery (through the designated committee) establishes the preliminary mission design and determines where and when and how the project will start.
2. Presbytery, upon recommendation of the Evangelism and New Church Development Committee, in consultation with the COM, selects the organizing pastor, who is under contract to the Presbytery. Selection includes review and equal employment opportunity policy.
3. When the congregation is formally organized, Presbytery designates the organizing pastor as Stated Supply.
4. When the Presbytery is satisfied, the congregation is authorized to proceed to selection of a pastor in the normal process:
 - a. In consultation with the COM elect a PNC.
 - b. Complete the mission statement and job description, as approved by the session and COM.
 - c. Consider candidates including the EEO policy.
5. The organizing pastor may be the primary candidate. However, the new congregation must have the opportunity to review and determine its mission and goals, and select the person. The PNC and COM (in consultation with E&CD) may elect to deal with the name of the organizing pastor before proceeding in the search.

COMMISSIONED LAY PASTOR POLICY

Commissioned Lay Pastors (CLP) can be valued for serving churches in the presbytery in a variety of different settings. Primarily they are used to provide pastoral leadership in churches which cannot at present call an ordained minister. They may also serve as an interim CLP in churches where there is an active search being conducted for a permanent pastor. Some CLP candidates may be commissioned to form a CLP leadership pool in preparation for new church development work.

The Book of Order (G-14.0801a) established criteria for training commissioned lay pastors and their expected accountability within the presbytery. The criteria shall be the following:

1. A commissioned lay pastor shall be an elder member of the Presbyterian Church (U.S.A.).
2. A commissioned lay pastor shall be commissioned by the presbytery to lead worship, preach the gospel, watch over the people and provide for their nurture and service.
3. The presbytery, through its COM (COM), may authorize commissioned lay pastors to perform any or all of the functions listed below:
 - a. Administer the Sacrament of Holy Communion.
 - b. Administer the Sacrament of Baptism.
 - c. Moderate the session of the congregation under the supervision of, and when invited by, the moderator of the session appointed by the presbytery.
 - d. Have a voice in meetings of the presbytery.
 - e. Have a vote in meetings of the presbytery.
 - f. Perform a service of Christian marriage when invited by the session or other responsible committee, and when allowed by the state.
4. The commission for a commissioned lay pastor is valid in one or more churches as designated by the COM (COM) for a period of up to three years. A review of the work of the CLP shall be conducted annually by the COM. This same commission can be renewed at its expiration date and/or terminated at any time by the COM (COM). The presbytery shall regularly provide resources for spiritual and intellectual development for all commissioned lay pastors.
5. When a CLP candidate is called by God and endorsed by his/her local session, the applicant shall be examined by the Committee On Preparation For Ministry (CPM) and its sub-committee on Commissioned Lay Pastors in the following areas:
 - a. Personal faith
 - b. Personal motives for seeking commissioning
 - c. Areas related to Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching.
6. All CLP applicants shall be educated and prepared in the following:
 - a. Bible
 - b. Reformed Theology and Sacraments
 - c. Leading Worship
 - d. Polity
 - e. Preaching
 - f. Teaching
 - g. Pastoral Care

Education for each CLP may vary in length, depth, and content. Education shall depend upon the knowledge and understanding of each CLP at the point of entry into the CLP Program.

7. The Commissioned Lay Pastor shall work under the supervision of the presbytery, through the moderator of the session of the church being served, or through the COM. A Minister of the Word and Sacrament shall be assigned as a mentor and supervisor.
8. The ability of commissioned lay pastors to preach, to teach, to lead worship, to moderate session meetings, to conduct Christian marriage services, to participate with voice/vote in presbytery meetings, and to administer the sacraments of Holy Communion and Baptism shall be seen and recognized as a gift of the Holy Spirit. Therefore, competency will weigh more heavily than academic credentials as the basis for commissioning. Qualifications shall include the following:
 - a. The CLP applicant must have two years of active membership in a Presbyterian Church within this presbytery.
 - b. The CLP applicant must have a written endorsement from his/her local session where membership is listed.
 - c. The CLP applicant must provide three completed references.
 - d. The CLP applicant must be able to give affirmative responses to the nine constitutional questions as listed in *The Book of Order*.
9. The process for completing requirements to be commissioned as a lay pastor shall lie within the responsibility of the CPM sub-committee on commissioned lay pastors, and it shall include the following:

Step - 1 Each applicant shall complete the CLP Form 1 and submit it to his/her local session for review and consideration.

Step - 2 Each local session shall meet with the applicant to review the form and to make a recommendation to the CPM sub-committee on commissioned lay pastors.

Step - 3 CLP Form 1 shall be properly annotated by the clerk of session and sent to the chair of the CPM sub-committee on commissioned lay pastors.

Step - 4 CPM sub-committee on commissioned lay pastors shall receive the form and call a meeting to review the form and to schedule a period of examination in the Bible, Reformed Theology & Sacraments, worship, Presbyterian Polity, preaching, teaching and pastoral care. If a need for further study is evident, the sub-committee will outline a program of study and provide for its implementation.

Step - 5 When the CLP has completed the educational requirements or demonstrated competency, the local session will be asked to provide a written working contract which shall include:

- a. Title of Position
- b. Specific Duties/Responsibilities
- c. Accountability
- d. Compensation
 1. Salary
 2. Social Security
 3. State/Federal Tax
 4. Pension
 5. Travel Allowance

6. Continuing Education Allowance
7. Study Leave
8. Vacation (specific number of work days)

Step - 6 When the applicant has completed all of the above requirements, the CPM shall present the candidate for further examination on the floor of Presbytery, whereby Presbytery shall proceed with the service of commissioning.

Step - 7 Following the service of commissioning, the new Commissioned Lay Pastor shall be under the care of the COM (COM).

10. Continuing education for Commissioned Lay Pastors shall reside with the CPM sub-committee on Commissioned Lay Pastors; that committee shall include at least one representative from COM. Annual evaluations will help to determine the specific educational needs for each CLP.
11. There shall be a study curriculum for CLP applicants and CLP working in the field of ministry outlining required subjects and offering various opportunities for extended study as listed below:

Required Subjects

- a. Introduction to the Commissioned Lay Pastor Process
- b. Old/New Testament Bible
- c. Reformed Theology and Sacraments
- d. Polity
- e. Preaching
- f. Leading Worship
- g. Teaching
- h. Pastoral Care

Extended Study

- a. Church Administration
- b. Stewardship
- c. Congregational Development
- d. Property Management
- e. Role of Clerk of Session
- f. Role of Church Treasurer
- g. Creative Worship
- h. Developing a Church Budget
- i. Others

CONTINUING EDUCATION POLICY

The calling to the work of professional ministry requires the sharing of energy, insight, and dynamic leadership. In order to fulfill this calling, to help ministers deepen and strengthen their spiritual life, and to help them improve vocational skills, continuing education is encouraged.

With the goal of supporting professional clergy in their effort to provide spirit-filled leadership, the following guidelines for continuing education are recommended:

I. Training of new members of Presbytery of Grand Canyon

GOAL: To welcome and assimilate new members into the Presbytery, providing opportunities for team building, personal support, networking, and education in the areas of Presbyterian polity, the organizational structure of the Presbytery, the mission of the Presbyterian Church (USA), and issues involving the local church and the connectional system.

METHOD OF IMPLEMENTATION: All newcomers to the Presbytery will be required to attend a retreat (arranged by COM), within 6 months of their being received into membership. The retreats will be held twice annually, and staffed by members of Presbytery who have been trained specifically for this task. Spouses are encouraged to attend, and the churches/agencies calling the clergy will be required to allow released time and financial support to allow the clergy to participate in this educational event.

II. Study Leave

The terms of the call for clergy in the Presbytery of Grand Canyon shall include a provision for two weeks of study leave annually, which can be accumulated up to six weeks in a three year period, with the approval of the session, or agency governing body. Churches shall include financial assistance for study leave for minister's calls. Calling agencies are encouraged to include financial assistance.

The shape and scope of continuing education varies greatly among the clergy of our Presbytery, and includes degree programs, independent study, seminars, and various ministry related events. Use of programs of institutions related to the Presbyterian Church (USA) is to be preferred.

It is the expectation of COM that clergy will be accountable to their churches/agencies in sharing the benefits of study leave, so that the study will not be seen as additional vacation, and the benefits to the organization can be clearly understood. Study leave shall not be considered as part of a termination package at termination of employment, and unless specifically designated as such in advance by the employing agency or church, shall not be taken at the end of a ministry.

COM commends the following guidelines for study leave:

1. Study leave is designed for leadership development and effectiveness in ministry for the church. Skills, knowledge, and experience should directly benefit the church and the minister, stimulating, energizing, and equipping the leader for further service.
2. Guidance about the choice of study should be sought from within the church; e.g. through the counsel of the session, and colleagues in ministry.
3. Study leave should be carried out with a definite plan to accomplish specific goals that will enhance ministry for the sake of Jesus Christ and the church. The plan should be presented in writing to the session, or governing board of the calling agency, and a report made to that group when the study has been completed. When appropriate, plans should be made for sharing the benefits of the study on a wider base. (Sermons, classes, study groups, long-range planning, etc.)

PRESBYTERY OF GRAND CANYON
CONTINUING MEMBERSHIP AND VALIDATION OF MINISTRY POLICY
(Approved by the Presbytery of Grand Canyon on January 21, 2006)

Criteria for Membership in the Presbytery of Grand Canyon

In addition to the "Criteria for Ministry of Continuing Members" found in G-6.0100, G-6.0200 and G-11.0403 (Note: see the Three Designations of Membership in a Presbytery on pages 4-5) the following shall apply:

1. A continuing member shall be:
 - (a) Under documented and approved call or contract to a particular congregation or governing body position (Listed on the Roll of Ministers in G-11.0409 Service in Congregations of This Church or G-11.0410 In Other Service of This Church);
 - (b) Entering a work defined in G-11.0411 for which the presbytery, through the Committee on Ministry, shall give its permission by validating it a ministry "G-11.0411 In Service Beyond the Jurisdiction" (Listed on the Roll of Ministers in G-11.0411 In Service Beyond the Jurisdiction);
 - (c) A Member-at-large who has been previously admitted to the Presbytery of Grand Canyon (emphasis added) but without intentional abandonment of ministry is no longer engaged in an occupation that complies with all criteria in G-11.0403 (Listed on the Roll of Ministers in G-11.0406b Member-at-Large).
 - (d) Honorably retired (Listed on the Roll of Ministers in G-11.0412 Honorably Retired)
2. A continuing member shall take the initiative in establishing an active relationship to Presbytery evidenced by regular attendance. Regular attendance shall normally be understood to consist of attendance in at least three (3) of the regular stated meetings each year; and request for excuse for all absences. Honorably Retired members are encouraged to attend meetings but are not required to request an excuse for all absences from regular stated meetings.
3. A continuing member shall exhibit and implement willingness to serve in the committee and committee structures of the governing bodies.

Criteria for Determining a Validated Ministry In Service Beyond the Jurisdiction

The determination of a validated ministry In Service Beyond the Jurisdiction (G-11.0411) shall be based upon whether the proposed ministry meets all of the following criteria (emphasis added):

- a) Is a mission project or other form of ministry such as a day care project, Chaplaincy or is of the nature of pastoral care, pastoral counseling, pastoral education or health care service; is a ministry related by organization, accountability and structure to other denominations with which the PCUSA is in correspondence; is a ministry related to a seminary acceptable to the presbytery; is a ministry related to a non-denominational organization dealing with housing programs, the farm crisis, drug and alcohol addiction or marriage and family problems; is a ministry related to an international organization such as a council of churches or other ministry of service acceptable to the presbytery.
- b) Is a ministry that serves others, aids others and enables the ministry of others and relates to the service of people rather than to the production of goods or of profits.

- c) Is a ministry that makes active and effective use of the biblical and theological training that is required for ordination.
- d) Is a ministry carried out in accountability for its character, conduct and performance results to a management committee, board of directors or to others responsible for the overall results of the total ministry program. (Neither G-11.0402, G-11.0403 nor G-11.0411 suggests a “self-employed” validated ministry therefore self-employed ministers in private practice cannot be considered as having a call because they are not accountable to any organization.)
- e) Is a ministry carried out in accountability for its character and conduct and is answerable to the presbytery for agreed upon end results or activities with a face-to-face review of the ministry on a yearly basis.
- f) Is a ministry that will allow the continuing member to participate actively in the worship and service of a congregation of this presbytery or in a congregation of a denomination in which the PCUSA is in correspondence and it is expected that the continuing member will so participate.
- g) Each previously approved Validated Ministry Beyond the Jurisdiction status shall be reviewed on an annual basis by the Committee on Ministry to determine whether the above standards are continuing to be met.

Criteria for Members-at-large

1. Members from other presbyteries may be considered for membership in the Presbytery of Grand Canyon if they are a spouse of a minister who has received a documented and approved call or contract to a particular congregation or governing body position (G-11.0409 Service in Congregations of This Church; G-11.041 In Other Service of This Church).
2. Members from other presbyteries shall not be received into membership of the Presbytery of Grand Canyon in order to seek or while seeking a ministry call, contract, or Parish Associate relationship within the bounds of the presbytery nor while awaiting qualification to become Honorably Retired.
3. Members-at-large of the Presbytery of Grand Canyon unless restricted by family responsibilities, health or other justifiable reason approved by the Committee on Ministry shall actively be seeking a call as pastor, associate pastor, pulpit supply, stated supply, temporary supply, or others pastoral duties, serving, or willing to serve, a minimum of 1/2 time if requested by the Presbytery through its Committee or designated representative. If the member is employed full-time elsewhere, less than 1/2 time is acceptable.
4. The Committee on Ministry shall review each previously approved Member-at-Large status on an annual basis.

Committee On Ministry Processes For Members-At-Large And Validated Ministries Beyond The Jurisdiction

1. COM will send a letter in March of every year attaching a copy of the Presbytery of Grand Canyon Continuing Membership and Validation of Ministry Policy. COM will request a written response by April 30 in which the member is to indicate in what ways she or he continues to be in compliance with the policy and whether or not they desire to continue in the status of Member-at-large or Validated Ministry Beyond the Jurisdiction.
2. If a written response is received, the Membership Sub-committee of COM will meet with the member no later than July 31 to discuss his/her activities in relation to the continuing membership policy. A recommendation for continuing (or not) the active membership status will be made by this sub-committee to COM no later than August 31.

3. If written response is not received by April 30, COM will send a letter indicating the intent to place the minister on inactive status effective upon action at the first stated meeting of Presbytery in the next calendar year.

What Should Happen If One or More Criteria for Continuing Active Membership Cannot Be Met?

1. If one or more of the criteria cannot be met the continuing member should seek release from the exercise of ordained office (G-11.0414) until he or she receives a call to ministry that fulfills all criteria.
2. Restoration to the exercise of the office is possible without re-ordination by (a) application to and approval of the presbytery that granted release, (b) reaffirmation of ordination vows, and (c) resumption of a ministry that qualifies for continuing active membership in presbytery. These steps provide for ease in movement and are in no way judgmental. They are permissive in that re-ordination is not necessary. People should be encouraged to use them.
3. If the Committee on Ministry has found that a continuing member no longer meets the criteria for continuing active membership, has advised the member in writing of its intent to withdraw validation as a Active Member or Member-at-Large and place the minister on inactive status and the member refuses to seek release from the exercise of ordained office voluntarily or refuses to accept being placed on inactive status the member will be afforded the opportunity to appear before the Presbytery in a Stated Meeting to present their case for continuing active membership under this policy.

Three Designations of Membership in a Presbytery (Excerpts from the *Form of Government*)

G-11.0406 Continuing Members

The ministers of the Word and Sacrament who are continuing members of a presbytery of the Presbyterian Church (U.S.A.) include active members, members-at-large, and inactive members.

Active Member

G-11.0406a. An active member is a minister of the Word and Sacrament who has been admitted to the presbytery in accordance with G-11.0401, and is now engaged in ministry that complies with all of the criteria in G-11.0403 without exception. An active member may be engaged in a validated ministry within congregations of the church (G-11.0409), in a validated ministry in other service of this church (G-11.0410), in a validated ministry in service beyond the jurisdiction of this church (G-11.0411), or may be honorably retired (G-11.0412). An active member is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

Member- at-Large

G-11.0406b. A member-at-large is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-11.0403. A minister may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member-at-large shall comply with as many of the criteria in G-11.0403 as possible and shall be encouraged to become a parish associate in a congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of each member-at-large may be granted by the presbytery upon the minister's application and shall be reviewed annually.

Inactive Member

G-11.0406c. An inactive member is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, but is now voluntarily engaged in an occupation that does not comply with all of the criteria in G-11.0403. The presbytery may, at the minister's request or on its own initiative after notifying the minister in person or by certified mail at the last known address, determine that

the minister's category of membership is that of inactive member. An inactive member is not entitled to take part in the meetings of the presbytery or to speak, vote, hold office, or serve on committees, except that the inactive member may speak when the matter under consideration concerns that minister. The continued status of each inactive member shall be reviewed annually up to three years. If at the end of three years the minister has not been restored to active membership or membership-at-large, the presbytery shall delete that person's name from the appropriate roll of presbytery and may give that person a certificate of membership to a particular church. (G-11.0414)

G-11.0408 Validated Ministries

A minister of the Word and Sacrament who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired.

G-11.0409 Service in Congregations of This Church

An active member engaged in a validated ministry within congregations of this church shall serve a particular church or churches as pastor, co-pastor, associate pastor, stated supply, temporary supply, interim pastor, or interim associate pastor, as provided in G-6.0202 and G-14.0513.

G-11.0410 In Other Service of This Church

An active member engaged in a validated ministry in other service of this church shall serve as a staff member of a presbytery, a synod, or the General Assembly of this church or of an organization related to one of these governing bodies; as a minister serving an organization sponsored by two or more denominations, one of which is this church, such as a federated church, a specialized ministry, an administrative office, or an interdenominational agency; or as a partner in mission in connection with a church outside the United States of America. Before entering upon such service, the minister shall request and obtain the approval of the presbytery of membership. Changes in the terms of the call or dissolution of the relationship shall be reported to the presbytery.

G-11.0411 In Service Beyond the Jurisdiction of The Church

An active member engaged in a validated ministry in service beyond the jurisdiction of the church may be engaged in a ministerial calling consonant with the mission of presbytery in an organization, agency, or institution in which this church has no official participation or may serve temporarily as pastor or in some other capacity in another denomination, and may, with the approval of presbytery, accept ministerial membership in that church for the period of such service without forfeiting his or her membership in the Presbyterian Church (U.S.A.) presbytery in which he or she holds membership. Before entering upon such service the minister shall request permission of the presbytery of membership. The committee on ministry of the presbytery shall make a thorough review of the proposed ministerial function and report its recommendations to the presbytery. The committee shall determine and report whether the service complies with all of the criteria enumerated in G-11.0403, without exception. If the presbytery grants the permission requested, such permission shall be subject to review and renewal annually.

G-11.0412 Honorably Retired Designate as Honorably Retired

G-11.0412a. A presbytery may designate an active minister as an honorably retired minister if that minister is in good and regular standing, or is granted the status of being in good and regular standing, at the time the minister is designated as an honorably retired minister. The status of being an honorably retired minister may be granted because of physical or mental disability, or age. The procedure for electing a new pastor is set out in G-14.0502. Presbytery may also grant the status of being an honorably retired minister to a minister member who has been granted retirement by an agency described in G-11.0410 or G-11.0411, or upon the completion of twenty years of cumulative service as an active and (or) at-large member.

G-11.0403 Criteria for Ministry of Continuing Members

A presbytery shall determine the ministers of the Word and Sacrament who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0200 and the following standards:

G-11.0403a. The ministry of continuing members shall be in demonstrable conformity with the mission of God's people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church.

G-11.0403b. The ministry shall be one that serves others, aids others, and enables the ministries of others.

G-11.0403c. The ministry shall give evidence of theologically informed fidelity to God's Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-14.0402.

G-11.0403d. The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions.

G-11.0403e. The ministry shall include responsible participation in the deliberations and work of the presbytery and in the worship and service of a congregation.

CONVERTING A NON-ORDAINED STAFF POSITION TO AN ORDAINED POSITION POLICY

When a church wants to convert a staff position filled by a non-ordained person, now qualified to be ordained, into a position to be filled by an ordained person:

1. The session shall consult with COM to secure approval of Presbytery to establish the position.
2. The congregation shall elect a PNC.
3. If an open search process was used when the non-ordained person was hired, and that person has fulfilled the requirements for ordination, the PNC shall consider the incumbent for the position before consideration of any other candidates. This procedure is modeled on the process for consideration of an organizing pastor for the position of pastor of a newly organized congregation.
4. If the incumbent is not recommended for the position, the usual procedure shall be followed for securing a pastoral staff person.
5. If there was not an open hiring process, the incumbent may be considered with other candidates, in the usual process.

ETHICAL GUIDELINES FOR MINISTERS POLICY

The vows from *The Book of Order* which clergy persons take at ordination address principles which are tested constantly, but these principles stand as guides for behavior. This document is a way to recognize those vows and illustrate their relevance and power in daily ministry.

All Presbyterian ministers of the Word and Sacrament have the responsibility assumed in their ordination vows, to trust Jesus Christ as Savior, to acknowledge him Lord of all and Head of the Church, and to believe in one God, Father, Son, and Holy Spirit. They are further committed to obedience to Christ, under the authority of Scripture and guided by the Book of Confessions. In their personal lives all ministers, acting as God's servants, follow the Lord Jesus Christ, love their neighbors, and work for the reconciliation of the world. In both their personal and professional lives they strive to further the peace, unity, and purity of the Church, and serve society with honesty, imagination, and love. Each minister has also promised to be governed by this church's polity, to abide by its discipline, to be a friend among all colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit. (G-14.0405). Every time a minister is installed in a new position these same commitments are reaffirmed (G-14.0510). Every ministry shall be carried on in accountability for its character and conduct to the presbytery (G-1 1.0403).

FUNDAMENTAL PRINCIPLES OF PROFESSIONAL STANDARDS

1. In all professional matters, ministers maintain practices that give glory to Christ, advance the goals of the Church, and nurture, challenge, and protect the welfare of church members, parishioners, clients, and the public.
2. Ministers act in such a manner as to uphold and enhance the honor, integrity, morality, and dignity of the profession.
3. Ministers limit their practice to those positions and responsibilities for which they are qualified.
4. Ministers conduct all professional matters in a manner that assures security and confidentiality and avoids conflicts of interest.
5. Ministers demonstrate respect, honesty, and fairness when interacting with clergy colleagues and persons in related professions.
6. Ministers maintain professional competency throughout their careers.
7. In personal as well as professional relationships ministers have honest and sincere motives, upholding the peace, unity, and purity of the church, and sharing faith, hope, and love with all people.

There are two aspects to ministerial ethics--the professional code and the personal code. Both aspects are concerns for the whole church and have a direct relationship to effectiveness in ministry. The maintenance of high standards of professional competence is an ethical concern and is a responsibility shared by all ministers.

While ministers are directly accountable to the presbytery to which they belong or where they labor with permission, they also bear accountability to their employing body or session and congregation. In the realm of ethics there is a larger accountability to the religious community as a whole and to the general public. Ministers show sensible regard for the moral, social, religious, and legal standards of the Christian community and the community at large, realizing that any violation on

their part may be damaging to their parishioners, to colleagues in ministry, to their profession, and to the body of Jesus Christ. Attitudes and standards regarding divorce and remarriage, for one example, vary widely from one region to another. Therefore ministers may find it useful to seek guidance from the COM in such matters. The minister's integrity in personal business and financial dealings is also an ethical concern, and ethical ministers will not involve themselves or their congregations in questionable business practices, nor will they incur debts they cannot pay in a reasonable time, nor will they leave any community with unpaid personal bills.

PROFESSIONAL PRACTICES

In all professional matters ministers maintain practices that give glory to Christ, advance the goals of the church, and nurture, challenge, and protect church members, parishioners, and counselees. They give a full day's work for a full day's pay and are careful not to be slack or indifferent about their devotion to duty. Their practice of the profession will also seek to advance the profession.

- A. Ministers accurately represent their professional qualifications, education, training, and experience in all contacts with the church or the public. Ministers are themselves responsible for correcting any misrepresentation.
- B. Ministers use their knowledge, skill and experience, and their professional connections, for the benefit of the people and the institutions they serve and do not seek to secure unfair personal advantage.
- C. Members of the profession limit their practice to those positions and responsibilities for which they are qualified and know when to make referrals if that is indicated in a particular case.
- D. Personal information forms, announcements of professional services offered, and other kinds of publicity are accurate, objective, and dignified and are used within the standards of generally accepted good taste.
- E. Any financial arrangements or expectations regarding preaching, speaking, counseling, weddings, funerals, and other professional services are discussed at the start of any such counseling or services and are handled in a business-like manner. Ministers who serve congregations offer their services to members of their own congregations without charge and without expecting any honoraria for such services. All ministers stand ready to render services to individuals and communities in crisis without regard to financial remuneration, when appropriate. While fees for the use of church facilities are set by the session, honoraria or fees for the pastor's services to non-members can be set by the pastor or by the session.
- F. Personal records of colleagues on staff, notes on counseling sessions, records pertaining to parishioners or clients, and other materials, which might need to be kept confidential, are stored in a place assuring security and confidentiality.
- G. Ministers avoid the disparagement of any person, and particularly of colleagues and other professionals.
- H. Ministers and pastoral counselors do not engage in sexual misconduct. (See Grand Canyon Presbytery's Sexual Conduct Policy)

PASTOR - PARISHIONER / COUNSELEE RELATIONSHIPS

Ministers of the word respect the integrity and protect the welfare of persons or groups with whom they are working, and have an obligation to safeguard information about them that has been obtained in the course of the counseling process.

- A. During the counseling process, it is the duty of a minister and pastoral counselor to maintain the relationship with the counselee on a professional basis.
- B. Ministers and pastoral counselors do not make unrealistic promises regarding the counseling process or its outcome.
- C. The influence of ministers and pastoral counselors may be considerable, however they need to recognize that the religious convictions of a counselee have powerful emotional and volitional significance and need to be approached with care and sensitivity. An imposition of the minister/pastoral counselor's own theological position on counselees is inappropriate, though exposure of this position may beneficially provide the counselee with new insight and work in his/her best interests.
- D. All personal communications from counselees or parishioners are treated with professional confidentiality. Records may be released with the written and signed permission of a counselee.

COLLEAGUE RELATIONSHIP

Ministers maintain a vital association with their professional colleagues and with colleagues in related professions--health care, social services, legal services, and the like. This includes persons in the Presbyterian Church, those in other faith groups, and possibly some without any faith-group connection. They communicate regularly with such peer persons and respect, support, and depend on them professionally and personally.

- A. Ministers are understanding toward one another, accept each other as persons, honor each other's position descriptions, respect the competencies of each other, offer constructive suggestions to one another, forgive misunderstandings, and are tolerant of differences of opinion and style of operation.

In staff relationships, the objective of the minister is to create an atmosphere where the whole staff will work together with a spirit of cooperation in building up the whole church. Specific position descriptions are prepared to describe the responsibilities, accountabilities, and interrelationships of all church staff.

The principles of ethical, healthy staff relationships apply equally to professional, paraprofessional, and support staff (secretarial and custodial employees) and volunteers. All staff members are given equal respect without regard to sex, race, ethnic origin, disability, or marital status. Any person working on a staff who feels unable to manage relationships with other staff members in a creative and effective manner needs to be encouraged to give serious consideration to relocating for the sake of the work of the whole church.

If a staff person is not able to continue to fulfill job requirements and a termination of services becomes necessary, ministers and churches have a responsibility to be especially caring and considerate of that employee. The termination needs to occur with compassion, gentleness and kindness, keeping in mind how one would want to be treated in a like circumstance.

- B. In pastoral calling and other home or hospital visiting, seeing one's own parishioners is the minister's first responsibility. Ordinarily the minister avoids calling on someone who is a member of another church unless some initiative comes from that person or from that person's own minister. Professional courtesy suggests that if a minister does call on a parishioner from another church, the parishioner's own minister is notified.
- C. When a minister is called upon to officiate at a wedding, funeral, or baptism for families who are not members of the minister's own congregation, the minister determines whether they are members of another church. If so, they need to be urged to secure the services of their own minister. If that effort fails, the minister seeks to inform their minister of the circumstances. In administering the sacraments, the minister will know and honor the provisions of *The Directory for Service of God* and the *Form of Government* as found in *The Book of Order*.
- D. When the relationship between a minister and a congregation is dissolved, the minister announces publicly what that means, calling attention to the fact that there will be another minister to whom the people will give their loyalty and stating clearly that the departing minister is not called upon for future pastoral services or ceremonies. The departing minister indicates how such services and ceremonies are to be provided until a new pastor is present, giving the names of persons on the session or on presbytery committees who can be called upon when such services are desired.
- E. Ministers who leave a parish position to take a different kind of work but who continue to reside in the same community are especially cautious to observe all professional and pastoral courtesies to other ministerial colleagues in the community whether those others are temporary, stated supply, interim, or installed pastors. A former pastor may return to a congregation to offer professional services only when unusual circumstances exist. An invitation for such services should come only from the current pastor after consultation with all concerned. It is understood that the former pastor ordinarily would not conduct such services, but would offer to assist the pastor, taking part as requested by the pastor.
- F. The purpose of an interim pastor is to prepare a particular congregation for the coming of a new pastor soon to be called. To this end, he/she will not seek to glorify him/herself or to mold loyalties to him/herself, but rather loyalties to the office of the pastor and, most of all, loyalties to Christ and to the Church. According to the *Form of Government*, the interim cannot be a candidate for the pulpit that he/she serves as an interim supply pastor.
- G. When a minister is called to another parish or retires, due care is exercised not to influence, by direction or indirection, by spoken or written word, the selection of any successor or the policies of that successor. In addition, the departing pastor avoids influencing the choice of the next moderator of the session or an interim pastor or the election of the Pastor Nominating Committee or its work. The pastor needs to be especially discreet when and if visiting in a former parish. In such cases, it would be proper to pay personal respects to the successor. Frequent visits to one's former parish are avoided. If there is no supply pastor, the former pastor may serve as called upon and as approved by the session and/or the COM. At the coming of the new pastor (interim, stated supply, designated, called, etc.), all professional relationships are discontinued.

It is understood that relationships/friendships formed during a pastorate may continue. However, after leaving a church, the former minister and spouse exercise care so as to have no further influence upon the congregation either by conversation,

correspondence, or other action. Any former minister seeks to be supportive of the new pastor when comments are made about that person or any program, policies, or activities in the former church.

Family members of the former pastor need to evaluate carefully their relationship to the church, as to whether it fosters a healthy, unified future for that congregation and a satisfying, dedicated, positive church relationship for the church.

- H. An installed pastor or a supply pastor has the responsibility to be courteous to any predecessor. The years may have built up loyalties that are strong, and though the preceding minister may do everything possible to discourage a former parishioner from seeking his or her services, that parishioner may be quite persistent. If this happens, the former pastor should steadfastly resist the request and urge the parishioner to seek the current minister's services. If, in unusual circumstances, the current minister chooses to invite a former minister to participate in some service, this is completely on the initiative of the current minister. Some careful flexibility in such matters may do more to move a congregation to accept a new minister as their own than would "standing up for one's rights" as the installed minister.
- I. Upon retirement a minister should ordinarily seek residence in a parish other than the last parish served. The former pastor and (if married) spouse ordinarily do not attend meetings or services of worship at any former parish except for possible special occasions by invitation of the current pastor. In smaller communities or in isolated areas particularly, retired ministers and their families who stay in the area should give careful thought as to how they can genuinely support a successor pastor and spouse. At the same time the new pastor in such a situation needs to be sensitive to the retired minister's human needs. Mutual respect, open communication, understanding, and a genuine concern for the other minister's welfare will help to create the climate needed for a healthy, mutually supportive relationship.
- J. Ministers who are elected as pastor emeritus recognize that this is an honorary title only and carries no job responsibilities or special privileges unless they are expressly stated by the session and approved by the presbytery.
- K. All ministers who fall into the category of General Assembly's listing "other ministers" need to be active in the life of a particular congregation but respect the position of parish pastors regarding all ministerial functions within the community. Weddings, funerals, and baptisms are not performed by ministers without a parish, unless an invitation has been given by the pastor of the church involved. Ministers without parishes may administer the sacraments (1) at the request of a local pastor and his/her session, or (2) by permission of the presbytery. Ministers without parishes ordinarily do not counsel with nor advise parishioners concerning personal problems or problems in their churches, but encourage them to seek the counsel of their own pastors.
- L. When clergy are no longer serving in a presbytery-validated ministry and are not honorably retired, they either seek inactive status in presbytery or ask to be released from exercise of the ordained office and transfer their presbytery membership to a particular congregation. In situations not covered by *The Book of Order*, the minister consults the COM for guidance.

STRATEGY FOR EXPOSURE AND ADOPTION BY GRAND CANYON PRESBYTERY

1. Study, revision and adoption by COM. [Done]
2. A copy should be distributed through the packets to commissioners and ministers at a Presbytery meeting. [Done]
3. A pre-Presbytery workshop could be held for discussion and debate of Items before COM brings it to the floor of Presbytery for a vote. [Done]
4. A copy of the Guidelines should be sent to every minister in the presbytery and to every Clerk of Session with the request that the entire session and board of deacons become familiar with its contents. [Done]
5. Upon recommendation of the COM, Presbytery will be asked to adapt the Ethical Guidelines. Only a yes or no vote is taken. Revision of particular items, deletions or additions should be submitted in writing to COM prior to this vote. [Done]
6. After passage by Presbytery, presbyters have an opportunity to discuss the issues raised in this document and to covenant together to support one another in its practice. This can be done in various retreats, workshops and seminars offered for clergy throughout the time they remain members of this presbytery and in various settings where clergy and lay people are gathered.
7. When a minister interviews with the Presbytery and a PNC, he/she is exposed to these guidelines and when she/he signs a call is encouraged to sign a statement acknowledging the content of the Ethical Guidelines and indicating a willingness to use It while serving in this presbytery.
8. Every minister who seeks to become a member or work in this presbytery becomes familiar with these ethical standards and is encouraged to sign a statement acknowledging awareness of its content and willingness to use it while a member of Grand Canyon Presbytery.
9. Every minister member of Grand Canyon Presbytery is encouraged to signify commitment to the standards and guidelines stated here, which support ordination vows contained in *The Book of Order* by signing a statement of acknowledgement (see following page).
10. Every session of Grand Canyon Presbytery is encouraged to affirm and adopt the guidelines as its church's policy.

STATEMENT TO BE SIGNED BY NEW MEMBERS OF THE PRESBYTERY

I, _____ acknowledge that I am familiar
(Print Name)

with the content of ETHICAL GUIDELINES FOR MINISTERS OF GRAND CANYON

PRESBYTERY, and am willing to abide by it while serving in this Presbytery

(Signature)

(Date)

HONORARIUM GUIDELINES FOR PULPIT SUPPLY AND PRESBYTERY APPOINTED MODERATORS

The following guidelines were approved at the September 12-13, 2003 Stated Meeting.

Pulpit Supply

As a Presbytery, we recognize that as we gather together, worship becomes a central part of the expression of who we are as God's people. Further, we acknowledge that those who lead worship are both highly trained and highly skilled professionals. Therefore, it is incumbent upon church to compensate those who lead worship fairly. In the absence of a pastor a church may invite others to fill the pulpit. The Presbytery of Grand Canyon offers the following guidelines for the churches of the presbytery regarding compensation for visiting preachers.

- In the absence of a pastor, churches may invite anyone they wish to fill the pulpit. However, those invited to preside over the sacraments (baptism & communion) must be ordained ministers of word and sacrament.
- Guest preachers should be informed of what aspects of the worship service they will lead. Do they pick hymns, lead prayers, or provide a children's message in addition to preaching?
- Honoraria for preaching should be offered. PGC recommends \$75.00 for one service and \$100.00 for two services.
- The church should incur any additional expenses that may be required such as travel, meals or lodging. The PGC recommends mileage be reimbursed by voucher at the current IRS rate for mileage or a base rate not less than \$.20 per mile which is the current rate of reimbursement for Grand Canyon Presbytery.
- The Presbytery of Grand Canyon maintains a list of PCUSA pastors available for pulpit supply. This list and the current IRS rate for mileage reimbursement is available upon request.
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Presbytery Appointed Moderators

The calling to be a Minister of Word and Sacrament in the PCUSA is high calling. Ministers of Word and Sacrament are professionals who provide a professional service of leadership to churches. Often ministers take on additional duties that are not part of their "call" but are, nonetheless, a service to the church as a whole. Usually, these additional duties are not compensated. While the ministers may not expect compensation, compensation should be offered. Therefore, recognizing their service to the larger church, the Presbytery of Grand Canyon offers the following recommendation for compensation for those assigned the task of moderating Sessions of churches other than the ones they serve.

- Honoraria may be offered to those moderating Session meetings. Honoring the time involved to moderate Session meetings and the expert leadership moderators bring to the session the PGC recommends an honoraria between \$25.00 to \$50.00 be given to the moderator.
- Churches should reimburse for expenses incurred by the moderator, lodging, meals, gas or mileage. The PGC recommends mileage be reimbursed by voucher at the current IRS rate for mileage or a base rate not less than \$.20 per mile which is the current rate of reimbursement for Grand Canyon Presbytery.

(The above are recommendations – not requirements)

Revised 8/19/03

INTERIM PASTOR COVENANT POLICY

When a pastor or associate pastor relationship is vacated, the COM shall counsel with the session of the church as to the need for ministry until a new pastor is installed. Ordinarily, the interim pastor will be approved by the presbytery (through its COM), in consultation with the session. The interim pastor may be designated Moderator. The interim pastor shall guide the congregation in ministry, enable clarification of directions, and prepare for the coming of the new pastor, conducting the work of a pastor. The interim has no relationship with the PNC on the selection of a pastor. The interim will work closely with the presbytery to address the needs of the congregation. The interim cannot be considered as a candidate for the pastor position.

To implement the presbytery's policy on interim pastorates, the Presbytery of Grand Canyon requires that all interim pastors endorse the "Interim Pastor Agreement" contract, and agree to abide by the policies and guidelines of the Interim Pastor Covenant document. Moreover, Grand Canyon Presbytery shall establish a cadre of pastors called "The Interim Cadre", who wish to serve in interim capacity. The size of the cadre and its constituency will be determined by the presbytery upon the recommendation of the COM, and in accordance with the "Interim Pastor Covenant" and the stated qualifications of membership.

It is the policy of the presbytery to ordinarily require that an interim pastor be a member of the Presbytery of Grand Canyon and those accepting assignment to an interim pastor position are expected to request transfer of membership and be received into the membership of the presbytery.

INTERIM PASTOR'S COMPENSATION

Approved by COM at its January 16, 2001 meeting

Ordinarily, the Interim's compensation should equal that of the previous installed pastor or associate pastor. Any amount less than that should be explained to COM following a discussion with the Session by the COM partner(s) assigned to the congregation. In any case, the compensation should not be less than 90% of that which was paid to the person previously installed, unless there are significant mediating factors calling for an adjustment in either direction (e.g. a long tenured pastor who had attained a level of compensation significantly higher than the average for churches of similar size and budget; a church whose level of compensation is significantly less than similar churches; and cases where a highly skilled, experienced interim is required whose credential would commend a higher level of compensation, etc.)

JOB DESCRIPTION
FOR
CLP MENTOR/SUPERVISOR

JOB DESCRIPTION
FOR A
MODERATOR OF VACANT CHURCH

MINIMUM SALARY POLICY
for
Presbytery of Grand Canyon
Ministers of Word and Sacrament

Approved at the November 12, 2005 Stated Meeting of Presbytery

. **Approval to Change the Minimum Salary Policy for Ministers**

After opportunity for discussion, Presbyters APPROVED the recommendation of the Committee on Ministry that the Minimum Effective Salary for Ministers of the Word and Sacrament in the Presbytery of Grand Canyon be set at \$42,000 effective January 1, 2007. There was one negative vote and it was requested that this negative vote be recorded in the minutes of this meeting

INSTALLATION AND ORDINATION SERVICES APPROVED GUIDELINES

Presbytery APPROVED the following Guidelines for Installation and Ordination Services at the September 12-13, 2003 Stated Meeting.

1. ORDINATION AND INSTALLATION IS AN ACT OF THE PRESBYTERY. (G-14.0405 AND G-14.0510)

The Administrative Commission for this act shall be established by the Presbytery, in consultation with the person being ordained/installed.

- The Moderator of the Presbytery (the Moderator-Elect or the Moderator's designee) shall serve as Chairperson of the Commission.
- Members of the Commission shall be members of this Presbytery. The Commission shall consist of at least three elders representing three different churches in the presbytery and three Ministers of the Word and Sacrament. Ecumenical participation or participation of Ministers of the Word and Sacrament and/or elders from other presbyteries in the Presbyterian Church (U.S.A.) may be participants on a corresponding basis; however they would be in addition to the participation as outlined above.
- Minister and/or Elder members of the Commission shall give the Charge to the Minister and Charge to the Congregation.
- The Commission shall convene 30 minutes prior to the start of the service.
- Others may be invited to participate in the service at the request of the person being ordained/installed, upon approving action by the Presbytery.
- The date, time and place of the service of ordination/installation, shall be established by the Presbytery in consultation with the person to be ordained/installed and the Session of the congregation where the ordination/installation is to be held.
- The Committee on Ministry has been granted the authority on behalf of the Presbytery to approve Administrative Commissions for Ordination/Installation.

2. THE SERVICE OF ORDINATION/INSTALLATION

To facilitate the participation of members of the Presbytery, the service of ordination/ installation shall be held at a time other than Sunday morning.

- The format for the service shall ordinarily follow, or be an adaptation of, the service for ordination/installation as found in the Book of Occasional Services. The person being ordained/ installed should draft an order of worship and submit it to the Moderator of the Presbytery for approval, at least two weeks prior to the date for the service.
- ***The assignment of parts of the service to participants shall be included in the draft of the order of worship.***
- ***The format for the service shall provide that the Moderator (or designee) give a Welcome prior to the Call to Worship.***
- The person who is to deliver the sermon should be asked to do so by the person to be ordained/installed, in consultation with the Moderator of the Presbytery, at the earliest possible date.
- Those who are to deliver the "charge to the minister" and "charge to the congregation" shall be members of this Presbytery.
- The person being ordained/installed in consultation with the Moderator of the Presbytery shall be responsible for notifying participants of their respective parts in the service.

- Ordinarily, musicians for the service will be those of the congregation where the service is to be held.
- The selection of music, including hymns to be sung, is the prerogative of the person being ordained/installed, in consultation with the musician(s) for the service.
- The production of a worship bulletin shall be responsibility of the church where the service is being held.
- If Communion is to be included in the service, arrangements will be handled by the church where the service is to be held, in consultation with the person being ordained/installed and the Moderator.
- An offering shall be received for the Presbytery Seminary Student Aid Fund
- Red is the suggested color for paraments and vestments for this service.
- The Moderator (or the one serving in place of the Moderator) shall preside at the "laying on of hands (ordinations)/welcome (ordinations and installations), the prayer and the declaration of ordination/installation."
- Other ministers of the Presbytery are encouraged to attend the service, robe with a red stole, participate in the processional, the laying on of hands (ordinations)/welcome, and recessional.
- Other ministers in the community may be invited to attend the service, robe with a red stole, participate in the processional, the laying on of hands (ordinations)/welcome, and recessional.

3. RECEPTION

Following the service, it is customary to have a reception for the person who has been ordained/installed. Refreshments are generally provided by the congregation where the service is held.

4. INVITATION TO SERVICES OF ORDINATION/INSTALLATION

It is customary that an Announcement / Invitation be sent to the churches within the presbytery inviting participation at the Service of Ordination / Installation. The Presbytery Office shall supply a set of mailing labels to churches hosting services of Ordination / Installation so that the Presbytery will be encouraged to take part in these services.

Revised 8/19/03

NON-ORDAINED & PART-TIME POSITIONS

Part-time Pastoral Positions for Ordained Members of Presbytery

The Committee on Ministry 1993 Task Force is persuaded that our church government as described in *the Book of Order* expects that any pastoral services of a minister, ie., members of the presbytery meet the approval of presbytery, and that the particular pastor must be called by a vote of the congregation.

Therefore, the Committee on Ministry recommends the above policy of presbytery regarding members of the presbytery serving as pastors in churches in less than full-time positions, and that the following guidelines apply to that call:

- a. That less than full-time service in a congregation by an ordained member of presbytery must be a validated position. (G-11.0409; G-14.0500)
- b. The session of the church shall present **the pastoral position** to presbytery for approval, through COM. G-11.0502b
- c. After approval by presbytery, the session may proceed with a call or election for a validated position. G-14.0501. Such a position would then meet the appropriate percent of presbytery's minimum salary, together with pension, study leave, vacation. EEO practices shall also be observed.
- d. Any church may revise the terms of the call, including the amount of time served, by a congregational meeting, submitting the changes to the COM for approval by the presbytery.

PARISH ASSOCIATE POLICY

(Approved by the Presbytery of Grand Canyon on September 20, 2002)

PARISH ASSOCIATE: (G-14.0515):

- a. A Parish Associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of Presbytery, may serve as parish associates. The relationship shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor, the head of staff, on an "as needed, as available" basis and with or without remuneration.

Also: cf. (G-11.0406b): At-large members of presbytery who have previously been admitted to a presbytery as an active member, who have not intentionally abandoned the exercise of ministry, and are no longer engaged in a ministry that complies completely with G-11.0403, shall be encouraged to become a parish associate.

- b. The designation of parish associate shall be made under the supervision of the Committee on Ministry at the request of the session of a particular church, the consent of the parish associate, and the approval of the presbytery. No formal call shall be involved. Any change in relationship must be approved by the presbytery. Ordinarily no more than one parish associate will be related to a particular church. (See also provisions of G-14.0515c and d)

The position "Parish Associate" was originally to provide a relational connection, and a secondary ministry, in a local church, for ordained clergy who are already engaged "at-large" in a full-time ministry, (such as therapist, teacher, presbytery staff-person, etc.), or who are honorably retired. The intent was not for the position to be a major source of income for ministers. "Reimbursement for expenses" is closer to the original intention of the phrase, "with or without remuneration".

To ensure the original definition of parish associate position, note the following requirements:

1. *The prospective parish associate shall already be qualified as a continuing member of presbytery. (shall not become a member of presbytery in order to serve as parish associate).*
2. The position shall not be that person's major source of income.
3. A church may ordinarily have only one parish associate at any given time.
4. The parish associate may not be considered for associate pastor or pastor position.
5. The parish associate position must not become a back door into a full time, de facto assistant pastor position, thus bypassing search, call, congregational approval, etc.)
6. The parish associate position is terminated whenever the pulpit is declared vacant.

COM shall review the designation once each year to ensure:

1. that the time and energy required as a parish associate will not interfere unduly with the work of the person in his or her principal function.
2. that installed leadership of the particular church be protected in its effective functioning.
3. that the parish associate continues to meet the criteria for continuing membership in the presbytery based on other than this relationship to a particular church.

PARENTAL LEAVE GUIDELINES STATEMENT

Reported to the Presbytery at its January 16, 2001 Stated Meeting

In addition to other benefits, a pastor is entitled to a leave in the period immediately prior to and following the arrival (birth, adoption, or guardianship) of a child as follows:

1. The pastor(s) should apply for the leave at least two (2) months in advance of the expected arrival of the child, specifying the amount of time desired.
2. If the pastor is the primary caregiver, the leave may be up to three (3) months. The leave may include a period of time in advance of the expected arrival and also a period of time following the arrival with full salary, housing and benefits
3. If the pastor is the secondary caregiver, a leave may be granted upon approval of the Session of up to two weeks. The leave may include a period of time in advance of the expected arrival and also a period of time following the arrival with full salary, housing and benefits.
4. Any approved leave beyond the employer's reimbursement period will be without pay.
5. Upon completion of the maternal-paternal leave, the pastor will be entitled to her/his position. The position will not be filled during the leave except on a temporary basis.
6. Any salary increase action for which the pastor(s) may become eligible in the course of the leave will be effective upon return to employment.

Extenuating circumstances (i.e. multiple births, problem pregnancy, illness, etc.) should be handled on a case-by-case situation by the local session/congregation as may be appropriate.

RECONCILIATION AND INTERVENTION POLICY

(Approved by Presbytery of Grand Canyon on June 8-9, 1998)

Our society seems to have two widely divergent opinions on forgiveness and reconciliation. According to L. Gregory Jones, it is seen as something that is either therapeutic, relieving guilt or bitterness, or it is seen as impossible. The church, however, will not fall for such simplistic "bumper sticker" theology. While it is true that forgiveness can have a therapeutic effect, there is much more involved than mere therapy. And while forgiveness can be quite difficult, it is not impossible, for "what is impossible for mortals is possible for God."

From the Lord's Prayer we learn that just as we need to be forgiven, we must also forgive and be reconciled. This forgiveness and reconciliation that we have in Christ is real but it is not ours to hoard, rather it is ours to participate in.

But now in Christ Jesus you who were once far off have been brought near by the blood of Christ. For he is our peace: in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us." (Ephesians 2:13 &14)

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation. (II Corinthians 5:17 &18)

This is my commandment, that you love one another as I have loved you. (John 15:12)

The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may be completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (John 17:23 & 24)

We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming, but speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. (Ephesians 4: 14-16)

As disciples of Christ we are to work for unity in the church. As members of the Presbyterian Church we are to work for "the peace, purity, and unity of the Church." We work from the knowledge that we are reconciled to God, and we need to be reconciled among ourselves through the life, death, and resurrection of Jesus Christ. We work from the knowledge that as Jesus prayed that we would be one, we must pray that God will make us one in Christ through his Spirit; we are unable to do this on our own. This work is not easy, as can be seen in our Lord's suffering and death. There are times when we need to employ church discipline with serious consequences, but as *The Book of Order* (see also Matthew 18:23-35) reminds us, the purpose of such discipline is to heal and restore.

GUIDELINES FOR SESSIONS AND CONGREGATIONS WHEN THEY EXPERIENCE CONFLICT

As Presbyterians, we are called to work for the "peace, unity and purity of the Church" as we seek to be faithful to God's work in the world. However, disagreements and conflicts are inevitable in the life of the Presbyterian Church (USA) as we try to be faithful. They exist within committees, congregations, presbyteries, synods, at General Assemblies and in the national life of the denomination.

Conflicts are inevitable in all of life and certainly in the church. The history of the church is filled with conflicts and disagreements. Several of Paul's letters address the conflicts which were common in the early church. There have been and are going to be disagreements as Christians attempt to discern God's work in the world and as we interpret scripture.

Conflicts can be harmful and even destructive. They can cause individuals a great deal of pain and the community of faith immeasurable damage. Congregations have been divided; denominations have experienced schisms.

At the same time, conflicts can be an opportunity for new insights, learning, and individual and corporate growth. Disagreements can illuminate a topic in helpful ways and can present solutions to problems which previously had not been seen. The successful resolution of conflict can also bind people together in a powerful way.

The Bible contains many stories of conflict and disagreement and much advice about how they can be addressed. As those stories indicate, God is already present wherever there is brokenness, granting wholeness and peace. God promises to be with us in times of disagreement and calls us to reconciliation, trust, love and forgiveness.

We realize that our perspectives are limited, so to help us affirm each other, enhance our community, stay open to the viewpoints of others and be sensitive to cultural diversity, we must commit ourselves to the following Guidelines in a spirit of prayer, trust, and love, seeking the guidance of the Holy Spirit.

SEEKING TO BE FAITHFUL TOGETHER GUIDELINES FOR PRESBYTERIANS DURING TIMES OF DISAGREEMENT

In a spirit of trust and love, we promise we will:

1. Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ;
 - We will keep our conversations and communications open for candid and forthright exchange.
 - we will not ask questions or make statements in a way which will intimidate or judge others.
2. Learn about various positions on the topic of disagreement.
3. State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.
4. Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teaching.
5. Focus on ideas and suggestions instead of questioning people's motives, intelligence or integrity;

- We will not engage in name-calling or labeling of others prior to, during, or following the discussion.
- 6. Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.
- 7. Indicate where we agree with those of other viewpoints as well as where we disagree.
- 8. Seek to stay in community with each other though the discussion may be vigorous and full of tension;
 - We will be ready to forgive and be forgiven.
- 9. Follow these additional guidelines when we meet in decision-making bodies:
 - urge persons of various points of view to speak and promise to listen to these positions seriously;
 - seek conclusions informed by our points of agreement;
 - be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience;
 - abide by the decision of the majority, and if we disagree with it and wish to change it, work for that change in ways which are consistent with these Guidelines.
- 10. Include our disagreements in our prayers, not praying for the triumph of our viewpoints, but seeking God's grace to listen attentively, to speak clearly, and to remain open to the vision God holds for us all.

Adopted by the 204th General Assembly (1992) of PCUSA

IDENTIFYING THE CONFLICT

Bringing Harmony to God's Family

Tom Mullen wrote a cute book of devotions on family life called, Where Two or Three are Gathered Together, Someone Spills His Milk. How true it is! Where two or three Christians are gathered together in a church, there will be a debate about scripture, disagreement about the color of the new choir robes, whether the pastor is spending enough time in the office, and on and on. We are people! And when we gather together to do God's good work, we don't always get along. It's a fact of life, just like the milk.

But even to say that we have problems means we have lifted the veil of secrecy which has surrounded conflict/disagreement in churches. For many Christians the idea that we might really disagree about something and even be angry with each other or express our feeling is totally foreign to our thinking. We don't want our place of comfort, our refuge from the world, to have the same antagonists, the same harsh realities that we face in our daily lives. No, give us a nice quiet pew, a good anthem on Sunday morning, and a message that doesn't make us think too much, and that's just fine, thank you!

The truth is, however, there is conflict, disagreement and trouble in churches. Such problems can come from a small dissenting group, or one loud voice who won't let go of his/her pet peeve, or a major blow-up over the style of worship. But the fact is that due to our desire to hide from conflict, we have not managed it well nor have we helped people grow in faith and commitment to God in the process. We have often fought hard, divided congregations and hurt many pastors and laypersons alike. The time has come to get serious about bringing a new style to our life together. We must face

our situation, acknowledge the hurt and pain that is in the church, face conflict straight on, and take action to bring a new day for each and every church which is suffering through its own version of "spilling the milk." This manual is prepared as a tool to help churches walk through the valley of disagreement to a new day and a new life. The suggestions contained here are only the beginning of the ideas and resources available to churches for handling their disagreements. Let the manual be a tool to lead you to new ways of thinking and doing church.

Symptoms

How does a pastor or layperson know if there is a problem worth dealing with? At what stage in the game do you call in the experts or get advice from the Presbytery? Someone will say, "We don't want to blow this whole thing out of proportion and get more people involved than we need to. Besides, most people don't know what's going on anyway. Let's keep it that way - It will go away." When members or staff ignore the symptoms, it is hard for leaders to get support for action to deal with the problems. However, there are a few clues that you can watch for that will help you work at the problems your church might have before they get too big to handle. The early warning signs listed below are from Speed Leas' book Moving Your Church Through Conflict. Paying attention to these early warning signs can enable the issues to surface sooner and be handled more comfortably rather than waiting for them to become a serious conflict. Note which of these issues might be important for your congregation, now or in the future.

1. Environmental factors--These are usually external factors that affect the life of the church over which you have no real control. These could include: declining population base from which to draw new members or loss of jobs in the area or economic downturn thus affecting many in the church. The stress of these environmental factors make for stressed people, more prone to conflict.
2. Special congregational factors--Some events in the history of the congregation can leave it more prone to conflict; long-term pastorates (more than 12 years) can deeply affect a church and the following pastor. Unresolved grief over a loss in the church, particularly of a key leader, can affect people; or the presence of individuals with excessive needs for power or recognition can cause problems which will go beyond our ability to heal. Special care is needed to deal with these factors.
3. Rumors--One of the most frequent early warning signs of coming conflict is the presence of member complaints. They can and will be about anything: program, national church, sermons, the car the pastor drives, how much her/his spouse helps in the church, who is serving on the church boards, how much money goes to missions, etc. The voices of complaint may be loud and clear or soft and faint, but they are there. It can take a good deal of work to determine what is going on and what is actually bothering people.

Early detection of these issues and some effort to deal with them can be very

important. The experienced veterans of the congregation need to talk about the church's history (does this happen often?) and determine a plan to work it through, not just snuff it out!

4. Reduced participation--Withdrawal of personal contact between members and/or between the pastor and certain members is a sign of problems. When there is conflict, it is natural to withdraw. Recognizing withdrawal and acting on it can help.
5. Decline in attendance and giving--The organization is healthy when there is growth and strong support. Attendance is probably the stronger factor of the two. People will withdraw from coming to church as soon as they feel a problem, while they may still give until the pledge period is over. Watching attendance patterns and giving patterns will help church leaders see trends and approach people who might have issues to deal with.
6. Changes in lay leadership--Not just the changes from one group of leaders to another, but changes when a very different (or younger) group begins to take control and press their programs. Sometimes the type of leaders change--from blue collar to white collar, rural to urban, etc.
7. Emergence of "Hardliners"--This indicator usually means the conflict has already been joined. Leaders are beginning to take adamant stands on some issue and are losing their ability to "hear" the needs of the congregation. When leaders no longer listen to others, but do what they please no matter what, conflict is on the horizon.
8. Changes in the Pastor's Behavior--Conflicted churches often become a place where the pastor does things to try to ease tension. He/She may become more reclusive, less available, very intense about a jogging program or some special study--all of these to get away from the conflict. Some will overuse alcohol, fight with the spouse, sleep more than normal, have improper relations with other men/women.

We Have a Problem--Now what?

First, hopefully, you have decided ahead of time to teach yourself or to enlist your pastor and fellow leaders in getting training about conflict (before it happens). You have learned the five levels of conflict (see attached Conflict Intensity Chart), you have gained some insight into how conflicts develop, and you have some background to help you. You have learned some communication skills, you have a theological and Biblical background to help you in the dilemma. You have taken the necessary steps to get ready for anything. Now! About the problem!

1. Don't Panic! That's right--keep your cool. When we are threatened, when we are in doubt about ourselves, when everything seems to be crashing in around us and the whole church, we want to run away and hide. "Let's just get out of here." But wait. Stop, take a good, deep

breath and let it out. Then pause and think through what has happened, what the real issues are that seem to be causing this conflict-- begin to reflect on what is happening, not your reaction to what is happening. Use the tools you have learned to help you plan the next step and to determine how serious the problem is.

2. Next--if the problem is between you and another, see if you can approach that person to be sure you understood him/her correctly; see if the presenting problem is the real issue or if there is something else going on. If you feel too powerless to confront someone who opposes you, then talk to another person whom you trust, or make an appointment to see the Personnel Committee. If the issue involves the pastor or staff, then Personnel should help. But if the conflict is between members, the pastor may be the person who can help you get the issue cleared up before it gets worse. All churches need to have a procedure for filing grievances or dealing with tender subjects. If they do, then that is a good avenue of approach.
3. Most of all, use the church system which is in place to deal with issues. The session is the administrative body of the church which should address conflict issues. They may ask the Personnel Committee to address certain issues first and bring a report. But most important, try to manage the situation at the local church level. Don't call the Presbytery staff or COM Chair before you have exhausted options within your church. If the Personnel Committee (or its equivalent) is not available, write the session or go to a meeting and explain what has happened. That may mean two or three people going together, but at least you have taken a step forward. If the session has received some training, they can receive your complaint or concern and figure out how to approach the problem (level I). If the problem is more complex or if they do not feel comfortable to move forward, you can...
4. Seek the advice and counsel of the Presbytery through the COM or the Presbytery staff. Most of all, remember that the COM and the Presbytery are friends and companions in ministry. They are concerned for the life and well-being of the entire church, so they will do all they can to assist in dealing with the problems. Early inquiries will be informal and primarily consist of options which you might consider next, or information about certain procedures. Pastors and session members need to remember that such suggestions are advice, not Presbytery telling you what to think or do. At this point, everything is very unofficial, with no action taken by a committee or the presbytery itself. Be assured that when the problems are addressed early and carefully, with trust and honoring of each other, many problems can be managed without great distress in the life of the church. Usually, we find that there has been a miscommunication, some difference of opinion about expectations, some honest area of theological or practical difference about which the parties need to negotiate a solution. This can be done, if you will be conscientious in your handling of conflicted areas.

But the Problem is Getting Larger, Growing Faster Than We Thought! Now what?

If a problem grows significantly and the session or pastor is unable to manage the situation, then more formal action could be initiated through the COM or the Presbytery. A common procedure is for members of the session or pastor to contact COM and present the case, outline the problem as they understand it, and see what avenues of correction can be taken. Often, COM will have an intervention team assist in further study of the problem, with the possible use of an outside conflict management consultant. Once the whole picture is in view, recommendations will be made, and sometimes, if necessary, further actions taken to the floor of Presbytery. Presbytery does have the option to appoint an Administrative Review Committee or an Administrative Commission to take the case further toward resolution. Usually, these steps would not happen unless the congregation was at a level III or level IV conflict, both of which are very serious.

INTERVENTION

According to *The Book of Order* (G-11.0502) the responsibility of "taking care" of churches and their pastors rests with the COM. Below are some provisions which outline that relationship.

G-11.0502

- i. [COM] shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between ministers and churches. Its purpose shall be to mediate differences and reconcile persons, to the end that the difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest.
- j. [COM] shall exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church, proceeding with the following steps:
 - (1) It may take the initiative to bring the information which has come to it to the attention of the session of the church involved, counseling with the session as to the appropriate actions to be taken in correcting the reported difficulties.
 - (2) It may offer its help as a mediator in case the session either finds itself unable to settle the problems peaceably or takes no steps toward settlement.

Following is a procedure which will ordinarily be followed in this presbytery when a church has not been able to handle a problem situation within its own community:

1. After a group of no more than four communications (calls, letters, personal visits to the Executive Presbyter, Stated Clerk, and/or member of COM) of a problem from a given church, whether it be from pastor(s), church members or elders, the Chair of COM and the Executive Presbyter will confer to decide on the merits of talking with the pastor and perhaps to others at the church to gather knowledge of the situation, validity, extenuating circumstances, etc.

2. If there is merit to the grievance, within a month a plan of approach to the situation at the church will be formulated and discussed with the pastor and session and will be made clear as to who is responsible for which parts of the plan. The plan needs to be very specific and written out for all parties and started immediately:
 - a. Will there be work done with session, committees of the church, the congregation? Who will do it?
 - b. Is there need for counseling or outside help? For whom, how long will it last? How and to whom will reports be issued?
 - c. What are specific things recommended pertaining to the pastor?
 - d. What time parameters need to be put in place for "the plan"?
 - e. What are the special needs of the situation?
 - f. Is an Administrative Review or Commission appropriate?
3. After the time agreed upon for "the plan" to work (see item 2d above), if the problem(s) still exists and does not seem to be improving as assessed by the congregation, the church session, pastor and COM representatives, the COM will debate a motion to ask the presbytery to appoint an Administrative Review Committee as outlined in *The Book of Order*. If affirmed, this motion would be brought to the floor of the presbytery for a vote.
4. If an Administrative Review Committee is approved and appointed, work should commence within one month after it is constituted. The process used for their work will be formulated by the AR committee in conjunction with the Stated Clerk, and the group is responsible to the presbytery through its reporting process.
5. If an Administrative Review Committee is not approved and appointed the COM shall, through its Intervention Team, continue working with the church and the situation in whatever creative and constructive ways it is possible for them to agree upon, if it is deemed necessary by majority vote of a quorum of the COM.

ONE FINAL COMMENT

The people who have prepared this document are convinced that if churches in conflict would spend time in the elements that are distinctive to the church, there would be less serious conflict. We would encourage churches to engage in activities that build up the Body of Christ, such as: worship, cultivating the spiritual disciplines, prayer, Bible study, personal devotions, giving care to others, theological reflection with brothers and sisters in faith, listening and seeking understanding, healing and reconciliation. Time and energy in these practices would greatly heal the church while negative activity tears it apart. Whatever happens in your church, try to help members think about the whole church, how much the church needs healing and how much we can all do to build it up. Let us remember how much God has entrusted to us and how much better it will be when we re-channel our

energy and efforts toward the good things that bind us together in communities of faith, seeking the peace and unity of the church.

RESOURCES

Enclosed is a copy of the "Conflict Intensity Chart" which outlines the five levels of conflict in churches. It is a good beginning of training for sessions and pastors. Think back through some recent issues in your church and see if you can identify what level you experienced. Most will be level I, Problem to Solve, and a few will be level II, Disagreement. Think about what happened to help you through those times and what needs to be built upon for a healthy future.

Coping with Conflict. Videos and study materials from the Synod of the Lakes and Prairies. Outlines the five levels of conflict, has dramatized vignettes that help you see yourself in a church fight. Good material. Available from Interchurch Resource Center.

Dealing with Conflict in the Congregation. A small booklet, suitable for congregational study. Presbyterian Peacemaking Program has done this along with a number of good Bible studies on peace and conflict issues in the Bible. 75 cents.

How Should Congregations Talk About Tough Issues? A resource by the Presbyterian Peacemaking Program. A good resource for an adult class on the issue of conflict. These cost only about 75 cents so they could be used by most churches with little cost.

If Not Here, Where? Video produced by the Lutheran Church. Available from Interchurch Resource Center.

Searching for Community : Video by Scott Peck. Available in Interchurch Resource Center

Seeking to be Faithful Together: Guidelines for Presbyterians During Times of Disagreement. A training manual, by Richard Killmer and Sara Lisherness. Published by the Presbyterian Peacemaking Program. LDMS #259-93-944 \$3.95. This is an excellent resource for learning about conflict, how to handle it, and how we can learn new tools for communication and understanding. The manual has eight sessions which walk one through the different levels of the Guidelines. A valuable adult study, sections could be used for officer training or retreats.

Talking About Tough Issues. Video. Available from Interchurch Resource Center.

Bohler, Carolyn Stahl. When You Need to Take a Stand. Drawing upon her counseling experience, Bohler presents guidelines for deciding when and how to take stands and finding the strength to do so.

Rateliff, Bill J. When you are Facing Changes. This author shows that we can emerge from times of change even more whole than we were before the transition.

Rogers, Jack. Claiming the Center. This volume could well become the text book for reconciliation and trust building within mainline denominations.

Saussy, Carroll. The Gift of Anger. This book provides a biblical basis and a practical methodology for using and expressing anger in a healthy and redemptive way.

Rediger, Lloyd G. Clergy Killers. Offers strategies to prevent abuse and offer support to clergy in troubling congregations. It also has a chapter on killer clergy.

Cosgrove, Charles and Dennis Hatfield. Church Conflict. Presents the hidden Systems behind the fights.

Managing Church Conflict. Can be used as a model for addressing conflict in church systems and other nonprofit and voluntary organizations. Westminster/John Knox

Leas, Speed. Discover Your Conflict Management Style. An excellent tool for raising self-awareness and a practical introduction to conflict management. Alban Institute

Moving Your Church Through Conflict. Speed Leas presents his highly acclaimed theory of levels of conflict and spells out appropriate responses to each, including when to seek outside help. Alban Institute

REFERENCE CHECK POLICY

Types of References and Their Definition:

- Primary A primary reference is a person named by the applicant on a PIF as a person who knows them and their work and can respond to inquiries from PNCs. Often those named include someone in an official capacity such as an Executive Presbyter, COM chairperson, colleague, clerk of session, elder or church member
- Secondary A secondary reference is any person not named in the PIF by the applicant as a reference
- Governing Body A governing body reference check is one conducted in later stages of the search process. It is a reference check completed by the Executive Presbyter or chair of COM in the presbytery with the vacancy contacting the Executive Presbyter or chair of COM of the presbytery where the applicant holds membership.

References and their purpose

The purpose of completing reference checks is to seek information that is necessary and relevant to the qualifications for the position as set forth in the job description.

In contacting a primary reference those involved in the search process want to know more about the applicant and that person's qualifications to do the job. These are the references from sources the applicant believes to be in the best position to know them and their work. These references should be honored and contact made with a cross section if not all of those listed as primary references.

Secondary references hold the potential to provide valuable information over and above what the applicant states in writing or orally. A secondary reference should only be sought after the applicant has been advised and has given permission. The preferred manner to gain the applicant's permission to contact secondary references is to inform the applicant that it is the practice of this presbytery to seek permission to contact secondary references. As a result persons not listed in their PIF might be contacted. In this process allow the applicant to name persons who should not be contacted and honor that request without prejudice. Request that the applicant provide a written statement that gives permission for secondary references to be contacted. Upon request of the applicant provide the names of those persons who are to be or have been contacted as secondary references.

Governing Body references provide the opportunity to gain a more complete picture of the applicant and their qualifications to do the job. They provide an opportunity for a clearance from the presbytery of applicant membership and the purpose is to seek additional information relevant to the qualifications for the position that might not be readily apparent to, or known by, either primary or secondary references.

It is the policy of Grand Canyon Presbytery to fully utilize all three forms of reference checking in the process of selecting persons to work within the bounds of the Presbytery of Grand Canyon. It is also the policy of Grand Canyon Presbytery to cooperate fully with other governing bodies of the church and in so doing will provide only honest and accurate information concerning members of the presbytery or others who currently work within the geographic area of the presbytery and are seeking work elsewhere.

Minister Members of Grand Canyon Presbytery Seeking A New Call Shall :

1. Provide a copy of their current PIF to the Executive Presbyter and the chair of COM who may request an interview with the minister before answering requests for reference checks.
2. Sign a Statement: "I agree that the Executive Presbyter and the chair of the COM may give both oral and written reference checks about me, that these reference checks will be honest and accurate, and that secondary references may be provided if the inquiring party requests them."

Reference checks will not be given unless the above conditions are met. The Executive Presbyter and the chair of COM shall keep logs stating the date, the inquirer, the person being checked and a summary of the conversation or a copy of the reference.

Pastor Nominating Committees Shall :

1. Complete all reference checks both primary and secondary before requesting that the Executive Presbyter with the chair of COM as backup complete a Governing Body Reference check.
2. Request that a Governing Body Reference Check be completed and receive clearance from either the Executive Presbyter and/or Chair of COM and the COM Liaison before inviting any candidate for the first face to face interview.

Reference Checks on Possible Candidates for Positions in the Presbytery of Grand Canyon Shall :

1. Be completed on potential interim pastors, designated pastors, stated supply pastors or temporary supply pastors before the names are given to an Interim Search Committee or other search committee. Pertinent summaries of the content of the reference checks may be shared with the Search Committee.
2. Be completed on a person for an Installed Position before they are invited for the first face to face interview.
3. Be available to COM liaisons and COM Committee persons that interview prospective members of the presbytery. COM persons shall have the PIF and the notes of the reference check at their disposal prior to the interview. The COM liaison and the Executive Presbyter shall confer about what information to share with a PNC.

Note: A Governing Body Check will be completed on proposed members of the presbytery who are requesting transfer to the Presbytery of Grand Canyon in a membership status that does not involve a search process, outlined above, as part of the interview process of the COM for membership in the presbytery.

Copies of Primary, Secondary and Governing Body Reference Check materials of those who become members of the presbytery and/or are placed in pastoral assignments in the presbytery without becoming a member Shall:

Be placed in the person's Official Presbytery File maintained in the Office of the Stated Clerk.

REIMBURSEMENT POLICY

(Approved by the Presbytery of Grand Canyon on March 10, 2000)

Policy on Reimbursement of Ministers and Commissioned Lay Pastors for Attendance at Presbytery Meetings

Expenses of ministers and commissioned lay pastors, for those who lack funds from their employers or from personal resources, will be met by the Presbytery in this way:

1. Voucher forms will be available at each meeting of Presbytery
2. A. Housing
Housing to be furnished in member homes of the host church. Other type of housing to be furnished by the minister or CLP at his/her expense
- B. Travel
\$0.20 per mile plus \$0.02 for each minister or CLP passenger up to a total of \$0.24 per mile
- C. Meals

The meal or meals at Presbytery to be furnished plus the meals en route to and from the Presbytery meeting not to exceed \$10.00 per meal (receipts required)

NOTE: Elder Commissioners receive reimbursement from their local church session and are not covered by this policy

SEPARATION PRACTICES GUIDELINES

BOOK OF ORDER (G-14.0600-3 Excerpts): The pastoral relationship between a pastor and a church may be dissolved only by the presbytery.

The minister may request the presbytery to dissolve the pastoral relationship. The minister must also state his or her intention to the session. In the case of a pastor or associate pastor, the session shall call a congregational meeting to act upon the request and to make recommendation to Presbytery. If the congregation does not concur, the presbytery shall hear from the church.

If any church desires the pastoral relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called meeting, may request presbytery to dissolve its relationship with its pastor.

I. Dissolution At The Request of The Minister:

Dissolution of a pastoral relationship at the request of the minister may occur after one month's written notice to session and to COM on approval of COM. The minister will be paid the cash equivalent of his/her unused earned vacation (but not study leave) at the date of dissolution. No severance allowance will be provided. The period of written notice may be waived at the discretion of the session, in consultation with the COM of the presbytery. The dissolution of a pastoral relationship may be granted only by the presbytery pursuant to G-14.0601; 14.0602; 14.0603 of *The Book of Order*.

II. Dissolution for Cause:

A. Dissolution for cause shall include, but is not limited to:

1. Unsatisfactory performance
2. Abuse or misconduct
3. Insubordination to the presbytery
4. Neglect in the care and use of church property or funds
5. Conduct inconsistent with presbytery standards, policies, or ordination vows
6. Violation of *The Book of Order*
7. As a result of disciplinary action of a judicial commission of the Church

B. The following guidelines for allowance and assistance shall be adhered to:

1. The minister will be given no more than a maximum of one month's pay or one month's notice.
2. The minister will be given his/her unused earned annual leave.
3. No severance pay for length of continuous service, study leave, or sabbatical leave will be given.

III. Dissolution Due to Other Circumstances:

In cases of dissolution caused by other circumstances related to action by the session and congregation in consultation with the COM of the presbytery, wherein a minister of the Word must leave a position, the following guidelines for allowance and assistance shall be considered:

- A Two months notice will be given. If during the notice period the minister secures employment elsewhere, the obligations of the church with regard to the remainder of the notice period are ended.
- B In addition to the period of notice, a severance allowance will be given in relation to the length of continuous service in the particular congregation currently being served, as follows:

<u>Years of Service</u>	<u>Weeks of Severance Allowance</u>
Less than 1 year	2
Between 1 & 4 years	4
Between 4 & 5 years	6
Five years and over	8

Study Leave cannot be used within three months of separation, nor given as severance.

IV. Death In Service:

In the event of the death in service of a minister of the Word, the salary and housing allowance or use of manse of the person will be continued to the spouse by the church for three months beyond the month in which the minister's death occurs.

SABBATICAL LEAVE POLICY FOR PARISH MINISTERS AND EDUCATORS IN GRAND CANYON PRESBYTERY

(Approved by the Presbytery of Grand Canyon at its January 20, 2007 Stated Meeting)

I. BACKGROUND RATIONALE:

A) What is a Sabbatical?

Beginning with the Bible, we find that God withdrew and rested following creation. After man was created, the first day was Sabbath day. Rest is central to the Biblical idea that what humankind has in life is a gift, a time of grace given by God for our celebration and renewal. Sabbath time away was established as an important time to be renewed, to receive rest, to learn and grow in Spirit. Likewise, sabbatical time for ministers is important as a time of renewal, refreshment, and study to gain knowledge about various areas of ministry. The Hebrew Scriptures speak of "Sabbath" days and years, time for the person to receive rather than give. Jesus frequently took time for his Sabbath as well. Likewise, professionals in ministry need this opportunity for time away.

Today University Professors receive one year every seven years to become students again and to refresh their calling. Many Christian denominations as well as many local churches and presbyteries are beginning to implement sabbatical leave policies for clergy, educators, and denominational staff. It is the recommendation of the Committee on Ministry that Grand Canyon Presbytery needs such a policy to help encourage more healthy pastoral relations in a very high-stress profession.

Recently, corporations such as Intel, Apple Computers, Ralston Purina, McDonald's, Wells Fargo, Nike and others have discovered that paid sabbaticals after 4 to 7 years of service energize their leaders for greater vision and productivity. Many corporations now use sabbaticals as a recruitment and retention tool.

B) Why Is There a Need for Sabbaticals?

In general, a sabbatical is vital for ministry because it will enable the minister/educator to be renewed through the vital pursuit of continuing education, grant extended time in spiritual formation and growth, and provide professional guidance for the practice of ministry. Additionally, this time is an opportunity to step away from the daily and weekly calendar of responsibilities for the purposes of physical restoration, recharging the intellectual batteries, and having an extended period of uninterrupted time for spiritual growth. A well-planned sabbatical includes continuing education, consultation with other professionals, observation of others engaged in ministry and a block of time for personal reflection and planning. Following time away, a sabbatical enables a minister/educator to return to the responsibilities of the parish with new energy, spiritual vision and enhanced effectiveness.

Roy Oswald, Senior Consultant at the Alban Institute indicates that studies identify the ordained ministry as the #1 "burnout" profession in the country. The primary cause is what pastors refer to as "compassion fatigue" caused by:

- Being on call 24 hours with a workday that is 12-14 hours long.
- Taking only one day off per week when most other working people take two.
- Working on holidays such as Christmas and Easter.

Furthermore, several specific benefits result from a sabbatical leave, as suggested by Roy Oswald, of Alban Institute include:

1) Sabbaticals encourage longer pastorates.

Congregations have a difficult time reaching their goals and full potential if they only keep a minister a few years. Providing a sabbatical is a proven strategy for keeping good pastors in position as the church moves into the future.

2) Sabbaticals help clergy and educators better understand their role as spiritual leaders in the congregation.

Most congregations lack a deep understanding of how one develops into a spiritual giant. Spiritual deepening does not take place when a pastor is consumed by a never-ending list of pastoral demands and needs. When we look at some of the spiritual giants of our age, such as Thomas Merton, Henri Nouwen, or Tilden Edwards, we note that they all consciously arranged to have quality chunks of time to read, pray, keep a journal, study Scripture and connect with other spiritual leaders. Our pastors need the same kind of time to develop spiritually so we can lead our churches.

3) Sabbaticals aid clergy and educators in their professional development.

Pastors not only serve as a spiritual leader of a church, but also as a corporate leader. Pastors need to understand and know how to manage a complex church system, deal with group process and conflict management, provide parish administration, supervision and support for staff, be adept at public speaking, pastoral counseling as well as take care of their own physical and emotional health. Sabbatical time away offers time to refine, renew and acquire skills in many of these arenas.

4) Sabbatical help to prevent burnout.

Allowing the pastor a fire escape from the unending demands of ministry is a way to ensure that he or she remains vital and healthy. Neither the church nor the pastor is served well if an exhausted, cynical, or disillusioned person is trying to be the agent of the gospel.

5) Sabbaticals help clergy and educators to understand the paradox of pastoral ministry.

Clergy are constantly invited to overextend. Seldom do they go to bed at night knowing they did everything needed that day. There is a tendency to say, "Yes" one more time, instead of taking care to rest and space the workload. Thus, overwork means that the clergy torpedo the precious gift of their vitality and desire to do ministry by overdoing. A sabbatical break provides a needed break from that pressure and allows time to develop new patterns for ministry and self-care.

II. POLICY STATEMENT

The Presbytery of Grand Canyon strongly encourages that all new pastor/educator calls provide for a sabbatical leave as part of the terms of call, as herein described. Existing calls would be encouraged to adopt a plan to have a sabbatical included in renegotiation of the terms of call. The sabbatical is granted as compensated sabbatical time away of at least three (3) months after six (6) years of service to an individual church.

III GUIDELINES FOR SABBATICALS

A) General Considerations:

- 1) The study undertaken during a sabbatical leave shall ordinarily be of a practical nature, designed to increase the skills of the church professional in his/her current call, or allow for theological study/reflection and/or spiritual renewal.
- 2) Before the church professional goes on leave, provision shall be made to cover the duties of the person on leave.
- 3) Sabbatical leaves shall be granted no sooner than the completion of six years of service, nor sooner than six years after a previous sabbatical.
- 4) Sabbatical leaves shall normally be three months.

- 5) Ordinarily, the normal study leave time that is due in the sabbatical year shall be a part of the sabbatical leave time, not in addition to it.
- 6) The church professional shall normally pledge to stay in his/her position for no less than one calendar year after a sabbatical leave.
- 7) Plans should be made by the session to fully inform the congregation about the sabbatical plans at least 6 months ahead of time, explaining the rationale and the expected benefits.
- 8) Ideally, written notice and a written plan shall be given to the church's personnel committee and to the church's Session 6 months prior to the Sabbatical Leave. The Presbytery's Committee on Ministry should be notified of all approved Sabbatical leaves.
- 9) The church Session is responsible for covering the duties of the person on leave, with the intent that the pastor would have no contact with the church, except for an emergency.
- 10) It is considered desirable for the person on leave to spend part of the time away out of town, away from one's home environment and community.
- 11) ***Upon returning from sabbatical leave, the church professional shall present to the personnel committee and to the session, a written summary statement of the sabbatical leave experience, including what was learned.***
- 12) ***In a church where study leave (time) may be accrued up to six weeks, this time may be used in conjunction with the Sabbatical Leave.***

B. Suggested Reading and Resources:

- ◆ *Clergy Renewal: The Alban Guide to Sabbatical Planning* by Richard Bullock and Richard Bruesehoff. (Video Available in the Presbytery Office)
- ◆ Clergy Sabbatical Programs <http://www.clergyleadership.com/index.html>
- ◆ PCUSA statement on Sabbatical Leave (available on <http://www.pcusa.org/ministers/com/handbook/sabbatical.pdf>)
- ◆ Pastoral Sabbatical Policy A Handbook for Planning by
Pinnacle Ministries, Inc
1019 Western Ave
Mosinee, WI 54455
gharrison@pinmin.org
www.pinmin.org
(Also available at the Presbytery Office)
- ◆ Rationale for Sabbatical Leave and resources
<http://www.pcusa.org/ministers/ministrydevelopment/sabbatical.htm>

C) Financial Considerations:

1. During a sabbatical leave, all salary and benefits shall continue to be paid by the church.
2. The church professional shall normally pledge to stay in his/her position for no less than one calendar year after a sabbatical leave. If the church professional chooses to leave the congregation within one year after the completion of a sabbatical leave, that person shall refund to the church the salary paid to him/her during the sabbatical leave.
3. While the church professional is on sabbatical leave, the employing church shall provide for payment of the expenses of whoever covers the duties of the person on leave. There may be retired pastors or pastors in non-parish positions who would assist with preaching, pastoral care, etc. on a voluntary basis. This could be considered.
4. All costs to the church professional for the sabbatical leave shall be borne by the church professional, but he/she may apply his/her study allowances to these costs. It is suggested that churches wishing to assist in the expense of a Sabbatical Leave create a designated savings account for this purpose. Costs to the church professional do not include the costs to cover the duties of the person on leave.
5. Plans should be made to investigate well ahead of time, possible funding for the sabbatical from the Lilly Foundation and other agencies.

6. Since this policy suggested as part of new calls, the Presbytery also strongly encourages churches to establish as part of all new calls a designated savings account that would accumulate over the six years prior to a Sabbatical Leave to help defray the additional costs of hiring someone to cover the Pastor while s/he is on Sabbatical Leave.
7. The church may, at their discretion, give a gift to the pastor to assist with the sabbatical leave.

D) Minister or Educator Responsibilities

1. Bring the sabbatical proposal before the session – at least in outline form - a minimum of six months before the intended commencement of the sabbatical.
2. Secure the approval of the session for the sabbatical proposal and work out the necessary coverage of pastoral and pulpit responsibilities.
3. Assure the session of continued service to the church for at least one full year from the conclusion of the sabbatical.
- 4) Bring up to date all pending responsibilities as determined in consultation with the session before departing on a sabbatical.
- 5) Submit to the Committee on Ministry in writing the sabbatical timetable and outline of the plans, including the personnel to fill in while the pastor/educator is away.
- 6) Upon return, present an overview of the sabbatical experience to the session and the congregation, (if possible), as well as the Committee on Ministry. The report should include information about what was learned and how that learning will be applied.

E) Session Responsibilities

- 1) Receive “for approval” the minister’s proposal for a sabbatical, at least six (6) months in advance of the intended commencement of the sabbatical.
- 2) Continue terms of call commitments to the minister during sabbatical leave.
Communicate to the congregation the importance and values to the church of a sabbatical.
- 3) Work with the pastor/educator to arrange for the necessary staff substitutes as needed.
- 4) In addition, if agreed upon by the session and the minister, the sabbatical might be combined with study leave for extended graduate study.
- 5) Request a written overview of the sabbatical from the minister upon return.

F) Committee on Ministry Responsibilities

- 1) Beginning in the 5th year of a new call, begin counseling with the session and pastor concerning the development of the sabbatical plan. This could begin in the triennial review process.
- 2) Review the sabbatical timetable and usage plan as submitted by the minister.
- 3) Serve as mediator in any concerns of session, educator or minister relative to the sabbatical.
- 4) Assist with temporary supply pastors or support staff as needed during the sabbatical and determine who will moderate the session in the minister's absence.

G) Additional Information

If agreed upon by session and the minister, the sabbatical might be combined with study leave for extended graduate study.

IV RE-ENTRY

Upon the completion of the sabbatical, it is strongly suggested that the clergy share with the entire congregation the details of the leave as well as reflections on its value and benefit. The re-entry process provides a great opportunity to reflect upon the benefits that resulted from the Sabbatical leave. This includes:

- 1) The professional's growth in knowledge, spirituality and opportunity for reflection and nurture.
- 2) The congregation's discovery of the strength of lay leadership, which sustained the church during the sabbatical and might be used more creatively in the future.
- 3) New understandings of the concepts of mission between clergy and congregation.
- 4) Reaffirmation of calling to ministry on the part of clergy and congregation with both being reinvigorated and rededicated to the work of God's people.
- 5) The ideal result would be for the congregation to see this period of time not just as the clergy's Sabbath leave but as the congregation's Sabbath as well.

SABBATICAL LEAVE POLICY FOR EXEMPT STAFF OF G.C. PRESBYTERY

Policy:

The Presbytery may grant Sabbatical Leave to the Executive Presbyter and full-time Associate Executives. Sabbaticals shall be for no more than three months with pay, but vacation time may be added to the Sabbath leave. The leave will be for professional development and related to the life of the Presbytery. Only one presbytery staff person may be on sabbatical leave at any given time.

Eligibility:

The Executive Presbyter and full-time Associate Executives must have been employed with the Presbytery for a minimum of six (6) consecutive years and not interrupted by prolonged personal paid leave or leave of absence. A report on learning in relation to agreed upon goals must be reviewed by the Presbytery Personnel Committee and Executive Presbyter (when applicable, as with the Associate Presbyters) within one month after completion of the leave.

Study Plan:

The Personnel Committee of Presbytery and the Presbytery Council must approve a detailed written plan of study with clearly identified goals and expected end products. This must be done long enough in advance so that budget and staffing needs may be met during the time the staff person is on leave.

Recommendations to Presbytery Re: Sabbatical Policy

1. That COM approve the Sabbatical Policy outline for ministers and educators serving in Grand Canyon Presbytery and strongly encourage member churches to adopt it for their ministers and educators.
2. That the Sabbatical Leave Policy be presented to all Pastor Nominating Committees and strongly encouraged to them for inclusion in new terms of call.
3. That Grand Canyon Presbytery approve the Sabbatical Leave Policy outlined for Executive and Exempt Staff of Grand Canyon Presbytery.
4. That Grand Canyon Presbytery consider establishing a restricted fund to be used to assist smaller congregations to help finance the cost of giving their pastors sabbatical leave.
5. That Grand Canyon Presbytery work to establish a "bureau" of pastors to be available to cover the vacancies created by pastors on sabbatical leave.

SEXUAL CONDUCT POLICY
for the
PRESBYTERY OF GRAND CANYON
(Approved September 17, 1999, Policy #36)
(Policy renewed November, 2004 for 5 yrs, Policy #36a)

The Scripture and faith in Jesus Christ call us to standards of responsible conduct in all of life including sexual behavior.

EXPECTATIONS OF THE PRESBYTERY

It is the expectation of the Presbytery that the ministry of every Minister of the Word and Sacrament and employee of the Presbytery shall be conducted in accordance with the following standards of sexual conduct:

1. The ministry shall reflect the quality of life demonstrated by the Lord Jesus Christ, by honoring and respecting all other persons as children of God.
2. The ministry shall reflect the Scriptural teaching that religious leadership is a covenantal relationship with God, calling for the trustworthy exercise of ministerial skills and authority for the wholeness and well being of other persons.
3. The ministry shall reflect the reality that persons in positions of religious leadership in the Presbytery are given a spiritual trust by the people and the churches of Presbytery and by their colleagues.
4. The ministry shall reflect the basic principle that sexual misconduct in any form is never permissible and is a violation of ministerial, professional and employment relationships and a sin against both God and the subject of the sexual misconduct.

PURPOSES OF THIS POLICY

1. To prevent and eliminate sexual misconduct within the Presbytery of Grand Canyon.
2. To safeguard the Church by prevention of abuse through any form of sexual misconduct.
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 victimize others.
4. To promote proper and compassionate healing of all persons and congregations where sexual misconduct has occurred.

DEFINITIONS OF SEXUAL MISCONDUCT

1. Sexual harassment includes unwelcome sexual advances, request for sexual favors, and other verbal or physical conduct when one or more of the following occur:
 - a. submission to such conduct is explicitly or implicitly a term or condition of employment or volunteer service;

- b. submission to or rejections of such behavior becomes a basis for employment or volunteer service decisions;
 - c. such conduct unreasonably interferes with work or volunteer service performance by creating an intimidating, hostile, or offensive environment for employment or volunteer service.
- 2. Sexual abuse of another person is any offense involving sexual conduct in relation to:
 - a. any person under the age of eighteen years or anyone without mental capacity to consent, or
 - b. any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position.

Rules of Discipline D-10.0401b

PREVENTION

1. All ministers and employees of the Presbytery of Grand Canyon are required to sign a written acknowledgment (see Attachment "A") indicating that they have received copies of the Sexual Conduct Policy and the Presbytery's Ethical Guidelines. Such acknowledgment will be kept in the person's personnel file.
2. All ministers seeking new calls within the Presbytery of Grand Canyon shall complete the Personal Information Form currently being distributed by the Call Referral Services office of the PCUSA, including part VI, Sexual Misconduct Information or its successor form

It is further the policy of Presbytery that employees and volunteers other than ministers complete an Employee/Volunteer Questionnaire. (See Attachment B)
3. The employing body is responsible for contacting references for prospective ministers, employees, or volunteers.
4. The Presbytery of Grand Canyon and all of its agencies, committees, and affiliates will adhere to this policy, including its standard procedures and practices.
5. This policy shall be distributed to all ministers, employees, volunteers, and entities of the Presbytery of Grand Canyon. The policy shall be made available to all persons who accuse others of misconduct as well as those accused of misconduct.
6. The Presbytery of Grand Canyon will provide a training workshop for all new ministers and employees of the Presbytery. Failure to attend such workshop may result in dissolution of employment.
7. All churches in the Presbytery are encouraged to adopt sexual conduct policies for their ministries, modeled on this policy or one of a similar nature.

RESPONSE COORDINATION TEAM

1. The response coordination team (hereafter RCT) will be appointed by the Moderator to assist the Presbytery officers, committees, and staff in responding to allegations of sexual abuse. Such RCT will not have the responsibility of dealing directly with needs of persons and groups affected by such allegations. Rather it shall coordinate the Presbytery's response to such allegations. There shall be three members of the RCT composed of three classes; one

member shall be designated as the convener.

2. Whenever an allegation of sexual misconduct is received by any member or staff of presbytery, that person shall contact the convener of the RCT.
3. The role of the RCT in response to allegations of sexual misconduct shall be to consult with appropriate staff, officers, and committees of the presbytery concerning appropriate ways to meet the needs that arise in the context of a sexual misconduct case and identify who is responsible for each task.
4. An additional role of the RCT shall be to provide or arrange for training for persons serving on entities of the Presbytery of Grand Canyon to perform the tasks listed below.

Tasks to be addressed by the Governing Body

1. Required reporting
 - a. To insurance carriers
 - b. To appropriate local, state, or federal authorities if the allegations involve the abuse of a minor child or other criminal behavior.
2. Contact with the accuser and/or alleged victims and family
 - a. Meeting their needs (i.e. counseling, advocacy)
 - b. Interviews in relation to the investigation (Responsibility of the Investigating Committee)
3. Contact with the accused and family
 - a. Meeting his/her needs (i.e. counseling, advocacy)
 - b. Interviews in relation to the investigation (Responsibility of the Investigating Committee)
4. Contact with the session and congregation (if a congregation is involved)
 - a. Based upon need to know decisions, in order to help the session and congregation survive
5. Contact with others affected
 - a. This may include other persons in a presbytery or agency

DISCIPLINARY PROCESS

All allegations of sexual misconduct will be investigated through the appropriate processes. In cases of members under the jurisdiction of the Presbytery of Grand Canyon judicial process as provided in the Rules of Discipline will be followed. For employees who are members of Presbytery, both personnel policy provisions and disciplinary process will apply. For employees who are not members of the Presbytery, personnel policy provisions will apply.

JUDICIAL PROCESS

If the clerk receives written allegations under D-10.0100, the clerk shall initiate the process of selecting the members of the Investigating Committee (D-10.0201) which shall meet as soon as possible after its formation. The Investigating Committee shall conduct its investigation in accordance with D-10.0202. The Investigating Committee shall maintain regular contact with the person making the allegations, keeping her/him informed about the status of the investigation. Under no

circumstances shall the Investigating Committee contact the person being accused without first advising the person making the allegations of the date of that contact.

ADMINISTRATIVE PROCESS

Following an accusation of misconduct against a staff member of the Presbytery of Grand Canyon or a member of presbytery serving a church or agency, the appropriate committee (COM or Personnel) shall consult with the accuser, the accused, and the involved session or board of oversight to ascertain whether the circumstances would be aided by the person accused being advised to take an administrative leave. If the person accused refuses and the presbytery believes it imperative, the presbytery may proceed under G-11.0103o or the personnel policy to remove the person. The COM or other body may also request that an administrative commission be appointed to deal with the discord caused by the alleged misconduct.

The COM will maintain a list of interim or supply pastors trained in responding to congregations where misconduct has occurred. The COM will also work carefully with the session to recognize and deal with denial and anger that typically accompanies misconduct allegations.

CONCLUSION

After all the procedures outlined above have been carried out the RCT shall coordinate an evaluation, seeking responses from persons and groups involved in the response to the allegation of misconduct.

Attachment A

**Presbytery of Grand Canyon
Sexual Conduct Policy**

ACKNOWLEDGMENT OF

**ETHICAL GUIDELINES FOR MINISTERS
AND SEXUAL CONDUCT POLICY**

I _____ acknowledge that I have
Print Name

received and am familiar with the content of the Ethical Guidelines for Ministers of
Grand Canyon Presbytery and the Sexual Conduct Policy, and that I am willing to abide by
them while serving in this presbytery.

Signature

Date

**Presbytery of Grand Canyon
Sexual Conduct Policy
Employee/Volunteer Questionnaire**

Name _____ Date _____

Address _____

Phone (H) _____ (W) _____

List all other names you have been known by: _____

List three personal references we can contact on your behalf:

1. Name _____

Address _____

City, St. Zip _____

Telephone _____

2. Name _____

Address _____

City, St. Zip _____

Telephone _____

3. Name _____

Address _____

City, St. Zip _____

Telephone _____

VACATION POLICY FOR PASTORS

Reconfirmed at January 16, 2001 Presbytery Meeting

The terms of call for a pastor's vacation time shall be at least one month, no fewer than 30 calendar days, including no less than four Sundays – scheduling to be negotiated with the local church.

**PRESBYTERY OF GRAND CANYON
EXAMINATION FOR MEMBERSHIP POLICY**

(Approved by the Presbytery of Grand Canyon at its March 28-29, 2008 Stated Meeting)
(Revised following the 218th General Assembly (2008) to delete reference to Remedial Case 218-10)

The Presbytery of Grand Canyon reaffirms its commitment to be guided by and to uphold the entire *Constitution of the Presbyterian Church (U.S.A.)* in the examination of both Candidates for Minister of Word and Sacrament and previously ordained Ministers of Word and Sacrament seeking membership in the Presbytery of Grand Canyon. Based upon a thorough analysis of the relevant provisions in the *Book of Order*, the history of constitutional interpretation through decisions of the General Assembly Permanent Judicial Commission and the authoritative interpretations adopted by the General Assembly itself, we hereby adopt the following policy:

1. This policy is designed to assist the presbytery in its obligation to gain a broader vision of each potential Minister member's faith and manner of life and the presbytery's responsibility to conduct such examinations reasonably, responsibly, prayerfully and deliberately.
2. Persons being examined for ordination to the office of Minister of Word and Sacrament shall be examined by the presbytery in plenary assembly during a regularly scheduled Stated Meeting or a Special Meeting of the Presbytery of Grand Canyon.
3. Previously ordained Ministers of Word and Sacrament who are seeking membership in the Presbytery of Grand Canyon shall be examined by the Committee on Ministry (or a COM task force consisting of a least three persons from COM) for membership on behalf of the presbytery.¹ During this examination process those seeking membership shall be specifically asked: "Are you able to answer all the ordination questions in the affirmative without exception? And if not, which ones and why not?" Those received by COM for membership in the presbytery without "scruple" (exception) shall be introduced to the presbytery at its next convenient presbytery meeting.
4. Persons being examined shall submit a brief statement of faith and a brief biographical history (ordinarily not to exceed two pages) which shall be reviewed as part of the examination. These documents shall be provided to the presbytery as part of the plenary examination or introduction to the presbytery.
5. Governing bodies do not possess a "right of conscience" that would permit them to violate provisions of the Constitution.²
6. Individuals being examined for ordination and/or presbytery membership who are unable to answer all of the ordination questions in the affirmative without exception shall submit a statement of "scruple" (exception) expressing their disagreement to the presbytery in writing prior to their examination.³
 - a. Each person submitting a statement of "scruple" (exception) shall be examined by the presbytery in plenary assembly.⁴ Each exception requested shall be considered by the presbytery as to whether it constitutes a rejection of an essential tenet of Reformed faith or polity. The person being examined

¹ Form of Government G-11.0402; G-11.0502h.

² Reaffirmed most recently in *Londonderry v. Presbytery of Northern New England* (Remedial Case 213-2, 2001).

³ On the limits of personal conscience, see Form of Government G-6.0108; while G-6.0108 specifically identifies only the *Book of Confessions* and the *Book of Order*, the COM has added "the Scriptures." The provision requiring a written statement is included to aid the presbytery in conducting its assessment of whether the departure constitutes an essential of Reformed faith and polity. Should a "scruple" be announced during the examination, the presbytery would be in order to suspend the examination to provide opportunity for the Candidate to provide the written statement. The presbytery could choose to resume the examination at such a place and time as would provide sufficient opportunity to consider the request carefully and conduct a reasonable and responsible examination. CPM and/or COM will be responsible for notifying persons to be examined of the presbytery policy sufficiently in advance so as to allow them time to prepare written statements prior to the meeting.

⁴ Under G-6.0108, the determination of departure from essentials is the responsibility of the governing body. The presbytery believes this decision may not and should not be delegated to any committee, task force, council, or commission.

shall be granted opportunity to defend the objection before the assembly. The assembly may take into account the depth and quality of theological reasoning in determining whether the position taken constitutes a rejection of an essential tenet.⁵

b. Persons who are judged by this presbytery to reject an essential tenet of Reformed faith or polity shall not be ordained as a Minister of Word and Sacrament, or be granted membership in this presbytery, regardless of prior ordination or retirement status.

c. "So far as may be possible without serious departure from [the standards of the church], without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained" (G-6.0108a).

d. The presbytery may not take any action which binds the judgment of future assemblies in the examination of Candidates, nor may it reject a Candidate's statement of exception without providing the Candidate an opportunity to defend the position or the presbyters the opportunity to weigh the position or its defense.⁶

7. Persons whose statements of "scruple" (exception) are deemed by the presbytery not to constitute rejection of an essential tenet are nevertheless required to act in conformity with the faith and polity of the church.⁷ Persons willfully violating mandatory provisions of the Constitution shall be subject to disciplinary action.

8. All steps in the above process must be completed prior to an individual assuming a call or contract within the Presbytery of Grand Canyon. If a plenary examination is necessary, a special meeting of the presbytery may be called to ensure that the examination occurs in as timely a fashion as possible.

9. It is the responsibility of Sessions and the Committee on Preparation for Ministry (CPM) to counsel with individuals under care of the presbytery as Inquirers/Candidates for Minister of Word and Sacrament regarding the provisions of this policy and to specifically ask whether they are able to answer all the ordination questions in the affirmative without exception? And if not, which ones and why not? so as to have sufficient time to address concerns and/or the inability to comply. It is not fair to the Session, CPM and Inquirer/Candidate to proceed through the Care process, only to discover that noncompliance is grounds for a vote not to sustain the final ordination Exam.

10. It is the responsibility of the Pastor Nominating Committee (PNC) and Committee on Ministry (COM) liaison to make sure applicants for Calls and membership in the presbytery are aware of this policy as early in the process as possible. When interviewing applicants, PNC's should raise the issue of whether or not the applicant is in compliance with the provisions of this policy and determine whether the answer permits all parties to proceed with integrity. It is not fair to all involved to proceed through the Call process, only to discover that inability to comply is grounds for a vote not to recommend membership.

11. It is the responsibility of every member Minister of the Presbytery of Grand Canyon to stay current on *The Constitution of the Presbyterian Church (U.S.A)*. They are reminded that "the decision as to whether or not a

⁵ "It was clearly the intention that this decision as to essential and necessary articles was to be made after the candidate had been presented and had declared his beliefs and stated his motives personally, and after the examining body, whether Presbytery or (General) Synod, had had full opportunity to judge the man himself, as well as abstract questions of doctrine." (Report of the Special Commission of 1925 ["Swearingen"], PCUSA, 1927, pp. 56-86).

⁶ "One fact often overlooked is that by the Act of 1729, the decision as to essential and necessary articles was to be in specific cases. It was no general authority that might be stated in exact language and applied rigidly to every case without distinction. It was an authority somewhat undefined, to be invoked in each particular instance." (Report of the Special Commission of 1925 ["Swearingen"], PCUSA, 1927, pp. 56-86.)

⁷ "The Commission recognizes the right of individuals to hold views contrary to the Constitution of the PCUSA but, for the sake of order, actions contrary to the Constitution are not sanctioned" (PCUS, 1983, *Hambrick v. PJC, Synod of North Carolina*, No. 1-1983). See also *Londonderry et al. v. Presbytery of Northern New England* (RC 213-2, 2001). An examination concerns fitness for office. A decision to grant a "scruple" in examination for ordination does not abridge the authority of the Constitution to govern conduct of ministry or limit the grounds for remedial or disciplinary actions.

person has departed from the essentials of the reformed faith and polity is [to be] made initially by the individual." Minister members should notify the COM immediately upon determining they are unable or unwilling to comply with one of more of the standards of the constitution.

IMPLEMENTING THE EXAMINATION FOR MEMBERSHIP POLICY APPROVED BY THE PRESBYTERY OF GRAND CANYON ON MARCH 29, 2008

The following is offered as a process for the Presbytery of Grand Canyon to follow as it seeks to understand, implement and fairly apply the Examination for Membership Policy approved on March 29, 2008. It is intended to guide the Preparation for Ministry Committee, the Committee on Ministry, Sessions, Pastor Nominating Committees, Pastors, members of the Presbytery and those seeking to become Inquirers and Candidates for minister of Word and Sacrament. It is also intended to guide those Candidates for minister of Word and Sacrament and ordained ministers of Word and Sacrament who may be seeking membership in the Presbytery.

COMMITTEE ON PREPARATION FOR MINISTRY

Those individuals seeking to become Inquirers/Candidates:

- When meeting with the session and potential Inquirer for the first time, the liaison from the Committee will present to the individual and session a document containing a) the Examination for Membership Policy, b) the committee approved summary of the implications of the Policy for the "Candidating" process --- and will be prepared to answer questions regarding the information provided.
- The Clerk of Session, Moderator, and potential Inquirer will sign a document acknowledging having received the above and having had its implications explained to them.
- This document will be kept in the permanent file of the potential Inquirer.
- At the Candidate's Final Assessment, the question required by the Policy will be put to the Candidate by this committee. If the Candidate expresses that they are unwilling or unable to comply the committee shall diligently inquire further into the reasons and prayerfully seek to discern its recommendation to presbytery.
- When examined on the floor of Presbytery, the Moderator of the committee shall ask, as the final question before presbytery votes (if not already asked), "Are you able to answer all the ordination questions in the affirmative without exception: And if not which ones and why not?" If the answer is "yes", the examination is arrested and a vote taken. If the answer is "no", the presbytery may diligently inquire into specifics prior to arresting the exam and proceeding to a vote.

Those presently in the Process:

- All Inquirers and Candidates presently under the care of the Presbytery of Grand Canyon, along with the Pastor (or Session Moderator) and Clerk of Session of their home church, shall receive a copy of the Policy, along with explanatory notes, and shall sign and return their acknowledgement to the Stated Clerk for filing.

Appeal

A candidate whom the CPM recommends not seek ordination because they cannot meet the policy set by this presbytery has the right to request an examination before the full presbytery, which alone determines whether the position taken constitutes a rejection of an essential tenet.

COMMITTEE ON MINISTRY

Sessions:

When meeting for the first time with the Pastor (or other pastoral) Nominating Committee [PNC], or the Session (or its committee) seeking to fill a temporary pastoral position the liaison from the Committee on Ministry will present to the PNC or Session Committee a document containing a) the Examination for Membership Policy, b) the committee approved summary of the implications of the Policy for the search process

for a candidate for a Minister of Word and Sacrament position. If there are additional questions, they can be addressed to the Stated Clerk and/or Moderator of COM who will respond (in person if available and asked).

- The PNC shall be advised to include in the CIF, in some manner, the Presbytery's Policy and implications for potential candidates for the position.
- The PNC or other committee shall be advised that any candidates invited for a face to face meeting must prior to their interview with the Committee on Ministry (or a COM Interview Committee) present in advance to the Committee on Ministry a brief statement of faith and a brief biographical history (ordinarily not to exceed two pages)

COM Interview Committees

When meeting with an applicant for a pastoral position in a church, either installed or temporary, the Interview Committee shall follow Chapter IX – Interview Procedures Guidelines outlined in the Committee on Ministry Handbook (2007)

- Prior to the interview the committee must have received from the PNC or Session representative a copy of the applicant's required Statement of Faith and brief biographical history to be used as an integral part of the interview process.
- Under the "Government" section found on Page 59 the following question has been added as #6: "Are you able to answer all the ordination questions in the affirmative without exception: And if not which ones and why not?"
- Prior to completion of the interview with each applicant the Interview Committee shall ask the applicant the above Question.
- If the answer is "yes" at the appropriate time the interview is arrested and the Interview Committee continues on with its work, discussion and decision.
- If the applicant expresses they are unwilling or unable to comply the committee shall diligently inquire further into the reasons and prayerfully seek to discern its recommendation to the PNC and full Committee on Ministry.
- Should the Interview Committee determine to continue on with further consideration the applicant shall be reminded and advised of the policy provisions numbered six (6), seven (7) and eight (8) which shall become operative in order to continue further in the process.
- As COM has been delegated authority to receive members into membership of the Presbytery of Grand Canyon on behalf of the presbytery all interviews are to be documented by completion of the Interview Summary Report Form which has been added to the **FORMS SECTION** of the Committee on Ministry Handbook (2007).

COM Membership Sub-committee:

When a Minister of Word and Sacrament is seeking to transfer their membership from another presbytery to the Presbytery of Grand Canyon the following procedure will be followed:

- The Office of Stated Clerk will provide in writing to the prospective member copies of Grand Canyon's "Continuing Membership and Validation of Ministry Policy", "Examination for Membership Policy" and Request to Transfer Membership Form".
- If the minister is seeking to have a ministry validated as a Ministry Beyond the Jurisdiction prior to being scheduled for an Interview the minister shall be asked and required to submit the following:
 - Completed Request to Transfer Membership Form
 - Statement of Faith and brief biographical history
 - Job Description of the ministry position to be validated which has been approved by the ministry Board of Directors along with a listing of the names of the members of the Board of Directors and the terms of remuneration
 - Provide a detailed description of how the proposed ministry meets or complies with all of the of the criteria for the determination of a validated ministry in Service Beyond the Jurisdiction (G-11.0401)

as outlined in the Presbytery of Grand Canyon's "Continuing Membership and Validation of Ministry Policy".

- If the minister is Honorably Retired or a Member-at-large of another presbytery who qualifies for membership under Grand Canyon's Continuing Membership and Validation of Ministry Policy they shall provide prior to an interview the following:
 - Completed Request to Transfer Membership Form
 - Statement of Faith and brief biographical history
- Under the "Government" section found on Page 59 the following question has been added as #6: "Are you able to answer all the ordination questions in the affirmative without exception: And if not which ones and why not?"
- Prior to completion of the interview with each minister the COM Membership Sub-committee shall ask the applicant the above Question.
- If the answer is "yes" at the appropriate time the interview is arrested and the COM Membership Sub-committee continues on with its work, discussion and decision.
- If the applicant expresses they are unwilling or unable to comply the committee shall diligently inquire further into the reasons and prayerfully seek to discern its recommendation to the PNC and full Committee on Ministry.
- Should the COM Membership Sub-committee determine to continue on with further consideration the minister shall be reminded and advised of the policy provisions numbered six (6), seven (7) and eight (8) which shall become operative in order to continue further in the process.
- As COM has been delegated authority to receive members into membership of the Presbytery of Grand Canyon on behalf of the presbytery all interviews are to be documented by completion of the Interview Summary Report Form which has been added to the **FORMS SECTION** of the Committee on Ministry Handbook (2010).

FORMS SECTION

PRESBYTERY OF GRAND CANYON

Interim Pastor Agreement

At the request of the _____ Church, the Presbytery hereby appoints _____ to be Interim Pastor for a period of _____, beginning _____, 20_____, subject to 30 days notice for termination. A description of duties and services expected is attached. It is clearly understood by all parties that the interim pastor and the church subscribe to the policies of the presbytery regarding an interim pastor relationship. Further, it is understood that the interim pastor shall not be a candidate for the position of pastor, associate pastor, or designated pastor and is not eligible to be the next installed pastor or associate pastor.

The _____ Church will provide the following support for the ministry:

Salary _____	Study Leave _____
Housing _____	Moving _____
Travel _____	Vacation _____
Medical/ Pension _____	Other _____

ENDORSEMENT TO THIS AGREEMENT

1. By the session on _____ 20_____
date _____, Clerk
2. By the COM on _____ 20_____
date _____, Chair
3. By the Presbytery on _____ 20_____
date _____, Stated Clerk
4. By the interim pastor on _____ 20_____
date _____

INSTRUCTIONS FOR USE OF THE FORM, "PASTORAL CALL"

(See Chapter XIV, 14.0506 Form of Government)

Prior to the congregational meeting to call a pastor or associate pastor, four copies of the Call for Pastor or Associate Pastor should be completed. It should specify all and only those allowances and amounts which are undertaken as part of the Call. If the Call is for less than full-time, the precise terms of the contract should be indicated.

All four copies of the Call should be signed by those persons elected by vote of the congregation to prosecute the Call, as well as by the moderator of the congregational meeting.

All copies are sent to the Presbytery. If the Presbytery finds the Call in order, it informs the person being called. The Stated Clerk of the Calling Presbytery should transmit all copies of the Call to the Stated Clerk of the minister's/candidate's Presbytery.

The Stated Clerk of the minister's/candidate/s Presbytery should deliver the Call to the Committee on Ministry, who recommends to Presbytery what action should be taken. Upon approval, the Presbytery presents one copy of the Call to the minister/candidate, along with permission to transfer to the Calling Presbytery. The Stated Clerk makes record of the Call, and sends two copies to the Calling Presbytery.

The Stated Clerk of the Calling Presbytery sends one copy to Clerk of Session for the church's record and retains one copy for the Presbytery's record.

IF THE PERSON REJECTS THE CALL, the Stated Clerk of the minister's/candidate's presbytery shall promptly return all copies of the Call to the Stated Clerk of the church's presbytery for return to the church which issued the Call.

PRESBYTERIAN CHURCH (U.S.A.)

Pastoral Call

(For Pastor or Associate Pastor)

The _____ Presbyterian Church (U.S.A.)
(Name of Church)

of _____
(City/State)

belonging to _____ Presbytery (PIN _____)

being well satisfied with your qualification for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interest of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you,

(Name)

to undertake the office of

of this congregation, beginning _____, promising you in the discharge of your duty all proper support, encouragement and allegiance in the Lord.

That you may be free to devote full-time (part-time) to the ministry of the Word among us, we promise and obligate ourselves to pay you the sum of \$ _____ a year in regular monthly payments. Further, we promise to provide you the following: (Those agreed upon are to be filled in.)

Use of the Manse _____
Housing Allowance \$ _____
Utilities Allowance \$ _____
Automobile Allowance \$ _____
Expense Allowance \$ _____

Book Allowance _____
Medical Insurance \$ _____
Moving Costs \$ _____
Study Leave Allowance \$ _____
Other (specify) \$ _____

Vacation of _____
(Time period)

Study Leave of _____
(Time Period)

All EEO Requirements have been met _____ Yes _____ No

and we will pay regularly in advance to the board responsible for pensions a sum equal to that requisite percent of your salary which may be fixed by the General Assembly of the Presbyterian Church (U.S.A.) for participation in its pension plan during the time of your being and continuing in the pastoral relationship set forth in this call to this church. We further promise and obligate ourselves to review with you annually the adequacy of this compensation. In addition, we promise to provide:

In testimony whereof we have subscribed our names this _____ day of _____ A.D. _____

.....
Having moderated the congregational meeting which extended a call to _____
for ministerial services, I do certify that the call has been made in all respects according to the rules laid down in the Form of Government and that the persons who signed the foregoing call were authorized to do so by vote of the

_____ Presbyterian Church (U.S.A.)

(Signed) _____

Moderator of the Meeting

CERTIFICATION OF THE CALL

BY THE CHURCH'S PRESBYTERY

1. ACTION OF THE COMMITTEE ON MINISTRY

This call has been reviewed by the Committee on Ministry. The Committee recommends that Presbytery approve (not approve) this call.

Date of Action _____

Chairperson

2. ACTION BY THE PRESBYTERY

This call was approved by the Presbytery of _____

Date of Action _____

Stated Clerk

A. BY THE MINISTER'S/CANDIDATE'S PRESBYTERY

1. ACTION OF THE COMMITTEE ON MINISTRY

This call has been reviewed by the Committee on Ministry. The Committee recommends that the Presbytery find it expedient (not expedient) to release _____ to accept this call.

Date of Action _____

Chairperson

2. ACTION BY THE PRESBYTERY

The Presbytery of _____ hereby finds it expedient (not expedient) to release _____ to accept this call and therefore has placed (has not placed) this call in the minister's/candidate's hands.

Date of Action _____

Stated Clerk

B. ACCEPTANCE OF THE CALL

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

Date of Acceptance _____

Signature

PRESBYTERY OF GRAND CANYON

Stated Supply Pastor Agreement

At the request of the _____ Church, the Presbytery hereby appoints _____ to be Stated Supply Pastor for a period of _____, beginning _____, 20____, subject to 30 days notice for termination. A description of duties and services expected is attached. It is clearly understood by all parties that the Stated Supply pastor and the church subscribe to the policies of the presbytery regarding a Stated Supply relationship. Further, it is understood that the Stated Supply shall not be a candidate for the position of pastor, associate pastor, or designated pastor and is not eligible to be the next installed pastor or associate pastor.

The _____ Church will provide the following support for the ministry:

Salary _____	Study Leave _____
Housing _____	Moving _____
Travel _____	Vacation _____
Medical/	Other _____
Pension _____	

ENDORSEMENT TO THIS AGREEMENT

1. By the session, on _____, 20____
Date
_____, Clerk
2. By the COM, on _____, 20____
Date
_____, Chair
3. By the Presbytery, on _____, 20____
Date
_____, Stated Clerk
4. By the Stated Supply pastor, on _____, 20____
Date
_____, Pastor

- _____c. Moderate session meetings by the invitation and supervision of the minister appointed by the Presbytery to be the moderator.
- _____d. Have a voice in stated meetings of the Presbytery.
- _____e. Have a vote in stated meetings of the Presbytery.
- _____f. Officiate a Christian Service of Marriage when invited by the Session.

8. The commissioning will be valid in the following church(es)._____

9. _____ had been appointed mentor and supervisor.

10. This commission is valid for_____year(s) and is to be reviewed by COM annually.

Signed_____ for the Partnership Team. _____

date

Signed_____, COM Chair_____

date

Signed_____, CLP Chair_____

date

Signed_____, Presbytery Stated Clerk_____

date

The Stated Clerk should send a copy of the completed form to the CLP committee

INTEVIEW SUMMARY FORM

Name Of Interviewee _____

Presbytery of Membership or Care _____

Date Of Interview _____

Position Considered (Check Below As Appropriate)

Pastor _____ Associate Pastor _____ Interim Pastor _____ Interim Associate Pastor _____

Stated Supply _____ Validated Ministry _____ Member-at-large _____ HR _____ Other _____

Name of Church / Employing Organization _____

Interview Committee Decision (Check All Below as Appropriate)

Approved for further Consideration by PNC; APNC or Session (temporary position)

Yes _____ No _____

Approved the request for Validated Ministry

Yes _____ No _____

Interviewee responded affirmatively to the question: "Are you able to answer all the ordination questions in the affirmative with exception: And if not which ones and why not?"

Yes _____ No _____

Approved for Membership in the Presbytery of Grand Canyon

Yes _____ No _____

COM Members of the Interview Committee:

Instructions: Attach a copy of the interviewee's PIF, Statement of Faith, Brief Biographical Summary and return this form to Presbytery Office, Stated Clerk's Office, for further processing and or filing until needed for processing.

Signature of the Convener of the Interview Team _____

