

COMMISSION ON MINISTRY MANUAL 2018



Part I: Introductory Information

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INTRODUCTION ON GIFTS AND UNITY

1 Corinthians 12

New International Version (NIV)

Concerning Spiritual Gifts

¹² Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. ² You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³ Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues,^[a] and to still another the interpretation of tongues.^[b] ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

Unity and Diversity in the Body

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by^[c] one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. ¹⁶ And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues^[d]? Do all interpret? ³¹ Now eagerly desire the greater gifts.

FROM THE BOOK OF ORDER

Constitution of the Presbyterian Church (USA)

G-3.0301 *Composition and Responsibilities*

The Presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations and teaching elders within that district. The Presbytery shall adopt and communicate to the Sessions a plan for determining how many ruling elders each Session should elect as commissioners to Presbytery, with a goal of numerical parity of teaching elders and ruling elders. This plan shall require each Session to elect at least one commissioner and shall take into consideration the size of the congregations as well as a method to fulfill the principles of participation and representation found in F-1.0403 and G-3.0103. Ruling elders elected as officers of the Presbytery may be enrolled as members during the period of their service. A Presbytery may provide by its own rule for the enrollment of ruling elders serving as moderators of committees or commissions.

The minimum composition of a Presbytery is ten duly constituted Sessions and ten teaching elders.

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

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

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

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

c. nurtures the covenant community of disciples of Christ. This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are teaching elders;

commissioning ruling elders to limited pastoral service; promoting the peace and harmony of congregations and inquiring into the sources of congregational discord; supporting congregations in developing the graces of generosity, stewardship, and service; assisting congregations in developing mission and participating in the mission of the whole church; taking jurisdiction over the members of dissolved congregations and granting transfers of their membership to other congregations; warning and bearing witness against error in doctrine and immorality in practice within its bounds; and serving in judicial matters in accordance with the Rules of Discipline.

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

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

Each Presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators of the Presbytery; to facilitate the relations between the Presbytery and its congregations, teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators; and to settle difficulties on behalf of the Presbytery where possible and expedient.

Each Presbytery shall develop and maintain mechanisms and processes to guide, nurture and oversee the process of preparing to become a teaching elder.

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

The Presbytery of Tampa Bay delegates responsibility and authority to fulfill the responsibilities above that relate to congregations, teaching elders and church professionals to the Commission on Ministry, as follows in this Manual.

A Standard of Expectation for Teaching Elders

By grace you have been saved through faith. We are created in Christ Jesus for good works. As God who called you is holy, be holy yourselves in all your conduct.

Tend the flock of God that is your charge, not under compulsion but willingly, not for sordid gain but eagerly; do not lord it over those in your charge but be examples to the flock.. You know that we who teach shall be judged with greater strictness.

Ephesians 2:8, 10; I Peter 1:15, 5:2; James 3:1 NRSV

In their ordination vows, all teaching elders promise 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 serve in obedience to Jesus Christ, under the authority of Scripture, continually guided by our confessions and governed by our church's polity and discipline. In their personal lives all ministers, acting as God's servants, are called to 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 with energy, intelligence, imagination, and love.

FUNDAMENTAL PRINCIPLES

Ministers in Presbytery of Tampa Bay:

1. Take their ordination vows seriously as they consciously strive to glorify God in all they do, both personally and professionally.
2. Are accountable to one another, and to the larger church, as they abide by the church's discipline and work as friends among their colleagues in ministry.
3. Act in such a manner as to uphold and enhance the honor, integrity, morality, and dignity of their calling to serve Jesus Christ.

GUIDELINES FOR MINISTERS' CODE OF ETHICS

These ethical standards are not an attempt to set legalistic limitations, but rather to guide all of us in showing the love Christ has shown us. We live by the grace of God and willingly choose to do so in a disciplined manner. The sole purpose of such standards is to build up the body of Christ.

These are not exhaustive guidelines but are an attempt to lift up particular concerns as teaching elders seek to carry out their ordination vows.

While ministers are directly accountable to the Presbytery to which they belong or where they labor with permission, they also bear responsibility to their employing body or Session and congregation. In the realm of ethics there is also a larger responsibility to the religious community as a whole and to the general public.

Ministers are called by God to an office that requires integrity and high standards; therefore, it is right that people expect ministers to act accordingly. Ministers will show sensible regard for the

moral, social, and religious 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 calling, and to the body of Jesus Christ. The minister's integrity in personal business and financial dealing is also an ethical concern, and ministers do not involve themselves or their congregations in questionable business practices. They do not incur debts they cannot pay in a reasonable time, nor do they leave any community with unpaid personal bills.

PERSONAL AND PROFESSIONAL PRACTICES

In all matters ministers should give glory to Christ, advance the goals of the church, and nurture, challenge, and honor church members.

- A. Ministers accurately represent their professional qualifications, education, training, and experience in all contacts with the church or the public.
- B. Ministers use their knowledge, skill, and experience, and their professional connections for the benefit of the people and the institutions they serve and not for personal advantage.
- C. Ministers limit their work to those positions and responsibilities for which they are qualified and make referrals where such are indicated.
- D. Financial arrangements or expectations regarding preaching, speaking, counseling, weddings, funerals, and other professional services are discussed at the start of such relationships 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. While fees for the use of church facilities are set by the Session, honoraria or fees for the pastor's services to non-members are set by the pastor in consultation with the Session.
- E. Ministers are responsible for reporting to the Internal Revenue Service all income, including honoraria and unused housing allowance.
- F. Ministers are responsible to insure that notes on counseling sessions, and the like, are stored in a place assuring security and confidentiality.
- G. Ministers avoid the disparagement of any person.
- H. Ministers respect the integrity and protect the welfare of persons or groups with whom they are working.
- I. Ministers do not engage in sexual contact or sexualized behavior with church members, employees, counseling clients, participants, or any persons by whom they may be perceived to be in a pastoral relationship. Ministers are always responsible for considering the impact of their words and actions, and refrain from actions that create the appearance of an inappropriate relationship.
- J. All personal communications from parishioners are treated with professional confidence, with the exception of Section K below. Confidentiality respects the uniqueness of parishioners as individuals. It is the foundation for honest communication and is a necessary

element in the creation of a community where people feel free to express personal thoughts, feelings, and beliefs. When confidentiality is violated, when private information is made public, trust between a parishioner and minister is destroyed. It is important for a minister to preserve confidentiality so that relationships with parishioners may foster personal and spiritual growth.

K. Ministers have an obligation to society as well as to their parishioners. When a minister becomes aware that persons with whom they are working:

1. intend to inflict grave bodily harm on another individual, the minister takes all reasonable steps to inform the intended victim immediately. If applicable, the minister is to inform civil authorities.
2. are inflicting physical and/or sexual abuse on children, and/or the elderly, the minister informs civil authorities (and the Stated Clerk of the Presbytery if a minister is involved).
3. are a danger to themselves, the minister takes reasonable steps to arrange treatment and/or hospitalization (or reports the matter to appropriate person or entity), even against the person's wishes.

L. Ministers receiving funds (i.e., loans or grants other than normal honorarium) from either a congregation or members with whom the minister has had a pastoral relationship or ministers who are beneficiaries, personal representatives or trustees of estates or trusts involving members of their congregation shall immediately report such information to the Commission on Ministry (COM).

M. Sessions whose minister has a discretionary fund shall assure that they have appropriate guidelines and accountability for how these funds are used.

N. When quoting extensively from another source in sermons, liturgies or other work, ministers are expected to properly attribute material from that source. This may be done in the bulletin or directly in the sermon, work, etc., and is to avoid any appearance of plagiarism.

Ministers are encouraged to maintain a vital association with their professional colleagues and with colleagues in related professions – healthcare, 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 with such peers and collaborate with them professionally.

CONCLUSION AND RATIONALE

Teaching elders are called to lifestyles that reflect the words of Jesus in John 15:12, "This is my commandment, that you love one another as I have loved you." This code of ethics seeks to guide us in that endeavor.

RESPONSIBILITIES OF THE COMMISSION ON MINISTRY

Responsibilities of the Commission on Ministry (COM):

1. Provide for the responsibilities delineated in *Book of Order* @ G-3.0300
2. Receive reports from Regional COM Teams
3. Review the Policies of the COM at least once every 2 years
4. Send delegates to the annual Board of Pensions event for training and information
- 5 . Establish Regional COM Teams to assist with the work of the COM
 - a . West Region – Pinellas County, Citrus, Hernando, and West Pasco Counties
 - b . Central Region – Hillsborough County and Yankeetown and Zephyrhills
 - c . East Region – Polk and East Pasco Counties and Plant City
6. Recommend to the Presbytery the formation of an administrative commission as necessary
7. Prepare and propose annual budget for the COM
8. Develop and implement equal opportunity policies and procedures for ministers to assure hiring without regard to any matter unrelated to a profession of faith
9. Set minimum annual compensation for ministers, Commissioned Ruling Elders, and Certified Church Educators.
10. Train incoming members of the COM
11. Develop and disseminate practices and standards for pastoral transitions
12. Record minutes of all meetings and maintain accurate records of the work of the COM
13. Recognize professionals upon their retirement.
14. Annually remember those professionals who have died
15. Develop a process to welcome persons entering the Presbytery and a process when they leave the Presbytery
16. Be open to communication at all times
17. Emphasize the purpose of continuing education
18. Provide for an annual training seminar regarding appropriate ethic professional boundaries (i.e. sexual misconduct, fiscal boundaries, etc.) for minister members and other Presbytery leaders. The seminar will be conducted by someone professionally trained to provide such training (e.g. Faith Institute, etc.).
19. Provide oversight for those professionals who have been temporarily excluded from exercising their office
20. Provide a comprehensive Orientation Event, at least annually, for all ministers who become a member of the Presbytery.
21. Report actions to the next stated meeting of the Presbytery.

Membership of the COM:

The COM shall be composed of 24 members elected by the Presbytery and including a chairperson, recording clerk, and a chairperson of each Regional COM Team. Each member will be eligible for re-election to a total of two consecutive terms.

The Presbytery shall elect the chairperson of COM annually.

Quorum:

A majority of the members serving on the COM shall constitute a quorum. A majority shall constitute a quorum for meetings of the Regional COM Teams.

Meetings:

The whole COM will ordinarily meet on a quarterly basis and the Regional COM Teams on a monthly basis.

Linkages:

The COM reports directly to the Presbytery and is accountable to the Presbytery Coordinating Team on matters of budget and program.

Collaborative Meeting

Chairs' Council:

Preceding meetings of the whole COM, the COM chairperson and chairpersons of the Regional COM Teams ordinarily meet to discuss matters of mutual concern.

ROLES OF THE COMMISSION ON MINISTRY

Members of the Commission on Ministry (COM) shall:

1. Be familiar with the *Book of Order*, the COM Manual and the General Assembly "On Calling a Pastor" Manual.
2. Attend meetings of the COM (including training and other special meetings and events).
3. Attend meetings of their assigned Regional COM Team.
4. Serve as a liaison to congregations.
5. Fulfill responsibilities appropriate to their role as an elected member of COM.
6. Be a person of integrity.
7. Maintain confidentiality as defined above and commit to keep all policies relevant to their role as a COM member.

The COM Liaison shall:

The *Book of Order* says, "Each Presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders, ruling elders commissioned to pastoral service, and certificated Christian educators of the Presbytery....." (G-3.0307) One of the responsibilities assigned to pastors is to "pray with and for the people." Therefore, when a COM member serves as liaison, one of their primary responsibilities is to pray for the pastor and people of a particular congregation.

These further activities are among those that may assist the COM liaison in developing a healthy vital faithful relationship with the pastor and the Session:

1. Request to be added to the church's mailing list, especially for the church newsletter. Ask to receive a copy of the membership directory, church brochure, printed reports for annual meeting of the congregation, and other such material as may be readily available.
2. It is certainly appropriate for the liaison to visit the congregation for special events such as mission outreach events, church dinners, concerts, etc. Opportunities that provide for mingling and informal conversation can be especially helpful in establishing a healthy relationship with the Session, pastor and congregation.
3. If the liaison is available to attend Sunday worship, especially early in the assigned year, that is highly recommended. The liaison may want to seek to be identified and introduced, and perhaps invited to do a Minute for Mission if that is a pattern the congregation follows.
4. COM members should be particularly mindful of their liaison relationships at meetings of the Presbytery and make special effort to greet the pastors and meet and welcome the church's elder representatives.
5. On a biennial basis, the liaison (accompanied by a second member of COM) will lead a congregational care visit with the pastor and the Session of the congregation.

Consistent, respectful pastoral care extended by the COM through the liaison relationship helps provide security and stability on occasions when COM is called upon to speak a difficult word, offer a challenging word of counsel, or respond to a delicate situation.

The Regional COM Chairs shall:

1. Call and conduct meetings of the Regional COM Team.
2. Serve on the Leadership Team of the Regional Commission of the Presbytery.
3. Assign liaisons to congregations, members at-large, and ministers in validated service in the region.
4. Provide reports of the Regional COM Team's activities at the regular meetings of the COM, including appointment of a Moderator during a pastoral vacancy and approval of Ministry Information Forms (MIF).
5. Provide the Presbytery office with information on pastoral calls (i.e. statement of faith, biographical sketch, terms of calls, effective dates, ordination/installation dates, etc.).
6. Arrange for, and maintain a record of Congregational Care visits of churches in the area and forward a copy to the Presbytery office.
7. Provide for an annual review of activities of ministers in validated service and members-at-large within the Regional (Forms F-6a and F-6b) COM.

The Chairperson of the COM shall:

1. Prepare the agenda and preside at the meetings of the COM.
2. Serve on the Coordinating Team of the Presbytery.
3. Present the COM report to the Presbytery.
4. Appoint special Task Forces Teams as needed.
5. Provide training and updates on policies and procedures of the COM.
6. Consult with the appropriate Presbytery Staff Personnel concerning activities and actions of the COM, and provide leadership that the COM follows through on all of its stated responsibilities.

The Staff to COM shall:

1. Serve as the resource person for the COM.
2. Assure that communication is effective within and beyond the COM.
3. Assure that accurate minutes and records are kept of all reports and actions of the COM.
4. Resource Sessions upon the dissolution of a call.
5. Check references on all potential candidates and ministers requesting transfer or permission to labor within the bounds of the Presbytery.

The Recording Clerk to COM shall:

1. Record and maintain all minutes of the COM, submitting those minutes within two weeks of approval to the Stated Clerk, along with a full record of its proceedings (agendas, reports, attachments for review and discussion, etc.).
2. Collaborate with the COM Chair on reports made to the Presbytery.
3. Be selected rule of the COM

RESPONSIBILITIES OF THE REGIONAL COM TEAM

Regional COM Teams are responsible for Care of Members of the Presbytery.

1. Provide for pastoral care concerns of all church professionals and their families.
2. Assist professionals in securing appropriate career and personal counseling.

Regional COM Teams are responsible for Care of Congregations.

1. Provide for biennial congregational care visit for each Session and be open to communication at all times with ruling elders who are members of Session.
2. Counsel with churches regarding options for pastoral leadership: installed or commissioned, permanent or temporary; dissolving pastoral relationships, the interim period, electing a Pastor Nominating Committee, the process of calling/commissioning a pastor(s) for all types of positions, and provide a list of qualified persons to fill a vacant pulpit.
3. Approve all Ministry Information Forms (MIF) required for an interim hire and/or called pastor search process.
4. Provide resources for promoting the peace and harmony of the congregations, especially in regard to matters arising out of the relations between teaching elders and congregations.
5. Appoint a Moderator of a Session when there is a pastoral vacancy and record and report such an appointment with the COM.

Regional COM Teams are responsible for Administration

1. Annually review the terms of call and any changes for teaching elders.
2. Review the annual report for every teaching elder in validated service and member-at-large.
3. Find in order calls issued by churches.
4. Provide guidance and resources to churches concerning equitable compensation, personnel policies and fair employment practices for all church professionals.
5. Exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church and provide external resources for congregation for conflict resolution work within a congregation.
6. Provide a list of available trained mediators to assist in resolving conflicts that may occur within any church(es) of the Presbytery.
7. Appoint administrative commissions to ordain teaching elders and/or install them in permanent pastoral relations.
8. Approve and present calls for services of teaching elders, approve the examination of teaching elders transferring from other presbyteries, dissolve pastoral relationships where the congregation and pastor concur, and dismiss teaching elders to other

presbyteries or denominations, provided that all such actions are reported to the next stated meeting of the COM and the Presbytery.

9. Conduct an examination of each teaching elder or candidate entering the Presbytery on his or her Christian faith, view of theology, the sacraments, government of the church and Bible, as needed.
10. Validate ministries for teaching elders not serving in a congregation of our Presbytery.
11. Approve the publicly posted Pulpit Supply list of the Presbytery.
12. Approve teaching elders not serving in a congregation to celebrate the sacraments.
13. Approve sabbatical leave requests.
14. Approve teaching elders to the status of honorably retired.
15. Recommend relief from vacancy dues to the Board of Pensions.
16. Conduct examinations of each person being considered for a commission as a Commissioned Ruling Elder in one of the churches of the Presbytery, and appoint them for service.

Regional COM Teams are responsible for Covenants for Stated Supply, Interim Pastorates, Certified Christian Educators, Commissioned Ruling Elders.

1. Approve and oversee covenants for stated supply and interim pastors, reviewing these documents for length of term and compensation.
2. Hold churches accountable for compensation and benefits that are proportionate to the Presbytery's Guidelines for Minimum Terms of Call.

PRESBYTERY MEMBERSHIP CATEGORIES AND RESPONSIBILITIES

Membership Categories:

The definition of each of the three Presbytery membership categories is found in G-2.0503a, b, and c. They are Validated Ministry, Member-at-Large, and Honorably Retired.

Responsibilities:

All ministers with Validated Ministries are expected to regularly participate in the meetings, life and work of the Presbytery, in addition to participating in a Presbyterian congregation within the bounds of the Presbytery. (G-2.0503)

Those teaching elders called to a validated ministry beyond the jurisdiction of the church, shall give evidence of a quality of life that helps to share the ministry of the good news, shall participate in a congregation, in their Presbytery, and in ecumenical relationships, shall be eligible for election to higher councils of the church and to the boards and agencies of those councils. These teaching elders are required to provide the Validated Ministry Annual Report to the Commission on Ministry (COM) in January of each year. (Form 6a in Part IV).

In the Presbytery of Tampa Bay, ministers in Validated Ministries serving as Chaplains are granted permission to perform the sacraments as their duties may require (G-3.0306).

All Members-at-Large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of a Presbyterian congregation. A member-at-large is entitled to take part in the meetings, life and work of the Presbytery. In addition, they are to provide a one page summary of their ministry during the previous year to the Commission on Ministry in January of each year with their standing in the Presbytery reviewed annually (Form 6b in Part IV).

All Honorably Retired members are encouraged to participate as fully as possible in the meetings, life and work of the Presbytery.

PASTORAL RELATIONSHIPS

There are two kinds of pastoral relationships recognized by the *Book of Order*: installed and temporary.

Installed pastoral relationships include that of pastor, co-pastor, and associate pastor. These positions are established by vote of the congregation and Commission on Ministry (COM). They are installed by a Commission of the Presbytery. A teaching elder may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the COM in consultation with the congregation and specified in the call.

Temporary pastoral relationships. (G-2.0504b) are approved by COM and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the Session, with the approval of COM, may obtain the services of a teaching elder, candidate, or commissioned ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

COM determines the titles and terms of service. A person serving in such a relationship is invited for a specified period, not to exceed twelve months, which is renewable with the approval of COM. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor unless approved by three-quarters of the members of the Presbytery present and voting.

Presbytery of Tampa Bay has defined these specific temporary pastoral relationships.

1. **Interim Pastor** is a minister serving a congregation which is currently seeking an installed pastor. The pastor is selected from ministers suggested by the COM or chosen through an interim search process and voted by Session. An interim pastor has responsibilities for worship, pastoral care, Christian education, and administration until an installed pastor is called. The interim is expected to focus on five developmental goals:
 1. Coming to terms with history.
 2. Discovering a new identity.
 3. Shifts of power.
 4. Rethinking and renewing denominational linkages.
 5. Preparing for new pastoral leadership and the future.
2. **Interim Associate Pastor** is a minister appointed to serve a congregation which is currently seeking an installed associate pastor. The interim associate pastor is ordinarily selected from ministers suggested by the COM and voted by Session.
3. **Stated Supply** is a minister appointed by the COM after consultation with the Session, to perform the functions of a pastor and moderator in a church which is not seeking an installed pastor or while the pastor is unable to perform her or his duties. The relation shall be established only by COM and shall extend for a period not to exceed twelve months at a time. A stated supply shall not be reappointed until COM has reviewed her or his effectiveness.

4. **Parish Associate** is a minister serving in a validated, non-parish ministry (or retired) who has been invited by an installed pastor and approved by the Session and COM to serve on a part-time basis with or without compensation.

Commissioned Ruling Elders. (G-2.10) When the COM, in consultation with the Session or other responsible committee, determines that its strategy for mission requires it, they may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the Presbytery. A ruling elder so designated may be commissioned to serve in a validated ministry of the Presbytery. The COM, in its commission, may authorize the ruling elder to moderate the Session of the congregation to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The COM shall review the commission at least annually.

Commissioned Ruling Elders are trained via a policy set by the Commission on Preparation for Ministry who certifies that their training is complete. They are examined and commissioned by COM only to particular service in a particular church. Their work is under the supervision of the COM, which may at any time withdraw the commission for reasons it deems good and sufficient. A teaching elder shall be assigned as a mentor and supervisor.

Certified Church Service. (G-2.11) Persons may be certified and called to service within congregations, councils, and church-related entities, serving in staff positions. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication.

The COM shall encourage Sessions to make continuing education funds and time available to those seeking certification, and shall affirm the skill and dedication of these certified persons by providing a service of recognition at the time of certification.

The COM shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide pastoral care according to the provisions in G-3.0307, as they would to Teaching Elders.

RECEIVING HONORABLY RETIRED MINISTERS INTO PRESBYTERY OF TAMPA BAY

Honorably Retired Presbyterian (USA) ministers seeking membership will be received into the Presbytery the same way active ministers are received, including a PIF or resume, a Statement of Faith, an Examination of Theology, a background check (Form F-4), and completion of Forms F-7-Attestation and Affirmation of Constitutional Questions and F-9-Sexual Misconduct Policy Acknowledgement whether or not she/he expresses a desire to work within the bounds of the Presbytery.

The Policy is based on the following:

1. When an Honorably Retired Minister is received as a member of the Presbytery, they are entitled to all rights and privileges of membership within the Presbytery.
2. Honorably Retired members are encouraged to participate in the life of the Presbytery
3. We value the gifts of all members of the Presbytery whether they are serving in active ministry or are less actively retired.
4. We introduce Honorably Retired members to the Presbytery announcing that they have been examined and received as new members of the Presbytery.

COMMISSION ON MINISTRY MANUAL 2018



Part II: Policies

<u>No.</u>	<u>Description</u>
1	Terms of Call Considerations
2	Clergy Sexual Misconduct Policy
3	Conflict of Interest for Minister Members of the Presbytery
4	Reference Checks
5	Interviews
6	Continuing Education Policy
7	Parish Associate Policy
8	Policy RE: Ordained Ministers from other Denominations
9	Former Presbytery Executive Staff (ordained ministers)
10	Abolishing a Called Pastor Position
11	Recommendation for Waiver of Vacancy Dues

TERMS OF CALL CONSIDERATIONS

MINIMUM CASH SALARY AND HOUSING –:

The minimum cash salary and housing is set annually by the Commission on Ministry (COM) and is based on full time ministry of 40 hours per week. The guidelines apply to all pastoral staff including temporary pastors (interims, stated supplies, temporary supplies). Part-time pastors should receive at least a proportionate amount of the recommended full time minimum cash/housing amount. Beyond the minimum cash/housing amount, the COM makes no recommendations based on experience or size of congregations. However, the COM strongly encourages the Session to consider the experience, competencies, and expectations of the congregation related to role and size of the congregation.

HOUSING and UTILITY COSTS (Please see www.pensions.org for “Tax Guide for Ministers and Churches”) **Housing allowances MUST BE DESIGNATED BY VOTE** of the Session or the congregation by December 31 of the year previous to the year in which the housing allowance will be used. The housing allowance CANNOT be declared retroactively. Federal law allows housing costs to be declared non-taxable as far as income tax is concerned for clergy. Social Security tax is levied on the amount, however. If a housing allowance is offered, it should be based on the actual cost of housing for the pastor. It is the pastor's responsibility to determine what portion of the total cash plus housing amount is to be designated as housing and to justify that amount to the IRS. Amounts spent for mortgage payments, homeowners' insurance, taxes, upkeep may be included. The Board of Pensions may be helpful in determining other allowable costs.

If a manse is provided, the value of the manse may be declared as greater than or equal to 30% of the cash plus deferred compensation salary. The housing amount declared may include the cost of furnishings, upkeep and utilities. The Board of Pensions may be helpful in determining other allowable costs. Another option for declaring manse value is to determine the fair rental value of the manse. To do this, ask two independent realtors to appraise the dwelling. The monthly fair rental value is one percent of the appraised value of the dwelling. Housing allowance would be equal to 12 months fair rental value.

NOTE: If the manse value falls below 30% of the total cash and deferred compensation amount, the Board of Pensions will determine a pension/medical dues base by including an amount that increases the housing figure to 30% of the cash plus deferred compensation amount. This results in an increase in pension/medical plan dues, but not an increase in compensation to the pastor. See also Item D, below, definition of Effective Salary.

Utility costs may or may not be included as part of the cash/housing or effective salary. The Board of Pensions may be helpful in determining what would best benefit pastor and church.

SOCIAL SECURITY SUPPLEMENT

Ordained clergy are considered self-employed and must file tax reports accordingly. Under self-employed regulations, clergy must pay the full Social Security tax (15.3% for 2016). Congregations may choose to pay all or part of the Social Security tax as an additional benefit to the pastor. The COM recommends that churches consider paying one half of the Social Security tax, which will result in an additional payment to the pastor of 7.65% of Item 1 and 2 (cash/housing).

*****It is important to note that paying a Social Security supplement has the effect of an increase in cash salary. Therefore the amount is subject to federal and state taxes, and any amount in excess of 7.65% is subject to pension and benefits dues. Churches and pastors may want to contact the Board of Pensions or a tax professional for additional information.**

EFFECTIVE SALARY - DEFINITION FROM BOARD OF PENSIONS MANUAL

"Effective salary is the total of cash salary, manse or housing allowance and deferred compensation (such as a tax-deferred annuity or IRA contributions). A utility allowance, if provided, does not have to be included but may be added to the manse or housing allowance. Other allowances may be included at the employer's discretion (such as car allowance or education allowance) as part of cash salary. The value of a church-owned manse, if provided, should equal at least 30% of the total cash salary plus deferred compensation. If a housing allowance is provided, the actual amount should be used."

NOTE 1: Any bonus or gifts from the employer must be included in the effective salary, as well.

NOTE 2: Allowances (for example mileage, continuing education) should be treated as reimbursable expenses, vouchered on a monthly basis, and as such, they would not be included as part of the effective salary. They may not be included in the minimum salary approved by the Presbytery of Tampa Bay.

PENSION, DEATH, DISABILITY AND MAJOR MEDICAL BENEFITS DUES

Pension/medical benefits dues are required to be paid monthly for all clergy members of PC(USA) at a percentage of the effective salary that is set each year by the Board of Pensions. Percentages are set annually by the Board of Pensions for Pension Dues, Death and Disability Benefits and Major Medical Benefits. Dues are calculated on the member's total effective salary OR on the minimum participation basis, whichever is larger.

REIMBURSABLE EXPENSES

Because circumstances vary from church to church, the Commission on Ministry makes no recommendation of specific amounts for professional expenses such as auto or other allowances, except for the minimum Continuing Education allowance. In its annual review of terms of call, each particular church should discuss these matters with its pastor(s). It is expected that automobile expenses will be reimbursed at the rate approved each year by the IRS.

As stated above, the COM strongly recommends that professional expenses incurred by a pastor be compensated on a reimbursable basis. Records of all professional expenses should be kept and submitted to the church treasurer for reimbursement on a regular basis. Unless such a method is employed, the pastor either may not recover total expenses incurred, or may be required to pay taxes on additional income. It is important to check with a tax consultant for the current year's tax rulings.

The minimum Continuing Education allowance is \$1200 per year. This may be accumulated (*See Continuing Education Policy p. 17*) with the concurrence of the Session and pastor. A church may have good reason to increase the education allowance for its pastor(s) if there are identified needs of the congregation that require more education than the minimum provides.

OTHER TERMS OF CALL

Minimum vacation is four weeks. At least four full weeks, including Sundays, must be allowed for all calls, part-time, as well as full-time. It is acceptable for churches to include additional days to complete a full month or more of vacation for the pastor. However, for terms of call, vacation will be expressed in weeks or days.

The minimum leave for Continuing Education is two full weeks per year for all calls, part-time, as well as full-time. This leave time may be accumulated (*See Continuing Education Policy, p. 17*) with the concurrence of the Session and pastor.

It is recommended that a provision for SABBATICAL LEAVE be considered after several years of continuing service by a pastor. Information is available from the Presbytery Office.

SALARY CHANGES

The COM notes that in reviewing the Board of Pensions Payment Report for plan members, there appears to be a lag in reporting some salary changes. Such a situation could impact negatively on members' or survivors' benefits. All members should review their annual statement of benefits to determine if their effective salary as recorded on the statement is correct. If the information needs to be reconciled, the member should contact the Board's toll free number, 1-800-773-7752 and request a Member Confirmation Form. The Plan member and persons authorized to make financial commitments must complete, sign and send the Member Confirmation Form back to the Board. The Board then makes changes to the member's records and sends an adjusted invoice at the beginning of the next billing cycle.

The COM will be glad to discuss any of the above items with pastors or appropriate church officers. A recommended guide for clergy and church treasurers is: *Church and Clergy Tax Guide*, by Richard R. Hammer, Christian Ministry Resources, PO Box 2301, Matthews, NC 28106. This guide is updated annually.

ANNUAL REPORTING OF SALARY

The COM requires an annual report of pastors' salaries via the F-1 Form, sent to the Stated Clerk. These forms will be approved by the Regional COMs.

CLERGY SEXUAL MISCONDUCT POLICY

INTRODUCTION

In an effort to further the peace, unity and purity of the church through the prevention and remediation of sexual misconduct within the church, Tampa Bay Presbytery has the following policy. In preparing the document, attention was given to setting and providing for enforcement of standards of ethical behavior consistent with Reformed tradition and secular law. Requirements and protections guaranteed under the Form of Government and the Rules of Discipline were particularly noted. This policy document should help in assuring consistency of practice and action within the Presbytery, provide an information base for educating both minister members of Presbytery lay persons, and serve as a model for local congregations in their development of personnel policies.

PART I

PURPOSE: To define ministerial sexual misconduct and to outline procedures for reporting such misconduct to the Presbytery.

A. Definition of Sexual Misconduct

Sexual misconduct is the comprehensive term used in this policy to include sexual abuse of children or adults, rape or sexual assault, and sexual harassment. Sexual misconduct is an abuse of authority and power. It breaches Christian ethical principles by misusing a trust relationship to gain advantage over another for personal gratification in an abusive, exploitative, and unjust manner. Categories of sexual misconduct are described below.

1. Sexual abuse occurs whenever a person in a position of trust engages in a sexual act or sexual contact with another person to whom he or she owes a professional responsibility. Such abuse includes, but is not limited to, the following:

- a) Sexual acts or sexual contact with a minor.
- b) Sexual acts or sexual contact involving inducement, threat, coercion, force, violence, or intimidation of another person.
- c) Sexual acts or sexual contact between ministers, laity, or staff to whom they are not married and with whom they have a professional relationship. Such relationships are not acceptable even when consensual, and regardless of whether pastoral care is involved. The inherent imbalance of power between ministers and lay people or staff undermines the validity of such consent.
- d) Sexual acts outside the bounds of marriage.
- e) Sexual acts or sexual contact with a person who is incapable of appraising the nature of the conduct or is physically incapable of declining such activity.
- f) Sexual acts or sexual contact arising from the administration of a drug or intoxicant which substantially impairs the reasoning or judgment of another.
- g) Ministers are always responsible for considering the impact of their words and actions, and refrain from actions that create the appearance of an inappropriate relationship.

2. Child sexual abuse includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult or of a third person.

The behavior may or may not involve touching and includes the display or use of sexually suggestive materials, objects, or pictures. Child sexual abuse between an adult and a child is always considered forced whether or not consented to by the child. Child sexual abuse is a crime in all states and must be reported to civil authorities and to the Stated Clerk of the Presbytery.

3. Rape or sexual assault is a crime in every state and should be reported to civil authorities and to the Stated Clerk of the Presbytery.

4. Sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexually offensive nature when any of the following circumstances prevail:

- a) Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or their continued status in an institution.
- b) Submission to or rejection of such conduct by an individual is the basis for employment decisions affecting that individual.
- c) Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile, or offensive working environment.

Sexual harassment can consist of a single intense or severe act or multiple persistent or pervasive acts. Sexual harassment may include, but is not limited to the following:

- sexually oriented jokes or humor;
- sexually demeaning comments;
- verbal suggestions of sexual involvement or sexual activity;
- questions or comments about sexual behavior;
- unwelcome or inappropriate physical contact;
- graphic or degrading comments about an individual's physical appearance;
- expressed or implied sexual advances or propositions;
- display or use of sexually suggestive materials, objects or pictures;
- repeated requests for social engagements after an individual refuses.

B. Policy on Sexual Misconduct

1. Sexual misconduct is never permissible. It is a violation of the principles set forth in Scripture as well as of ministerial, pastoral, employment, and professional relationships. Sexual misconduct by a minister violates the ordination vows of the Presbyterian Church (USA).

2. All Ministers of the Word and Sacrament, including Pastors, Co-Pastors, Designated Pastors, Pastors of other denominations serving Presbytery Churches, Associate Pastors, Parish Associates, Chaplains, Validated Ministers, Stated Supplies, Interims, Honorably Retired ministers serving in pastoral capacities in the Presbytery, all those on the Pulpit Supply list, Commissioned Pastors, Certified Church Educators and Candidates certified ready to receive a call, shall be required to attend a seminar offered by the Presbytery on the maintenance of healthy boundaries for clergy once every three years and to sign a statement agreeing to comply with the sexual misconduct policy of the Presbytery of Tampa Bay. Seminars will be offered annually for those new to the Presbytery, with regional seminars offered once every three years for those continuing in membership. Sessions and Ministers will be notified of upcoming classes. Those unable to meet the requirements must attend

a COM approved boundaries training course at their own expense. Failure to comply may result in disciplinary measures. The Stated Clerk shall report compliance annually.

3. Whereas this policy addresses sexual misconduct by ministers, each congregation and organization in the Presbytery is responsible for developing a policy for church professionals, officers, members, non-member employees, and volunteers that is consistent with this document.

PART II

RESPONSIBILITIES AND ROLES OF THE PRESBYTERY IN POLICY IMPLEMENTATION

A. Availability of Policy and Procedures

1. All ministers shall be given copies of the policy and are required to sign an acknowledgment of receipt and agreement to comply.
2. Those being examined for membership in Presbytery shall be furnished with a copy of this policy prior to the Commission on Ministry (COM) examination. They must sign the policy and be required to sign an acknowledgement of receipt and agreement to comply prior to being received.
3. This document shall also be available to all Sessions and church members and to the public.
4. Presbytery employees shall receive this document as a supplement to the employee handbook.

B. Management of Allegations of Sexual Misconduct by Ministers

Resource Documents

The *Book of Order* requires all councils to adopt and implement a sexual misconduct policy (see G-3.0106).

The responsibilities, structures, and procedures for responding to allegations of sexual misconduct are mandated in part by the *Book of Order*, such as the role of an Investigating Commission (see G-3.0307 and D-10.0200).

Liability and Insurance

The Presbytery and its congregations shall periodically obtain from their insurance agents, confirmation that their liability insurance policy covers sexual misconduct liability for their programs and activities.

Record Keeping

Presbytery of Tampa Bay will include in every employee's personnel file, including files for ministers, the application for employment, any employment questionnaires, reference responses, and other documents related to this policy including a signed receipt for receiving the sexual misconduct policy and agreement to comply.

C. Pre-Employment Screening for Prospective Incoming Clergy

1. Reference Checks

Pre-employment screening includes specific questions related to previous complaints of sexual misconduct. The Presbytery reviews Sexual Misconduct Information of the Presbyterian Church (USA) Personal information Form when interviewing persons seeking ministerial calls.

The Presbytery Coach and Coordinator is responsible for making reference checks through the appropriate Presbytery Executive, or other authorized persons to ascertain whether incoming clergy have any history of sexual misconduct. The Presbytery Coach and Coordinator reports to the COM either that there was no reported sexual misconduct, or that the Commission should inquire into reported sexual misconduct. A written record of conversations and correspondence with references will be kept in the minister's/employee's personnel file.

The person within the Presbytery authorized to give a reference is obligated to give truthful information regarding complaints, inquiries, and administrative or disciplinary action related to sexual misconduct by the applicant.

Applicants shall be given an opportunity to correct or respond to information regarding sexual misconduct obtained from a reference check.

2. Background Checks

Pre-employment screening for prospective incoming clergy also includes a mandatory National Criminal History Background Check, requested and paid for by Presbytery. This should take place prior to the candidate being examined by the COM.

D. Maintenance of a Sexual Misconduct Response Team

The Response Team is responsible for providing ongoing education and resources, and for coordinating professional care for all involved. The Response Team will not investigate an allegation or in any way usurp the role of the Investigating Commission appointed by the Stated Clerk in consultation with the Presbytery Moderator and Chair of the Coordinating Team.

PART III

POLICY ON RESPONSE TO ALLEGATIONS OF SEXUAL MISCONDUCT BY MINISTERS

1. Known or suspected sexual misconduct by a minister shall be reported to the Presbytery of Tampa Bay Stated Clerk per D-10.0103.
2. In addition to the above, known or suspected sexual misconduct involving children, youth or vulnerable adults shall be reported to civil authorities.
3. A written complaint to the Stated Clerk alleging sexual misconduct by a minister member of the Presbytery subjects that minister to the provisions of D-10.0106:

When a written statement of an alleged offense of sexual abuse toward any person has been received against a teaching elder, the stated clerk receiving the allegation shall immediately communicate the allegation to the permanent judicial commission. The moderator of the permanent judicial commission shall within three days designate two members, who may be from the roster of former members of the permanent judicial commission, to determine whether the accused shall be placed on a paid administrative leave during the resolution of the matter. The cost of such shall be borne by the employing entity whenever possible or be shared by the presbytery as necessary. While administrative leave is in effect, a teaching elder may not perform any pastoral, administrative, educational, or supervisory duties, and may not officiate at any functions such as Baptism, funerals, or weddings.

APPENDIX – GLOSSARY OF TERMS

ACCUSED - The person against whom a claim of sexual misconduct is being made.

ACCUSER - The person claiming knowledge of sexual misconduct by a person covered by this policy or a person claiming to have been the subject of sexual misconduct by a person covered under this policy.

ADMINISTRATIVE LEAVE - The temporary removal from office of an accused individual, during which period the person is entitled to personal compensation but not Continuing Education or professional benefits.

ADVOCATE - A person trained by the Response Team in the issues of sexual misconduct and qualified to provide support and emotional and physical presence, to the alleged victim(s) and their family, the accused, family members of the accused, or the congregation involved in a sexual misconduct case. The advocate also provides clarification of the investigative process of the church and the judicial process of the church to the person(s) with whom he or she works. The role of an advocate is not to speak for the party for whom he or she is advocating but to inform that party of his or her rights within the investigative process. The advocate shall not give advice regarding civil remedies. When requested by the party for whom she or he is advocating, the advocate may accompany that person to meetings of Presbytery entities when that party is testifying.

CHILD SEXUAL ABUSE - Includes but is not limited to any contact or interaction between a person under 18 years of age (a minor) and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. Such behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child.

CONFIDENTIALITY - The withholding of information from all those except those who need to know as determined by the Sexual Misconduct Response Team.

MANDATED REPORTER- A person who is required to report any and all suspected incidents of child abuse, including child sexual abuse, that come to their attention. State laws vary from defining mandated reporters as "all persons having knowledge" to specifying a very limited list of professions whose members are required to report child abuse.

RESPONSE - The action taken by the governing body or entity when an accusation of sexual misconduct is received. The intent of this policy is to assure a swift and pastoral response for all persons affected by accusations of sexual misconduct.

SEXUAL MISCONDUCT - A misuse of authority and power which breaches Christian ethical principles by misusing a trust relationship to gain advantage of another for sexual pleasure in an abusive, exploitative and unjust manner. Even if someone else initiates or invites sexual content in the relationship, it is always the responsibility of the member or officer of the Presbytery to maintain the professional role.

SEXUAL MISCONDUCT RESPONSE TEAM- The body constituted by Presbytery to facilitate and oversee the process of providing guidance, support, and pastoral care to individuals and groups affected by allegations of sexual misconduct.

CONFLICT OF INTEREST FOR MINISTER MEMBERS OF THE PRESBYTERY

Personal Representative, Executor or Trustee: While serving a congregation, and for a period of five years following the termination of service, no minister shall serve as the personal representative of the estate, executor of a will, or trustee of any trust established by any person (or guardian of a person or property of ward) who has ever been a member or friend of the congregation. This prohibition does not apply to the extended family of the minister.

Bequests: While serving a congregation, and for a period of five years following the termination of service, no minister shall accept any bequest of money or property from the estate or trust of any person who has ever been a member or friend of a congregation served by the minister. This prohibition does not apply to the extended family of the minister.

Attorney-in-fact: While serving a congregation, and for a period of five years following the termination of service, no minister shall serve in the capacity of being the attorney-in-fact for any person who has ever been a member or friend of a congregation served by the minister. This prohibition does not apply to the extended family of the minister.

Business Relationship: While serving a congregation, and for a period of five years following the termination of service, no minister shall enter into a business relationship (other than as a client, patient or customer) with any person who has ever been a member or friend of the congregation. This prohibition does not apply to the extended family of the minister.

Bank Accounts: While serving a congregation, no minister shall be a signatory on any bank account or other type of investment in which the underlying funds or investment is the property of a church. Ministers shall provide quarterly reports to the church treasurer accounting for all discretionary funds expended by the minister while preserving the confidentiality of the recipient.

Conflict of Interest: Ministers shall avoid the appearance of a conflict of interest or other inappropriate conduct. If a minister finds himself or herself in a situation where a decision is under consideration in which the interest of the church conflict with his or her personal interests, the minister shall abstain from participating in the decision. This includes, but is not limited to, moderating the portion of a Session or congregational meeting considering the establishment of his or her call to a pastoral relationship, changing the terms of the call, or dissolving the call.

Contracts: While serving a congregation, no minister shall sign a contract on behalf of the church without specific authorization from Session.

Exceptions: Ministers may be exempted from any provision of this policy in extraordinary circumstances with the prior approval of the COM.

REFERENCE CHECKS FOR MINISTERS ENTERING THE PRESBYTERY

The Presbytery of Tampa Bay has the responsibility to examine ministers and candidates seeking membership in the Presbytery (G-3.0306) including their Christian faith and view in theology, the sacraments, and the government of the Presbyterian Church (USA). The Presbytery of Tampa Bay has delegated this examination to the Commission on Ministry (COM). In order to facilitate the employment of ministers and to protect the Presbytery, its churches and its officers from the charge of negligent hiring, personnel inquiries have become an unfortunate but necessary policy.

Prior to an interview with the COM, ministers and candidates seeking membership in this Presbytery **shall** have had an executive reference check done by the appropriate Presbytery staff (or designee), prior to a call being considered by either a PNC or the Commission on Ministry. A National Criminal History Background Check must also be completed prior to interview (see Form F-4).

INTERVIEWS

The Commission on Ministry (COM) is authorized by the Presbytery of Tampa Bay to find in order calls issued by churches, to approve and present calls for service of ministers, to approve the examination of ministers transferring from other presbyteries, to dissolve the pastoral relationship in cases where the congregation and pastor concur, and to dismiss ministers to other presbyteries, with the provision that all such actions be reported to the next stated meeting of the Presbytery, in accordance with G-3.0109b.

The COM (or a Regional COM Team) shall examine all persons seeking membership in the Presbytery as to their suitability for a pastoral call to a church or for other work within the Presbytery. For pastoral calls, the COM ordinarily meets with the PNC final candidate at the time of a neutral pulpit visit of the minister to Presbytery of Tampa Bay. The executive reference check and criminal background check must have been completed prior to the COM interview

At least one week prior to meeting with COM, the following documents must be emailed to the Regional COM chairperson and Presbytery staff person.

- his/her PIF,
- a one-page statement of faith,
- a one-page biographical statement, and
- terms of call.

In addition to fulfilling the requirements of **G-2.0504**, the interview team shall examine the following:

- the applicant's suitability for the position,
- the "match" between applicant and position,
- the talents and interest of the applicant,
- the needs of the church or employing body,
- the applicant's knowledge of the position.

Also, interviews for all applicants seeking membership into Presbytery of Tampa Bay will include all the appropriate criteria in the COM Manual and the *Book of Order*.

Ministers from other denominations shall fulfill all of the aforementioned and also the special provisions of G-2.0505.

Ministers seeking reinstatement should first seek counsel of the COM chair according to the provisions of the *Book of Order*, G-2.0507.

Sample Presbytery Membership Interview Questions

1. Tell us about your faith journey.
2. What are the things you feel best about in your present ministry?
3. What have been the challenges there?
4. What makes you think you may be called to leave there now?
5. What interests you about this position?
6. What gifts or demonstrated skills do you bring in your ministry?
7. What are your greatest strengths in ministry?
8. What area of your ministry do you most wish to strengthen or expand?
9. Describe a typical week in your ministry.
10. Share your perspective on the Presbyterian Church (USA).
11. One of the issues our-Presbytery has debated in the past few years is _____.
Tell us how you might address that topic.
12. How do you balance your personal/family life with your ministry?
13. What will you need from the members of this Presbytery-in order to be effective?
14. What questions or concerns do you have?

CONTINUING EDUCATION POLICY

Education has traditionally been stressed by Presbyterians. An educated clergy is the hallmark of our church. Education does not stop with graduation exercises and the conferring of a degree. Rather it is a continuing process in the life of the minister. A part of the call to ministers serving in the Presbytery of Tampa Bay is the provision for a minimum of two (2) weeks study leave each year, along with financial support for the study time. The minister shall report to COM during the biennial congregational care visit whether the Continuing Education was taken and the nature of the event. Continuing Education should be designed to enhance ministerial skills and the understanding of the Christian faith.

I. INTRODUCTION

These guidelines for clergy Continuing Education planning are based on several assumptions:

1. That the ministry is both a vocation and a profession. As a vocation, it is a response to God's call for an individual to use his/her gifts in service to God's people. As church professionals, ministers have a specialized body of knowledge that they apply in specific ways to address particular human needs.
2. That this body of knowledge and its application are not static but continue to grow and develop.
3. That seminary is simply the beginning of professional training. Its purpose is to equip ministers with the tools for a lifetime of continuing professional development.
4. That it is the responsibility of a professional to continually update his/her professional expertise that s/he might service his/her constituents better.
5. That ministerial Continuing Education is to enhance ministerial skills and the understanding of the Christian faith.

It is for these reasons that ministerial calls in Presbytery of Tampa Bay include minimums of both time and money for professional continuing education (see latest Presbytery minimum terms of call). These guidelines are intended to assist both ministers and governing bodies in using these resources wisely.

Sessions are encouraged to providing similar provisions for Certified Christian Educators and other program staff.

II. GUIDELINES FOR CONTINUING EDUCATION

A. GENERAL GUIDELINES

Ministers are encouraged to consult their Session, personnel committees, or other governing authority in discerning the general areas in which their continuing education resources might best be spent as knowing the needs of those they serve will help in selecting the particular events, classes, books, etc. to be pursued.

Pastors are reminded that time away for Continuing Education must be approved by the Session. The request should include the specifics as to the event, where it is to be held, for how long, at what cost, and the subject matter to be studied. Non-parish clergy should have the approval of the

appropriate body or supervisor.

Both clergy and churches are encouraged to respect time away. Calls back to the church to see how things are going or consulting with the pastor who is away are discouraged. Pastors and Sessions are encouraged to review their administrative procedures so as to ensure the church is able to continue to function smoothly with the pastor away. Similarly, provisions for providing normal pastoral care should be made during the pastor's absence for Continuing Education so that she or he need not have to be called.

B. TYPES OF APPROVED CONTINUING EDUCATION

Types of approved Continuing Education include the following:

1. Formal workshops, seminars, and other events sponsored by:
 - a. accredited bodies of higher learning (college, seminary, etc.)
 - b. governing bodies of the denomination (Synod School, Montreat, Ghost Ranch)
 - c. other recognized and approved institutions (hospitals, American Association of Pastoral Counselors, etc.).
2. Courses of study leading to further professional degrees (M.A., D. Min., Ph.D., etc.)
3. Travel that is specifically study oriented (see below).
4. A disciplined, systematic, self-directed reading program developed in conjunction with the Session, personnel committee, or other governing body.

Planning is helpful and positive to a minister. It is, however, something that is a part of the ministry and should not be substituted for continuing education.

C. EXPECTED OUTCOMES

The goal of professional continuing education is to equip the individual to serve his/her constituents more effectively. Ministers and their governing bodies are encouraged to discover ways in which new knowledge gained through Continuing Education might be put to use in the life of the church or organization.

Some examples of the ways professional Continuing Education might benefit the church include:

1. Improvement of specific ministerial skills such as preaching, administration, counseling, conflict mediation, spiritual guidance, etc. so as to be a better overall leader.
2. Increased spiritual maturity and commitment to Christ so as to better lead the congregation in following God's call.
3. Increased understanding of the Scriptures, Christian history and practice, theology, etc. so as to be a better preacher and teacher.
4. Development of some new, innovative program, mission, outreach, service, or other form of new mission/ministry direction.
5. First hand interpretation of foreign or national mission programs so as to better interpret these programs and encourage greater commitment to mission in general.
6. Improvement of skills in cultivating diversity, inclusiveness, tolerance and openness within the church or organization.

D. USES OF RESOURCES

While all ministers are encouraged to make maximum use of their Continuing Education resources, time away in excess of that agreed upon in the call must be approved by the Session or other governing body. Clergy anticipating the need for additional Continuing Education money in any given year will want to have this reflected at the time the call is approved for the year so as to avoid having to pay tax on this amount.

Continuing Education expenses may not be paid except as actually used for an approved event.

E. TRAVEL

While travel can be enlightening, educational and culturally satisfying, travel with, or conducting an organized tour should normally be considered vacation time and not Continuing Education. Exceptions might be considered for tours to such places as the Holy Land, if clear goals and benefits related to one's ministry are reviewed and approved by the Session. Travel that is part of one's ministry or which clearly enhances one's work is acceptable.

F. ACCUMULATED STUDY LEAVE

Continuing Education time and funding may be accrued up to six (6) weeks over a three (3) year period when it has been contracted in advance between the minister and the Session. They are encouraged to plan this time away carefully in terms of 1) the minister's study plans, and 2) the continuing well-being of the church (i.e., pulpit supply, pastoral care, program supervision, etc.).

While Continuing Education leave may be accrued for up to six weeks, time not used at the end of a pastoral dissolution will not be compensated.

PARISH ASSOCIATE POLICY

Parish Associate Relationship

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 Commission on Ministry (COM). 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.

May Not Be Next Installed Pastor

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.

Presbytery Oversight (G-2.0504b)

COM will have the oversight on:

- The time and energy required so a parish associate will not interfere unduly with the work of the person in his or her principal function;
- that installed leadership of the particular church be protected in its effective functioning;
- 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 a Parish Associate is in a paid position, the COM will require a Form F-1 and will review the position consistent with existing rules governing stated supply relationships, with the exception of the minimum salary requirements, which may be different than existing minimums.

Termination of the Relationship

The agreement between the Session, the Parish Associate, and the COM shall terminate when the call to the installed pastor is dissolved, or at the discretion of the Session and Parish Associate. The COM may dissolve the relationship with the Parish Associate. Form F-3 shall be completed upon dissolution of the relationship.

**POLICY REGARDING ORDAINED MINISTERS FROM OTHER
DENOMINATIONS SERVING CHURCHES IN A PASTORAL ROLE**

In accordance with the *Book of Order* (G-2.0506) it is the responsibility of the Commission on Ministry (COM) to oversee the pastoral care provided by ministers to the churches of Presbytery of Tampa Bay. If there are ordained clergy that are functioning in the churches of Presbytery of Tampa Bay in pastoral roles (preaching, teaching, pastoral care, training of new members), whether they are Presbyterian (USA) ministers or not, they are to be under the care and oversight of the COM.

The churches of Presbytery of Tampa Bay should seek the clearance of the COM before employing people in pastoral roles. If there are churches currently employing such persons in pastoral roles, they should seek the clearance of the appropriate Regional COM Team.

Ministers from other denominations serving in pastoral roles should have a working knowledge of the *Book of Order* and the *Book of Confessions*. They shall undergo a background check (Form F-4) and shall sign the Presbytery's Sexual Misconduct Policy (Form F-9) and participate in Boundary Training provided by the Presbytery. These ministers shall receive an annual review by the pastor and Session, and a copy of this report shall be sent to the appropriate Regional COM Team.

FORMER PRESBYTERY EXECUTIVE STAFF (ordained ministers)

Former executive staff of Presbytery who are ordained ministers shall be considered members at large of Presbytery with all rights, privileges and responsibilities of other members. Former ordained staff shall abide by the same policies that apply when a pastoral relationship is dissolved and within the following guidelines and exceptions:

1. **Conducting Classes, Leading Seminars** – A former member of Presbytery's executive staff may not conduct classes or lead workshops within Presbytery until one year after an installed successor begins work within presbytery and then only with approval of the current executive presbyter.
2. **Preaching** - Former executive staff may not preach at any church within the Presbytery more than twice consecutively without approval of COM until one year after an installed successor begins work in the Presbytery.
3. **Participation In Weddings And Funerals** – Former executive staff may participate in weddings, funerals or memorial services as invited by church pastors or sessions.
4. **Positions Within Presbytery** - May apply for consideration for vacant ministry positions within Presbytery.
5. **Participation In Presbytery Meetings** – Former Presbytery executive staff should participate in the life, work and meetings of Presbytery as is expected of all members.

Exceptions may be considered and granted with joint agreement between the current Presbytery head of staff, the COM chairperson and the chairperson of the Presbytery Council.

ABOLISHING A CALLED PASTOR POSITION

From time to time, a congregation may deem it appropriate to do without installed pastoral leadership for various reasons including decrease in membership or financial hardship. Typically this will occur after dissolving the relationship with a called pastor through retirement or other reasons. This may be the appropriate time to enter a period of discernment, to save up funds, or to prepare for the dissolution of the church. Any position of installed pastor, installed co-pastor, or installed associate pastor may be abolished. A benefit of abolishing an installed position is that it allows the Regional Commission on Ministry (COM) to recommend to the Board of Pensions waiver from paying vacancy dues on the called position since there is no intent to fill the vacancy by calling another pastor. The congregation must request the waiver on payment of vacancy dues to the Regional COM. The final decision to waive vacancy dues still rests with the Board of Pensions.

The Book of Order requires that a church congregation elect a Pastor Nominating Committee (PNC) for purposes of nominating a pastor for call that also requires approval of the call by the Regional COM and a vote to call the pastor at a Congregational Meeting. Since the congregation must vote on approving a call to a pastor, the COM requires that the decision to abolish a called position also come from the congregation by vote at a properly called meeting. If approved, the abolishment decision would move to a Regional COM for final approval and, if deemed appropriate by adequate cause, the recommendation to the Board of Pensions to halt vacancy dues.

If the congregation decides at a later time that they would like to seek called pastoral leadership again, it is the policy of the COM for the congregation to wait at least 2 years from the dissolution of the last installed pastor position before calling a new pastor. Vote from a properly called congregational meeting would be required before the process of calling a new pastor could begin.

Abolishment of the called pastor position does not prohibit the session from obtaining weekly pulpit supply or stated supply approved by the Regional COM.

RECOMMENDATION FOR WAIVER OF VACANCY DUES

The Regional Commission on Ministry (COM) may make a recommendation to the Board of Pensions to waive vacancy dues.

The Board of Pensions (BOP) statement on waiver of vacancy dues is as follows:

“When a church has a vacant installed position for which it plans to call a replacement, it is required to pay dues of 12 percent of the pension participation basis of the most recent pastor for the first 12 months of the vacancy. The Board may waive vacancy dues if it determines that the situation warrants it.

The presbytery of jurisdiction may request a waiver in writing on the church’s behalf, stating the specific circumstances supporting the request. Examples of such circumstances are a significant loss of members or income, trauma within the life of the church, or damage from a natural disaster.

A waiver of vacancy dues is not a waiver of plan dues once the position is filled.”

When a church decides to abolish an installed pastoral position there is no intent to call a replacement which should be adequate reason for the Regional COM to recommend waiver of vacancy dues to BOP, providing the Regional COM agrees with the abolishment decision.

If the position of installed pastor is not abolished, but the church still seeks waiver of vacancy dues, the Regional COM must consider the adequacy of the basis for the request such as significant loss of members or income, trauma within the life of the church, or damage from a natural disaster before making the recommendation to BOP to waive vacancy dues.

COMMISSION ON MINISTRY MANUAL 2018



PART III: GUIDELINES

<u>No.</u>	<u>Description</u>
1.	Honoraria for Pulpit Supply and Mileage Recommendation
2.	Ordination/Installation Guidelines-Commission
3.	Congregational Care Visits
4.	Laboring Inside and Outside the Bounds of the Presbytery of Tampa Bay
5.	Sabbatical Leave
6.	Parental and Family Leave
7.	Announcing Retirement
8.	Exit Interviews
9.	Pastoral Leadership Transition Summary
10.	Severance
11.	Separation Ethics

GUIDELINES AND HONORARIA FOR PULPIT SUPPLY & MODERATING SESSION

For the congregations of Presbytery of Tampa Bay, the following is recommended:

- A pulpit supply list is maintained by the COM. Members of the Presbytery of Tampa Bay may request to be placed on the Pulpit Supply List. Members of other presbyteries or other denominations must be interviewed and approved by the COM and shall be given a background check and Executive Presbyter reference check. The pulpit supply list will be available on the Presbytery website at www.presbyteryoftampabay.com. A Session may choose supply ministers who are not on the pulpit supply list; however only Teaching Elder members of Presbytery may serve communion.
- A Session may have a minister serve as pulpit supply for 3 consecutive weeks. If additional is required, the Session shall request the permission of the Regional Liaison Team of the COM.
- In a pastoral vacancy, the Regional COM shall appoint a Moderator of the Session.
- Those appointed Moderator of a Session within the bounds of the Presbytery will receive support and instruction from the Chair of COM or the Regional Chair.
- Honorarium for Pulpit Supply: \$175 for churches up to 200 members, and \$225 for churches over 200 members. \$75 for each additional worship service on a single Sunday
- Honorarium for Serving as Moderator of Session (by appointment of the COM) is \$75.00 per stated meeting and any special called meeting (this includes a congregational meeting also).
- Mileage reimbursement is recommended for those providing Pulpit Supply, as well as for those who have been appointed Moderator of Session by the COM, at the IRS mileage rate: <https://www.irs.gov/tax-professionals/standard-mileage-rates>

ORDINATION/INSTALLATION GUIDELINES

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

A Commission for ordination/installation will be elected by the COM and consists of five (5) or more persons having authority to act for the Presbytery. The pastor-elect and the calling church have the privilege to nominate the persons who will comprise the Commission in consultation with their COM Regional Team Chair. Members of the Presbytery staff will welcome invitations to participate in the Ordination/Installation service (W-4.4000).

1. Before the date of the service is set, the Moderator of the Presbytery should be consulted. The Moderator of the Presbytery (or designee) shall be the Moderator of the Commission.
2. There shall be at least 5 elders and clergy from the Presbytery in as balanced a ratio as possible. No more than one elder may come from a single church. The Commission shall include both men and women. Presbytery permits the pastor-elect to invite ministers and elders from another Presbytery to participate in the service as corresponding members. Expenses for such should be paid by the church, not the Presbytery. (See Form F-2 in Part IV)
3. Form F-2 shall be completed and submitted to the Regional COM for approval at least one month before the date of the service. The Regional Team will submit the approved form to the Presbytery office so that invitations can be mailed to Presbytery members.
4. The Commission gathers one-half hour before the service and is convened in prayer by the Moderator. It is dismissed by the act of Benediction at the conclusion of the worship service.
5. An order for the Ordination and/or Installation worship service can be found in the *Book of Occasional Services: A Liturgical Resource Supplementing the Book of Common Worship, 1994* prepared by the Office of Theology and Worship for the Presbyterian Church (USA). A condensed sample of an Order of Worship for an Installation Service includes:

Call to Worship includes the following introduction: (Moderator)

“Presbytery of Tampa Bay is assembled here in the persons of this Commission for the worship of God and the installation of the Rev. _____, as pastor (associate pastor of _____ Presbyterian Church.

Hymn

Prayer of Confession

Assurance of Pardon

Scripture Reading

Sermon

Offering: “The offering today will be used to help seminary students from Presbytery of Tampa Bay who are preparing for ministry.”

Installation Questions (Moderator)

Questions to the Congregation

Prayer and Laying on of Hands (Laying on of Hands optional for Installation)

Charge to Minister/Congregation/Presbytery

Congregation Hymn

Benediction (Minister)

6. After the Ordination or Installation service is concluded, the Moderator of the Commission shall sign the F-2 and submit it to the Presbytery office.

CONGREGATIONAL CARE VISITS

The goal of the biennial Congregational Care Visit is to:

- establish and nurture a relationship between Presbytery and its Sessions and Pastors;
- listen, discuss and encourage the mission and ministry of a particular congregation;
- share the resources of the Presbytery, and
- encourage full participation in the life of the larger church.

The Presbytery of Tampa Bay hopes to create a genuine sacred Christian community within its geographic bounds that acknowledges a desire to grow in our relationship with God and in the relationships we make with each other.

As Presbyterians, we state that this happens “with trust and love” and therefore our shared hope is that we will be disciplined in choices that reflect a desire to be community. Listening to and learning from one another, a goal of the biennial congregational care visit, will be an important choice in understanding the resources available to each and all of us, especially in the people we meet serving on the Session and within the congregations of our Presbytery.

What follows is a compendium of resources for the biennial Congregational Care Visit:

- Orientation for Visit
- Guidelines for Making Congregational Care Visit
- Questions for Ministers – Congregational Care Visit
- Some Suggestions for Questions – Congregational Care Visit
- Suggested Guide for Reflection – Congregational Care Visit

Note that Congregational Care visits are not usually done in years when COM is actively engaged with the Session, such as during pastoral transitions.

Orientation for Presbytery of Tampa Bay

THINGS THAT MIGHT BE ACCOMPLISHED BY THIS VISIT:

(In other words, the important reasons to take the time to do a visit....)

Nurture communication, respect, and understanding between Presbytery and Session, provide a constructive means for dealing with negative feelings about Presbytery, lessen “us” versus “them” images, develop the idea that Presbytery really cares about its churches and pastors, assist in helping the needs and concerns of local churches be heard by Presbytery, enable Presbytery to be responsive to the needs of its churches and pastors, provide an opportunity to address issues, concerns, needs, problems, earlier when more positive options are possible, encourage Sessions to take time to reflect on their life and work and their relationship to Presbytery, assist in the securing of persons with interests and skills for service on Presbytery, Commissions, etc.

REASONS FOR SETTING UP THIS VISITATION PROCESS:

- We are going because we want to, not because we have to. The Christ-centered collegial relationships we create together are a primary purpose of the biennial care visit.
- We are going looking for what's **right** with our churches not what's **wrong**. Support and encouragement, along with suggesting resources for vital ministry are another important purpose of the biennial visit.
- We are going to listen to the total Session, not just one or two vocal persons.

KEYS TO GOOD LISTENING:

- Attention, Awareness and Openness
- Use Your Eyes and Ears
- Listen for Feelings and Meanings; Avoid “Why” Questions
- Avoid Advice-Giving

Guidelines for Making Congregational Care Visits

1. COM Liaison confers with the pastor regarding dates for visits. Congregational Care Teams include the COM Liaison for the church and one additional COM member.
2. When the pastor responds as to the best time for the Team visit, the COM Liaison will arrange for details.
3. Teams inform the COM Chair and Presbytery Coach Coordinator when visits have been scheduled.
4. The spiritual, pastoral care of the COM should be demonstrated in the Congregational Care Visit, and the Team from the COM should be encouraged to pray with the pastor(s) in advance of the visit, and pray for the Session and congregation at the conclusion of the visit.
5. The Team will meet with the pastor before the Session meeting.
6. During the visit with the Session, the pastor will be asked to leave the room but will be invited back in for closure with Session.
7. Team members will report at Regional COM meetings about visits completed since the previous meeting. These will be recorded in the COM's minutes, and the written report will be filed in that church's file in the Presbytery office and referrals made to appropriate Commissions or individuals.
8. **Note:** If special messages or referrals need to be made following a visit (suggestion/criticism regarding specific Presbytery Commissions) these should be communicated to the Presbytery staff as soon as possible.
9. A letter of thanks should be sent to the Clerk of Session and the pastor by the Visitation Team, sharing appreciation for the visit and a copy of the report.

Suggested Questions for Ministers during Congregational Care Visits

1. What things in your personal ministry are most exciting to you right now?
What things in the ministry of your congregation are currently most exciting to you?
2. What dreams do you have for this church in the next three to five years?
What dreams do you understand the congregation has for itself?
3. Do you have particular concerns about your current ministry?
4. Are there obstacles in your current situation that keep you and/or the church from meeting your goals and objectives?
5. In what ways are you involved in the work of the Presbytery?
Do you feel that your gifts and talents are being sufficiently utilized in this work? If not, what are other areas in which you would like the opportunity to work?
6. What did you do for Continuing Education last year and what are your plans for this year?
7. Describe your relationship with our denomination.
8. How does the congregation feel about its relationship with the Presbyterian Church (USA)?
Are there ways the Presbytery could help them learn more about the many strengths of our denomination?
9. As you look to the future, do you feel hopeful about your ministry?
10. Are there any other things you would like to share with us?
11. List persons in your church with special gifts and skills that could be helpful to the Presbytery or other churches in your vicinity.
12. Is there anything else you would like to tell Presbytery at this time?

Suggested Questions for Sessions during Congregational Care Visit

1. As a congregation, what are your strengths?
2. What do you do best?
3. What has worked well for you here that other churches should know about?
4. What changes are taking place in the life of your church and community that impacts your ministry?
5. What is the area of greatest concern to you as a Session?
6. Describe ways the Presbytery could help your congregation feel more enthusiastic about and a part of the Presbyterian Church (USA)?
7. List persons in your church with special gifts and skills that could be helpful to the Presbytery or other churches in your vicinity.
8. Is there anything else you would like to tell Presbytery at this time?
9. How can the Presbytery as your partner in Christ's mission support the ministry of your congregation?
10. What programs of mission activities do you want to see Presbytery of Tampa Bay carry out on behalf of all the churches, recognizing that some ministries are beyond the scope of individual congregations?
11. How do you do church officer development?

A Suggested Guide for Congregational Care Visitation Teams to Reflect and Report on Their Visits to Sessions and Pastors

After your visit has been completed, it would be advisable to immediately meet together to reflect upon the visit. One member of the team should be designated to prepare a written report

The reflection and subsequent report should be clear and explicit if recommendations are included. The report should include, but not be limited to, answers to the following questions. These questions are intended for guidance only. A report in narrative form would be preferable.

1. What are the unique characteristics of this congregation?
2. What elements in the life of this congregation are cause for rejoicing and encouragement?
3. What elements are cause for concern and assistance?
4. What are the strengths and joys of the pastor; what are the concerns and sadnesses?
5. What are the strengths and joys of the Session; what are the concerns and sadnesses?
6. What strengths does the Session see in this congregation? What weaknesses? What can be improved?
7. What strengths does the pastor see in this congregation? What weaknesses? What can be improved?
8. How does the pastor, Session, and congregation interact with Presbytery and what needs are present that Presbytery could meet?
9. Any other information you feel would be helpful to the Commission on Ministry?
10. What do they do for church officer training?

LABORING INSIDE AND OUTSIDE THE BOUNDS OF THE PRESBYTERY OF TAMPA BAY

According to the *Book of Order* (since the “nFOG” or new form of government), there is no provision for “Laboring inside or outside the bounds” of a presbytery. The Book of Order says only that: *“Every teaching elder shall ordinarily be a member of the Presbytery where his or her work is situated or of the Presbytery where she or he resides.” (G-3.0306).*

In short, this means that it is not necessary for Teaching Elders to request or receive permission from the Presbytery when “visiting” and performing pastoral duties such as marriages or preaching. Individuals need no permission for one-time events. If performing a Sacrament, permission from a local Session would be required as usual.

The other implication of this change is that, ordinarily, pastors who wish to be in any pastoral relationship (Stated Supply, Interim, Parish Associate, Chaplain, etc.) with a church or validated ministry within our Presbytery should be members of our Presbytery or the Presbytery where they reside. So if a Stated Supply pastor is driving in from their residence in Peace River Presbytery to our south, it would be acceptable for them to have membership in either Presbytery.

There is one exception to this under our current polity which the COM should approve (on behalf of Presbytery): the Lord’s Supper administered by “non-congregational entities meeting within its bounds” (G-3.0301b). This is done on behalf of groups rather than individuals. For example, it is proper for the annual Evangelism and Church Growth conference of the Presbyterian Mission Agency to ask permission to celebrate Communion within our bounds.

GUIDELINES FOR SABBATICAL LEAVE

Rationale for Sabbatical Leave in the Presbytery of Tampa Bay: The Presbytery of Tampa Bay encourages the Presbytery to be a place where: *Growing congregations passionately engage their community to make and mature disciples.*

The skills and training that clergy received in seminary and routine continuing education events may not fully equip pastors for the major components to this vision (congregational growth, community engagement, and disciple-making). Furthermore, the implementation of this vision on the local level will make additional demands of pastors that are beyond the ordinary requirements of parish ministry.

The Presbytery of Tampa Bay, therefore, has adopted Guidelines for Sabbatical Leave to be considered for all installed Pastors and Associate Pastors.

Introduction to Sabbatical Leave:

Someone has compared the life of a minister with that of a taxi leaving an airport. It is so loaded down with passengers and suitcases and the other items that the car has a hard time even moving and is strained to the breaking point, yet the taxi may be only a few years old. So it is with clergy. They bear the burdens, the anguish, the pain, and hurt of their parishioners 24-7. That is 24 hours, seven days a week. As a result, many, if not all, experience to one degree or another symptoms of emotional collapse, stress related illnesses, and “burnout” adversely affecting the minister’s personal, family, and parish life, and greatly diminishing his or her effectiveness and well-being. For too long, this situation has been accepted, even tolerated as an inevitable part of the job.

A viable solution to the peculiar stresses and strains the clergy encounter is the Sabbath Leave, sometimes referred to as a Sabbatical. This solution has its roots in Scripture and in church tradition.

Sabbatical Leave Defined:

Sabbatical Leave for pastors and church educators is a planned time of intensive enhancement for ministry and mission. Sabbatical Leave follows precedents in the academic community and among a growing number of private sector groups. This “extended time” is qualitatively different from “vacation” or “days off.” It is an opportunity for the individual to strategically disengage from regular and normal tasks so that ministry and mission may be viewed from a new perspective because of a planned time of focus.

Sabbatical Leave is an extension of the Biblical concept of a Sabbath day and a Sabbath year for renewal. It is both an act of faith that God will sustain us through a period of reflection and changed activity and an occasion for recovery and renewal of vital energies.

Sabbatical Leave is recommended for all full-time pastors and educators serving churches, who have served in their present position for six (6) continuous years. The recommended length of the Sabbatical Leave is three (3) months. Accrued vacation time and study leave may be attached to the Sabbatical Leave. It is further recommended that this Sabbatical Leave be built into the Call Process. Upon completion of the Sabbatical Leave, the incumbent pastor/educator would normally continue serving the same congregation for a period of at least four times the length of the Sabbatical Leave plus accrued vacation time. In addition, Congregations may limit Sabbatical Leave to one staff person per year, in multiple staff situations.

Planning for Sabbatical Leave:

To be eligible for a Sabbatical Leave, the pastor/educator shall present, in writing, to the Church Session for their approval, a program (“The Plan”) of activity for the Sabbatical Leave at least six (6) months prior to the proposed beginning of the Sabbatical Leave. This program of activity and meditation shall include a detailed description of the plan, the goals to be achieved and the expected end-product(s), together with a personal statement as to why this Sabbatical Leave would be valuable for both the pastor/educator and the church.

Upon approval by the Session in the six months prior to the Sabbatical Leave, the Plan shall be forwarded to the Regional COM for their review and recommendation. Included in this Plan will be the church’s plan for pastoral/educator services during the period of the Sabbatical Leave.

At the completion of the Sabbatical Leave, the pastor/educator should present to the next regular meeting of the church Session, a written report of activities and findings. This report also will be sent to the Commission on Ministry immediately following the Session meeting when it is presented.

Funding:

The employing church will continue the pastor/educator salaries, pension/major medical benefits, book allowance, and, at the direction of the Session, auto and continuing education allowances at the same level as those in effect at the time of the Sabbatical Leave.

The employing church will also contract for substitute pastor/educator services during the period of the Sabbatical Leave. Although on the face of it, the Sabbatical Leave may seem like yet another financial burden for the local congregation to bear, it is crucial for Session and congregation to recognize the long-term benefits they as a church will reap from granting Sabbaticals. For example, ministers/educators who have the opportunity to examine issues of professional growth and development as ministers within an existing pastorate are more likely to stay more years in a particular call. The sabbatical provision conveys a sense of support and caring on the part of the calling church. It also offers an incentive to both ministers and educators to commit to and think in terms of longer years of service in a particular church.

Clergy, churches and Presbytery are encouraged to set aside funds each year to available for providing Sabbatical Leaves. Those churches that would have financial problems in providing for the Sabbatical Leave could consult with their Presbytery. In addition, those churches that could not secure lay leadership within their own congregations might consider using elders trained as Commissioned Ruling Elders or Associate Pastors who might be willing to preach one Sunday without honorarium, etc.

NOTE: The Louisville Institute, a Lilly Endowment Program housed at Louisville Seminary, provides study grants for pastoral leaders. Contact Rev. David J. Wood at 1044 Alta Vista Rd., Louisville, KY 40205-1798. Their email address is info@louisville-institute.org. The website for the Louisville Institute is <http://louisville-institute.org/index.asp> and the website for the Lilly Endowment is <http://www.clergyrenewal.org/>

Re-Entry Into Ministry:

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

- Discovering the strength of lay leadership heretofore under-utilized;
- New understandings of the concepts of mission between clergy and congregation;
- Reaffirmation of calling to ministry on part of clergy and congregation with both being reinvigorated and rededicated to the work of God's people.

The ideal result would be for the congregation to see this period of time not just as the clergy's Sabbath Leave but as the congregation's Sabbath Leave.

Sabbatical Leave Policy for Ministers: FAQ's

Why do we need a sabbatical policy for our Presbytery?

Many Terms of Call for clergy entering Presbytery of Tampa Bay contain clauses providing for Sabbatical. This policy provides consistency and guidance for local churches.

Is the sabbatical policy mandatory?

This policy is recommended but is not a requirement; however, we foresee occasions when there will be either increased demand for including a sabbatical on the part of pastors or the proposal of sabbatical by Pastoral Nominating Commissions to recruit a candidate.

Why do clergy and educators need more time off?

The stress and pressure faced by church professionals is well documented. The time offered by Sabbath rest is not the same as "vacation" where one does not completely disengage from the parish. Sabbatical provides the type of time and space required for spiritual renewal and healing.

How are we going to pay for this?

This is a key part of the policy. Clergy and congregations are encouraged to find creative ways to fund the sabbatical. There also are ample grants for which church professionals and congregations may apply to financially support both the church and the individual during the sabbatical.

How will this policy affect smaller churches?

We believe that smaller membership churches will benefit immensely from this policy. We covenant to work with these congregations to secure temporary leadership at little to no cost.

So what will my church "get" out of this?

Sabbaticals are meant to increase long-term pastorates, which in most cases, are proven to strengthen congregations. It only makes sense that church professionals, who have been reinvigorated for ministry, are going to be more effective!

PARENTAL AND FAMILY LEAVE GUIDELINES

The celebration, nurture, and encouragement of the family take place in many ways and on many levels in the life of a church. During times of joy and times of sadness the congregation has the opportunity and the responsibility of extending care for the pastor and the pastor's family.

The addition of children to a family is a gift and blessing of God. In the case of childbearing or adoption, the church should recognize and accommodate its special needs as it would any major illness. Specifically, the pastor, associate pastor or Christian education person would fulfill all normal duties until the physician decides to limit the pastor's normal activities, and would resume duties after the arrival of the child as the physician prescribes. While under the physician's care, all terms of the contract including salary, housing, and benefits, but excluding travel expenses and allowance, would continue without interruption. The Session is responsible to assume and implement the ongoing work of the church during the pastor's time of limited activity.

The following guidelines are recommended by Presbytery of Tampa Bay to aid in conversations between Session and pastor. An agreement may be negotiated at the time of call or as need arises.

Parental Leave

When Christian parents give birth to or adopt a child, the celebration is shared by the whole family of faith. Timing, duration, and compensation of parental leave shall be mutually agreed upon between pastor and Session. Congregations are encouraged to provide:

- a) Maternity leave: An eight week minimum following birth of a child
- b) Paternity leave: An eight week minimum following the arrival of a child
- c) Adoptive leave: An eight week minimum following the arrival of a child.

The pastors shall give their Sessions as much advance notice of the need for the Parental Leave as possible, but ordinarily no less than 60 days.

Pastors, upon utilizing Parental Leave, shall discuss with their Sessions how best to schedule "re-entry" at the close of the leave.

Family Leave

Family leave is appropriate in life altering circumstances wherein the pastor is called upon by reason of major life trauma or serious illness to be the primary caregiver for the pastor's spouse, child, parent, sibling, or other family member for whom the pastor bears primary responsibility. Timing, duration, and compensation of family leave shall be mutually agreed upon between pastor and Session, but congregations are encouraged at a minimum to provide full salary and benefits for up to four weeks. Other salary arrangements may be negotiated to extend the leave beyond the initial period. Upon completion of the leave, the pastor will be entitled to return to his/her position. The position will not be filled during the leave except on a temporary basis.

The pastors shall give their Sessions as much advance notice of the need for the Family Leave as possible.

Pastors, upon utilizing Family Leave, shall discuss with their Sessions how best to schedule “re-entry” at the close of the leave.

The Commission on Ministry (COM) should be informed when a Parental or Family Leave option is exercised by a pastor. The COM will provide consultation if asked.

The expectation is that the pastor will return to service.

The Session ought not to feel over-burdened by monetary considerations in negotiating leave. If a church desires to be supportive and generous but is unable to do so due to budgetary constraints, the Presbytery shall seek to assist the congregation when necessary to provide pulpit supply and pastoral services.

GUIDELINES FOR ANNOUNCING RETIREMENT

1. As you consider whether God is calling you into retirement, contact the Board of Pensions to request their packet of materials for their retirement process. Be sure that you are fully aware of their process so that there is no unnecessary delay in the start-up of your pension benefits.
2. Determine the effective date you wish your retirement to be granted by your Regional Commission on Ministry (COM).
3. Request (in writing) that your Regional COM grant you the status of Honorable Retirement, effective a certain date. This request may reach the COM through the Regional COM Chair or the Presbytery Staff. It is requested that the notification to the COM be received at least three months in advance of the effective date you wish your retirement to be granted by the Regional COM.
4. Determine when to tell your Session. In anticipation of that announcement, write a letter to your congregation announcing your expected retirement. Mail that letter so that it will be received in most homes of your congregation the day following the Session meeting where you make your first public announcement. (It may be appropriate to share the letter to be sent to the congregation with the Session before it is sent.)
5. Invite the presence of COM when you announce your retirement to Session. The purpose of this presence will be to help the Session receive necessary information about the pastoral transition process and the options for future pastoral leadership.
6. Recommend that the Session consider forming a **Congregational Transition Team** to begin work immediately. The purpose of this team will be to work with you and the other leaders of the congregation to ensure that the work and worship of the congregation will go forward with as few “hitches” as possible. This includes making arrangements for the congregation to celebrate with you your retirement; to continue further consideration of options for pastoral leadership, and the requisite recommendations to Session regarding leadership.
7. Recommend that the Session invite the presence of the COM liaison and Presbytery staff who can interpret the Presbytery’s pastoral transition process and who will also work with the Session as they consider how this vision can be an important part of the future of your congregation, especially as they consider options for future pastoral leadership.
8. Relax and enjoy the final months with your congregation, and may God’s blessings be showered down upon you as you prepare for this significant step in your personal and professional life as well as in your faith journey.

GUIDELINES FOR HONORING MINISTERS AS THEY RETIRE

1. Honorably Retired (HR) status is properly approved by the Regional Commission on Ministry.
2. While the primary celebration of Honorable Retirement is customarily held in the parish or other place of ministry in the manner deemed appropriate to them, the work of a colleague in ministry should not go unremarked by the presbytery.
3. Retirement status is ordinarily recognized at a stated meeting of the Presbytery, as close to the effective date of retirement as possible.
4. Retirement Recognition is not meant to duplicate the retirement celebration held in the place of ministry, but should ordinarily consist of one (1) colleague offering a summary and appreciation for the retiree's years of ministry, an opportunity for the retiring minister to respond, and a prayer offered by the Moderator or the Moderator's designee. Though significant to all involved, this recognition need not be lengthy.
5. The recognition of retirement should offer presbytery an opportunity to focus on God's gracious call to ministry and the joy of serving in response to that call.

EXIT INTERVIEW PROTOCOL AND QUESTIONS

An exit interview shall be conducted by members of the Commission on Ministry (COM) and Presbytery staff with all ministers retiring or leaving their current call. The purpose of these interviews is to:

- Celebrate the pastor's ministry,
- To bring closure to that person's ministry,
- To gain information that will help the Commission on Ministry regarding the Congregation's possibilities and challenges,
- To discover whether there is anything the pastor has shared that cannot be shared with the Commission on Ministry, and
- To review the ground rules regarding the relationship with the church the pastor is leaving by sharing the ethical guidelines from the COM Manual (previously referenced).

Background and Purpose

It is the intention of the Commission on Ministry of the Presbytery to schedule Exit Interviews with pastors leaving their called positions. The purposes of these interviews often depend largely upon the conditions surrounding a pastor's departure. The Exit Interviews may simply provide closure and an opportunity for celebration and blessing for the pastor, the church, and the Presbytery. The Exit Interview may also serve as a kind of debriefing, or unpacking, of a pastor's experience with a particular church. Authentic sharing may also provide insights related to the challenges and opportunities in a given church, as well as point to appropriate qualities for its next pastor.

Participants

The departing pastor, the COM liaison to the Session/congregation and another member of the Regional COM will determine a mutually convenient time and location for the exit interview.

The COM liaison would use his or her judgment as to what information to relay to the COM or PNC, but all information that will be helpful to the COM should be shared with the Presbytery staff and COM chair. (Note: It will be at the pastor's discretion what is confidential and what may be shared with the COM or the PNC.) The liaison may also become a resource for the interim pastor.

Sample Questions -For Pastor

1. Why are you leaving?
2. Tell us about your experience at _____
3. What did you enjoy the most?
4. What were your greatest challenges?
5. How did you grow during your ministry at _____?
6. How did you take care of yourself?
7. What was your experience of staff relations? What excites you about this church's future? What worries you about this church's future? What, in your view, does this church need?
8. What do you think are the church's expectations of its next pastor? How did your family experience the church?
9. How can Presbytery best support this church?
10. What information does the Presbytery need to know as a new pastor is called to serve this church?
11. What is your assessment of the church you served as you leave and a new pastor is called?
12. What goals did you bring to the position? Were they fulfilled? How?
13. What did you see as good in the life and ministry of this church?
14. Where did you find "support" during the time of your ministry in this church?
15. Were you able to take reasonable "time off"? Did you use your vacations, study leave, etc.?
16. Are there changes needed in the job description/ expectations of the church?
17. How was the Presbytery helpful or not helpful, supportive or not supportive of you?
18. How can the Commission on Ministry best support the next pastor?

PASTORAL LEADERSHIP TRANSITION SUMMARY

1. When a Pastor intends to seek dissolution of the pastoral relationship, he/she will contact the COM liaison before notifying the Session. Such notification should be done at least 1 month before the anticipated resignation.
2. The COM liaison should promptly arrange to meet with the Pastor to discuss the end of his/her relationship with the congregation. (See COM policy 9, "Separation Ethics.")
3. If the pastor is retiring, the COM and Board of Pensions should be notified at least 3 months in advance. (Also: see Appendix B "Intentional Succession" below.)

MEETING WITH THE SESSION

3. A representative from the COM and Presbytery Coach Coordinator or designee will meet with the Session when the Pastor announces his/her resignation or retirement. The F-3 form, Dissolution of Call, shall be completed after either this Session meeting or the subsequent congregational meeting, approved by the Regional COM, then submitted to the Stated Clerk.
4. Topics to be discussed in this meeting include obtaining pulpit supply, finding pastors to act as moderator, arrange for the Presbytery Coach and Coordinator to preach at the first Sunday following the transition, and the steps in the search process for transitional leadership (see Appendix A).

EXIT INTERVIEW

5. The COM liaison, accompanied by another regional team member, shall conduct a confidential exit interview with the outgoing pastor to gather helpful information for ministering to that particular congregation. (Refer to the Guidelines for Exit Interviews in the COM Manual) A written summary of the interview will be shared with and approved by the Pastor prior to submittal to the Presbytery office.
6. The Presbytery Coach and Coordinator or a representative from COM shall be invited to fill the pulpit on the Sunday after the Pastor leaves in order to assure the congregation that the Presbytery will be a partner in their transition to a new pastor.

LEADERSHIP DURING THE TRANSITION

7. Together the Session and the Presbytery will identify the best option for church leadership for the future. (See Appendix A)
8. Once the plan for future leadership is confirmed, the Session should appoint 3-5 current Ruling Elders to serve as the Leadership Nominating Committee to seek transitional leadership. The Leadership Nominating Committee, with guidance from the COM Liaison, creates a Ministry Information Form (MIF) to be approved by both COM and the Session and then submitted on line to the Church Leadership Connection (CLC) for a national search or to the Coach and Coordinator for a local search.

9. The Session's committee will review PIFs and conduct interviews to select the interim pastor, Transitional Pastor, Stated Supply or Transitional Advisor. Presbytery staff and the Regional COM

will assist in this process and shall interview and approve the committee's selection for approval. The candidate's Personal Information Form and an F-1 with terms of call shall be presented when COM interviews the candidate.

10. The Regional COM will advise the chosen transitional ministry leader of its expectations of the position. The Pastor and the Session should complete the Transitional Ministry Covenant form (F-5) that must be signed by the Regional COM chair and the Stated Clerk.

11. The Pastor shall engage the Session and entire congregation in the specialized tasks of transitional ministry, including the implementation of a Mission Study and Ministry plan, in order to provide guidance in developing and completing the final MIF for a pastoral search, if needed.

12. Once each quarter the Interim or Transitional Pastor shall submit a report to the COM Liaison on the progress of the transitional work. These reports are intended as tools by which the minister is held accountable for the stated objectives, and the liaison and Regional COM are kept informed of the status of the congregation's progress.

PROCESS IF A PASTOR SEARCH IS TO FOLLOW

(NOTE: In this case the transitional leader is likely to be called "Interim Pastor.")

ELECTION AND TRAINING OF PASTOR NOMINATING COMMITTEE (PNC)

13. After completion of the Mission Study and Ministry Plan and at the time when the Interim Pastor, Session, and the COM Liaison believe that the church is ready to begin the pastoral search, the Session shall request concurrence from the Regional COM for the congregation to elect a PNC.

14. Once the PNC is elected, the COM Liaison and Presbytery Staff shall provide training to the PNC regarding the search process, the responsibilities of the PNC, including developing the Ministry Information Form and evaluating candidates, and the need for the confidentiality of the process.

SEARCH PROCESS

15. The MIF shall be developed by the PNC with assistance from the COM Liaison. The completed MIF must be reviewed and approved by both the Regional COM and Session.

16. Once the MIF has been approved, The COM liaison will request a CLC login and password from the chair of COM to provide the PNC Chair access to the CLC to post the MIF. CLC staff will provide the PNC with Personal Information Forms (PIFs) that are appropriate to the size, location, skills desired, and various other indicators noted in the MIF.

17. The PNC will begin the process of reading and evaluating the PIFs of prospective pastors.

18. The COM liaison (and Presbytery Staff) will help the PNC design an interview process in which they get to know candidates and ask about capabilities and major relational skills.

19. After studying the PIFs, checking references, listening to sermon tapes, doing Skype/telephone/conference call interviews, etc., the PNC should select a priority list of the top three well-qualified candidates. When the PNC has reached this stage, they should send copies of the PIF's under final consideration to the Presbytery office and request Presbytery Staff to do an Executive reference check on the selected candidates. The candidates must complete an F-4 form to authorize

a criminal background check. (The Executive reference check and a criminal background check must be done before the PNC may arrange a face-to-face interview.)

20. The PNC shall write a letter to each candidate with whom they have communicated once the candidate is no longer being considered so that the candidate will know their status with the Commission.

21. The top candidate/s will be invited to a face-to-face interview with the PNC and an introduction to the church facility and the community. It is extremely important that this process be kept confidential.

22. The PNC shall hear their final candidate preach and lead worship in person, using a “neutral” location. COM will be able to assist with these arrangements.

23. When the PNC has agreed to call a prospective pastor they shall:

- A. Provide the Regional Commission on Ministry with a one page written statement setting forth the reasons the PNC thinks this particular pastor is the right person for their church and the terms of call which must meet the Presbytery minimum. A biographical sketch and a personal statement of faith should be included. The PNC will also have negotiated with the candidate the Terms of Call and will present an F1 to the Regional COM for review.
- B. The prospective pastor will then meet with the Regional COM at a convenient time with reasonable advance notice being given. The chair of the PNC will present the PNC’s selection and their decision-making process. The PNC will be excused for an interview with the candidate. The interview will explore the candidate’s suitability to minister to that particular church and for membership in the Presbytery of Tampa Bay.
- C. The Regional COM will notify the PNC of approval or disapproval of the prospective pastor. The approval of the Regional COM must ordinarily be unanimous. The Terms of Call will be considered and approved at the same time.

24. If the candidate is approved by Regional COM, the PNC will proceed with the calling process by requesting the Session to call a congregational meeting to hear the report from the PNC and to approve the Terms of Call. (The Session itself does not receive the PNC’s report, will not be informed of the identity of the candidate, and does not approve the PNC’s decision.)

25. Upon the election of the pastor by the congregation, the PNC can be dismissed with thanks. Many churches have found it helpful to keep the PNC in place for the first six months of the new pastorate to serve as a support team and transition Commission for the new pastor.

APPENDIX A – LEADERSHIP OPTIONS IN LEADERSHIP TRANSITION

The Presbytery of Tampa Bay recognizes a variety of leadership options for congregations undergoing pastoral transitions. Discussion between the Church Session and the Presbytery (through the Commission on Ministry) will help determine the best option for each particular situation. The following factors are considered significant to the decision:

- how sudden is this change: Is the departing pastor retiring or leaving for another call?
- is there conflict in the congregation (current conflict or a pattern of conflict)?
- is the church declining or growing?
- what are the financial considerations moving forward?

- Is there perceived need for transformation (missional definition and/or change) and is the congregation open to it?

MAIN OPTIONS

INTERIM PASTOR -- Typically a trained interim pastor is chosen to maintain stability of ministry and to guide a congregation through transition when a new pastor will be called. Interim Pastors are trained for transitional ministry; the contract (Form F-5) is usually a 12-month contract, renewable in six-month increments.

TRANSITIONAL PASTOR – A Transitional Pastor, often called for a designated term of two or three years, has the skills to lead a church through conflict- or grief- resolution or through a redefinition of mission. In establishing this relationship the Session, COM and Pastor specify the goals of this ministry and the time-frame, using Form F-5.

TRANSITIONAL ADVISOR -- A Pastor who partners with a Congregation, Session, Pastoral leadership to counsel, and/or engage the congregation in a custom-fit process of self-examination and evaluation intended to assist in making informed decisions about their calling as the Body of Christ in their geographic community. (See Separate Position Description.)

STATED SUPPLY (full or part-time) -- A Stated Supply pastor maintains the ministry of a congregation, providing both worship leadership and pastoral care, and also moderates the Session. This relationship is established by an annual contract which can be renewed.

INTENTIONAL SUCCESSION -- At times the presbytery and a Church Session may believe a planned succession would best serve the congregation. In that case specific conditions and procedures will apply. (see Appendix B)

APPENDIX B – INTENTIONAL SUCCESSION

When the Presbytery and church Session believe a planned succession would best serve the congregation, the following conditions and procedures will apply. NOTE: It is expected that in this process the search may take approximately one year.

IDEAL CONDITIONS

- At least 12 months between the announcement of a retirement and its effective date.

- The congregation must be in a strong pattern of health, as shown by:

 - At least five years of stability or growth in worship attendance

 - At least five years of financial vitality: increased giving, growing and/or balanced budgets

 - Regular, periodic church-wide Mission studies have been conducted

 - The church has identifiable Mission in the community

 - The outgoing pastor keeps good boundaries and is positive about the succession process

INTENTIONAL SUCCESSION PROCESS:

If the church Session, retiring Pastor and Presbytery COM agree that the required criteria are met, the following process applies:

- Retirement date is set, and announced to the congregation

- A Transition Team is named by the church Session:

 - to manage the transition process

 - to plan the celebration(s) of the retiring pastor

 - to work directly with a Transitional Advisor

- A Transitional Advisor (TA) is added to the church staff to coordinate the transition effort

 - This is a trained and experienced transition expert, approved by COM

 - The TA will participate regularly in worship leadership and church life

 - The TA position is ordinarily a paid position, and can be full or part-time

 - The search will take approximately one year from when the TA is engaged

Church-wide conversations are conducted to discuss the future of the church

When the COM and the Session's Transition Team agree that the church is ready to move forward:

- A Ministry Information Form is developed

 - (This must be approved by both the Church Session and the COM)

- The Pastor Nominating committee is elected

 - The outgoing pastor will not participate in the work of the PNC

EXPECTATION: The succession search process will continue through the pre-retirement phase and after the retirement, with a new pastor likely to begin work approximately one year after the engagement of the TA perhaps approximately three months after the retirement of the outgoing Pastor. The post-retirement interval gives the congregation time to adequately celebrate the ministry of the retiring pastor, to have a period of time to adjust to the outgoing pastor's absence, and time to prepare mentally and spiritually for its new beginning in ministry. During the post-retirement interval, leadership may be provided by the TA (Transitional Advisor), by a Theologian in Residence, or by a variety of respected preachers. The Transition Team will work with the Presbytery to make this decision.

GUIDELINES FOR SEVERANCE

For Ordained Minister Members and Certified Christian Educators Serving in a Called Position within the bounds of Presbytery of Tampa Bay

Preliminary Understanding:

Severance should be couched in our reformed understanding of compassion and grace, and thus should not be considered a reward for incompetence.

1. Severance is to be considered in those instances when a minister is forced/encouraged to resign without another call with no accusations of malfeasance or misconduct against him or her. When there are accusations or charges filed or pending against a minister consideration can be given to the needs of the family even though there may be an absence of sympathy for the minister.
2. Severance is considered in lieu of Unemployment Compensation.
3. Severance is considered appropriate in providing a level of transitional support to the minister and family.
4. Normally, severance will cease when the person obtains future employment comparable to or in excess of severance. However, if the minister obtains employment or receives a call that is not comparable to the former position then the church will make up the difference during the term of the severance package.
5. Ordinarily where the pastor has served the congregations for five years or more, the severance includes six months "effective salary" plus pension and health benefits (generally reported as Board of Pension dues). It may include medical deductible and/or dental insurance. All of these figures will be based on the most recent terms of call on file in the office of Presbytery of Tampa Bay. For those pastors who have served the congregation for less than five years, the recommended consideration for severance includes three months "effective salary" plus pension and health benefits (generally reported as Board of Pension dues). The Commission on Ministry of Presbytery of Tampa Bay shall serve as the final arbiter of all severance packages.
6. Due consideration should be given to the church's ability to pay severance.
7. Lump sum payments shall not be allowed.

SEPARATION ETHICS: **WHEN PASTOR AND CONGREGATION SAY GOODBYE**

(Background and guidelines for pastors, Sessions, and congregations concerning relationships and responsibilities upon the dissolution of the pastoral relationship)

I. THE BACKGROUND TO THESE GUIDELINES

The pastoral relationship is very important, often deeply personal, and, in some cases, life-saving to people in a congregation. This relationship evolves through study, teaching, preaching, administering the sacraments of baptism and the Lord's Supper, weddings, funerals, presence in crises, and praying with and for members of the congregation. With the leadership of a congregation and particularly with the elders, the pastor works to encourage the people in the worship and service of God, equipping them for their tasks within the church and their mission in the world. In all of these dimensions of the pastoral relationship there are the elements of trust, confidence, admiration, affection, fondness, caring, and love.

The ending of the pastoral relationship is often a trying and traumatic experience for both the pastor and the members of a congregation. It always means change for the life of the pastor involved and the congregation. Because of the sensitivity of the pastoral relationship, it is imperative that the departing pastor assume particular responsibilities and observe necessary modes of behavior. This will allow the congregation to be free in all respects, without the departing pastor's influence to make the adjustments necessary to changes of leadership, interim and permanent.

The guidelines which follow are to provide assistance to those who find themselves facing the situation of pastor and congregation saying "Goodbye."

II. THE GUIDELINES

A. SAYING GOODBYE

The need to say goodbye to a congregation occurs for one of several reasons. A pastor may receive a call to another field of service. A pastor may decide to retire. A pastor may decide to leave the pastoral ministry and enter another area of service. The Presbytery may, for cause, take the initiative to dissolve the relationship. This break can be a difficult time for both the pastor and the congregation. Whatever the cause, it becomes the occasion when pastor and congregation find they must say goodbye.

1. Saying Goodbye to Accept a Call a Distance Away

When a pastor accepts a call to a ministry a distance from the congregation which she or he is leaving, the opportunity for contact with members of the former congregation is quite limited, often non-existent. However, there frequently arise certain circumstances which pose questions for the departing pastor as to what is appropriate and what can be most helpful to the congregation and the interim and following pastors. **It is always incumbent upon the departing pastor to make sure that parishioners know that her or his relationship with the congregation will come to an end. It is important that parishioners understand that this change of relationship is necessary in order that the congregation be free, in all respects, to make the adjustments necessary for changes of leadership, interim and permanent without the departing pastor's**

influence. (See Section B, “Responsibilities in Saying Goodbye,” below.)

2. Saying Goodbye But Remaining a Neighbor

When a pastor says goodbye and remains nearby, there are particularly sensitive aspects of separation which require careful attention on the part of the departing pastor.

The experience of pastors and congregations over the years has led many to believe that when a pastor ends a ministry with a congregation, it is best for the pastor to move out of the community. However, this is not always possible or advisable. **Thus, it is particularly important when a departing pastor remains in the community and in proximity to the former congregation, that he or she, with care and forethought, pay particular attention to what is said below with reference to a departing pastor’s responsibilities to the congregation, individual members of the congregation, and to the interim and subsequent installed pastors** (Section B, “Responsibilities in Saying Goodbye”).

The departing pastor and his or her immediate family should not be a part of the worshipping or fellowship life of the congregation except upon the initiative and invitation of the interim or installed pastor. If such an invitation is extended, normally it should not occur until the next installed pastor has had an opportunity to establish relationships with the congregation.

A retiring pastor who remains in the proximity of the congregation from which he or she has retired will need to give careful consideration to the responsibilities that follow below in Section B, “Responsibilities in Saying Goodbye”.

3. When One is Elected Pastor Emeritus

When a pastor retires, the congregation may bestow upon him or her the title of **Pastor Emeritus**.

To elect one as pastor or associate pastor emeritus:

- is evidence of a long and loving, mutually caring pastoral relationship.
- is a congregation’s way of saying to the church-at-large and to the world that they love this person and are thankful for his or her time with them.
- is a gift to the retired pastor which says something special to him or her.

However, the pastoral relationship has been dissolved. The relationship of pastor to people has ended and the pastor has a responsibility to act according to the guidelines for separation below (Section B, “Responsibilities in Saying Goodbye”). All expectations related to the former pastor of a congregation apply to a pastor emeritus (see Section B below).

B. RESPONSIBILITIES IN SAYING GOODBYE

This paper speaks of “Separation Ethics.” The use of the term “ethics” implies certain values which are important to consider during this often highly charged experience of the dissolution of the pastoral relationship. Such values include:

- effective leadership;

- congregational health and stability;
- the growth of pastor and members in dealing with the pain, the problems, and the possibilities of separation; and,
- the ability of the Session and congregation to move positively and effectively toward the next phase of their life together.

These values instruct the conduct and responsibilities of both the pastor and the congregation regarding their separation.

The material which follows is addressed to pastor, Session, and congregation as appropriate, and finally, the Regional COM of the Presbytery. However, **the pastor is the one in the professional leadership role and, therefore, the one who has the responsibility for making sure that the separation that occurs is anticipated and carried through with foresight and effectiveness.**

1. Responsibilities of the Departing Pastor

Because of the sensitivity of the pastoral relationship, it is important that the departing pastor, in any dissolution, assume certain responsibilities to the former congregation, to individual members of that congregation, and to the interim and next installed pastors.

a. To the Congregation:

When the date has been set for the dissolution of the pastoral relationship, the departing pastor must take the lead in beginning to prepare the congregation for their separation. Certain things will need to be communicated clearly to the congregation in order to avoid confusion on the part of members in the days ahead.

This communication should be accomplished in several ways. A letter should be addressed to the members of the congregation spelling out clearly the matters below which are part of the separation and the time that follows.¹ A sermon might contain references to the approaching separation and speak to these matters. In casual conversation one-on-one or in groups, in public presence, in newsletters, in all contacts with people of the congregation, it is important that these matters be communicated and every effort made to have them understood. These matters are:

1. that all pastoral and professional relationships and responsibilities of the pastor with the congregation will end as of the effective date of the dissolution;
2. that the pastor will not be involved in any way in the selection process of either the interim pastor or the next installed pastor. Neither will he or she be involved in any way with the selection of any search team or pastor nominating Commission.
3. that the pastor, after leaving, will not become engaged in conversations which, in any way, offer opinions or criticism about the life of the congregation or the performance of the interim or any subsequent installed pastors;

¹ "Leaving the Pastorate: Staying in Town" by Rod Reinecke, in Saying Goodbye, A Time of Growth for Congregations and Pastors, an Alban Institute Publication by Edward A. White.

4. that any desire on the part of members of the congregation for the departing pastor to participate in congregational life or services should be discussed not with the departing pastor, but with the interim pastor or subsequent installed pastor;
5. that the departing pastor may participate in a wedding or funeral of the congregation, after the date of dissolution, only by invitation of the interim pastor or installed pastor, who shall be the officiate. Baptisms, because they are part of regular worship of a congregation, are not permitted.

b. To Individual members of the Congregation:

It is important that, with particular friends, it be made clear that the pastoral relationship will come to an end. This does not mean that friendships must come to an end. Friendships are priceless and are to be preserved, but there is a special responsibility on the part of the departing pastor to prevent friendships from becoming confused with the pastoral relationship. The pastoral functions of counseling, calling, conducting weddings, funerals, or baptisms are not appropriate. Neither is the rendering of opinions or judgments about the ministry of the former church or its pastor.² **It is the departing pastor's responsibility to see that this really happens.**

If the former pastor receives a request to return to the congregation for a particular occasion, it is important for her or him to remind those making the request that the present pastor is the one to whom the request should be made.

In any social context, where the former pastor is with friends or other members of the former congregation, it is the responsibility of the former pastor to be sure that he or she voices no criticism or evaluative comments about the new leadership of the congregation. It is not appropriate for the former pastor to comment on the "state of the congregation" or to be involved in any way in the selection of a successor, once she or he has departed.

c. To the Interim and Subsequent Installed Pastors:

The former pastor has a responsibility to the interim pastor and to subsequent installed pastors to make sure that any requests that come to him or her for services in the former congregation be redirected by the requesters to the interim pastor or installed pastor. It is important that, when any request comes to the former pastor, she or he be in touch with the current pastor to let it be known what contacts have been made with him or her. This is a courtesy which is important to be extended to the current pastor. There should be no pastoral functions of any kind performed by the former pastor without the prior invitation or request of the current pastor.

Should any community, non-church function call the former pastor back into the community for public appearance of whatever nature, as a courtesy, the former pastor should inform the current pastor of the fact and the nature of the occasion.

Upon departure of the interim pastor from a congregation, he/she will be expected to maintain the same responsibilities as cited above in "1. Responsibilities of the Departing Pastor", sections a, b

² "My Friend, the Former Pastor" by Joan Mabon, in Saying Goodbye, A Time of Growth for Congregations and Pastors, an Alban Institute Publication by Edward A. White.

and c.

2. Responsibilities of the Session

a. To the Departing Pastor:

Following the pastor's decision to request dissolution of the pastoral relationship, the Session can give support and encouragement to the pastor in the implementation of the decision.

It will be helpful for the Session to support and assist the pastor in interpreting the meaning of the end of the pastoral relationship to the congregation and, if need be, to the wider community.

As a caring expression of closure, it is appropriate for the Session to arrange for an occasion when the congregation and pastor may formally say goodbye.

b. To the Congregation

The Session will want to be sensitive to the feeling of loss experienced by members of the congregation while demonstrating through their actions the meaning of the end of the pastoral relationship.

Additional Session leadership may be needed in the transition period so that worship, congregational life, and fellowship may continue.

The Session can help the members of the congregation by encouraging them to see this time as an opportunity for growth and change. It can be a time for listening to individuals and groups in the congregation. It can be a time for examining present life, ministry, and service, and to be open to new possibilities. It is important that the congregation be prepared for change for new pastoral leadership.

With the help of the Regional COM, the Session should interpret the role of the Commission on Ministry of the Presbytery during the transition period. This will involve the naming of a Session moderator, the process of obtaining an interim pastor, and the process of calling an installed pastor.

3. Responsibilities of the Regional COM Teams

a. To the Departing Pastor:

Upon learning of the pastor's intention to retire or resign, a representative of the Commission on Ministry shall meet with the pastor to discuss these guidelines.

b. To the Session and Congregation:

A Regional COM representative will be present at the meeting of the Session when the pastor announces his or her resignation. The purpose of this meeting is to inform the Session fully of these guidelines and to orient the Session to the process of seeking pastoral leadership following the departure of the present pastor.

A representative of the Regional COM shall be present at the meeting of the congregation when the pastor requests concurrence in her or his plans to leave, to inform the congregation

of the process for obtaining subsequent pastoral leadership.

When a congregation plans to elect a retiring pastor as Pastor Emeritus, an interpretive statement on the meaning of Pastor Emeritus will be sent to the Session for use in the congregation.

c. To the Interim and Next Installed Pastors:

It will be important for the Regional COM to review these guidelines with the interim pastor and the next installed pastor and to be available for counsel should any difficulties arise regarding relationships with the former pastor.

This paper has been prepared in the hope that it will provide guidance, support, and encouragement to pastors, Sessions, and congregations in those situations in which a pastor and congregation discover that they must say goodbye.

III. BIBLIOGRAPHY

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2. "Pastor and Congregation Face Retirement" by R.J. Kirk. From Special papers and Research; Reports. The Alban Institute, 4125 Nebraska Avenue, N.W., Washington, D.C. 20016.
3. "Report from the Task Force on Ministerial Ethics, Eastern Oklahoma Presbytery." Adopted by Presbytery, February 13, 1990.
4. "Running Through the Thistles." An Alban Institute publication by Roy M. Oswald.
5. "Saying Goodbye, A Time of Growth for Congregations and Pastors." An Alban Institute Publication by Edward A. White.

COMMISSION ON MINISTRY MANUAL 2018



PART IV: FORMS

<u>No.</u>	<u>Title</u>	<u>Required for:</u>
F-1	Annual Compensation and Call Form	All ministers, Parish Associate, Commissioned Ruling Elders or Certified Christian Educators serving a PTB congregation with compensation
F-2	Ordination and/or Installation Commission	All Ordination or Installation services
F-3	Dissolution of a Call or Appointment	Pastor, associate pastor, interim pastor, stated supply, or parish associate ending service with a congregation.
F-4	Authorization for Release of Information and Background Report	Ministers transferring to PTB, ministers interviewing for a position in PTB
F-5	Interim Pastor Covenant	All Interim pastors
F-6a	Non-Parish Validated Ministry Annual Questionnaire	Ministers in Non-Parish Validated Ministry
F-6b	Member at Large Annual Questionnaire	Members at Large
F-7	Attestation and Affirmation of Constitutional Questions	All candidates and ministers seeking membership, a call or a validated ministry in PTB
F-8	Abbreviated PIF for Interim Pastor within Presbytery of Tampa Bay	Those ministers seeking interim position within PTB.
F-9	Sexual Misconduct Policy Acknowledgement	Ministers joining or transferring to PTB; Commissioned Ruling Elders serving congregations in PTB
F-10	Confidentiality Agreement for COM Members	COM Members

Form F-1: 2019 Compensation and Call Form
Commission on Ministry – Presbytery of Tampa Bay
Return to Stated Clerk within 2 weeks of approval: statedclerk@pbty.com

The _____ Presbyterian Church, located in _____, Florida, recommends that these terms be ☐ approved (or) ☐ changed for Rev./Mr./Mrs./Ms. _____.

The date of the congregation/session meeting making this request is _____.

The beginning date is _____. The position is for ☐ Indefinite Term or ☐ Designated Term.

The position is: ☐ Full-time (40 hours/week) or ☐ Part-time _____% of full-time (or) _____ hours/week.

For Indefinite Term, check one of the following:

☐ Pastor ☐ Co-Pastor ☐ Associate Pastor ☐ Certified Christian Educator ☐ Other: _____

For Designated Term, check one of the following:

☐ Pastor ☐ Stated Supply (max 1 year) ☐ Interim Pastor ☐ Interim Associate Pastor ☐ Parish Associate

☐ Commissioned Pastor (formerly CRE) (max 3 years) (*Min Salary for CCEs and CPs is 85% of Min Effective Salary*)

This designated position is approved until: _____

All figures should be based on 12 months, even for a partial year term.

1	Annual Cash Salary (regular payroll, salary supplements)	
2	Housing Allowance (utilities, mortgage payments, real estate taxes)	
3	Deferred Income (IRS 403b Plan, Retirement Savings Plan)	
4	Other* (list here and attach) _____	
5	Medical/Misc. (IRS 125 Plan contributions only)	
6	Fair Rental Value of Manse (must be at least 30% of Lines 1-5)	
7	Total Effective Salary (Total of Lines 1-6) - Minimum is \$45,050 (Calculator):	

Benefits - Choose Lines 8(a-c), Line 9 or Line 10 below. [More Info Here](#) and [Here](#)

8a	Board of Pensions Medical (25% of greater of Line 7 or \$44,000)	
8b	Board of Pensions Pension, Disability (12% of Line 7)	
8c	Optional Board of Pensions Programs (Dental, Long Term Care, etc.)	
9	Post-Retirement Service 20 hrs/wk or more: (12% of Line 7)	
10	Other Benefits Plans (only available for non-installed positions)	
11	Continuing Education (study leave expenses) Minimum is \$1,200	
12	Auto/Professional (business expenses, auto vouchers at IRS mileage rate)	
13	Social Security (7.65 % of Lines 1+2+4+5+6.Excludes Deferred Income)(☐ exempt)	
14	Medical (IRS 105 Plan reimbursements only)	
15	Total Annual Cost to Church (Total of Lines 7-14):	

16 **Study Leave** _____ weeks per year **Minimum is 2 weeks**

17 **Vacation Leave** _____ weeks per year **Minimum is 4 weeks**

18 **Sabbatical Leave** _____ weeks after _____ years

☐ The church will pay ☐ all moving expenses (or) expenses up to \$_____. (now taxable)

☐ We would like a follow up visit from our COM Liaison.

***NOTE:** All other financial agreements (loans, etc.) must be attached to this form and approved by the minister, congregation, and Commission on Ministry. This usually includes any Optional Board Programs if the pastor is not the only full time employee.

Signature

Cell Phone

_____	Minister/Educator/Candidate	_____
_____	Search/Personnel Chair	_____
_____	Clerk of Session	_____
_____	Commission on Ministry Chair	_____
_____	Stated Clerk	_____

Form F-2: Ordination and/or Installation Commission
Presbytery of Tampa Bay

Instructions: There must be at least five elders and clergy from the Presbytery of Tampa Bay in as balanced a ratio as possible. No more than one elder may come from any single church. The commission shall include both men and women. During the service an offering will be taken to support candidates under care of the Presbytery.

Procedures:

1. The minister to be ordained or installed should first contact the Presbytery Moderator to set a date. If the Moderator is unavailable, the Moderator may designate someone to moderate the Commission in his/her absence (a former Moderator of the Presbytery or the current Vice-Moderator.)
2. Since members throughout the Presbytery attend Ordination/Installation services, the service should not be scheduled on a Sunday morning.
3. The Commission on Ministry (COM) liaison will be a help to the minister in creating the Administrative Commission.
4. The completed F-2 shall be forwarded to the COM Liaison one month prior to the date of the service for approval by the Regional COM.
5. All members of the commission will take a leadership role in the worship service.
6. The Presbytery will send an invitation to all other churches in the Presbytery since the Ordination/Installation service is a worship service of the Presbytery.

Information:

Name of minister being ordained/installed: _____

Minister's daytime telephone: _____ cell phone: _____

The people indicated below will constitute a commission to ☐ ordain ☐ install ☐ commission as ☐ Pastor ☐ Co-Pastor

☐ Associate Pastor of _____ Presbyterian Church located in _____, Florida on the _____ day of _____, year _____ at _____ o'clock.

Members of the Commission:

Moderator of Presbytery (or Moderator's designee): _____

Ministers from Tampa Bay:

1. _____
2. _____
3. _____
4. _____

Elders from Tampa Bay:

1. _____
Church: _____
2. _____
Church: _____
3. _____
Church: _____
4. _____
Church: _____

Ministers and elders from other presbyteries or denominations may be invited to participate in the service, however, they are not included in the official commission. Please list:

_____ ☐ Minister or ☐ Elder
Church: _____

_____ ☐ Minister or ☐ Elder
Church: _____

As Moderator of this Commission, I attest that the Ordination/Installation took place on the date and time indicated with Commission members stated.

Moderator

Form F-3: Dissolution of a Call or Appointment
Presbytery of Tampa Bay

On the ____ day of _____ year _____, at a properly called meeting of the ☐ congregation (or) ☐ session of the _____ Presbyterian Church of _____ Florida, it was voted to request the Presbytery to dissolve the ☐ pastor ☐ associate pastor ☐ interim pastor ☐ stated supply ☐ parish associate relationship between the church and Rev. _____ effective the ____ day of _____ year _____. The last day of work will be the ____ day of _____ year _____.

1. The minister will remove all personal items from church property by the effective date of the dissolution. All property belonging to the church, including keys to the church, will be returned to the Clerk of Session or person designated by the Session. Arrangements for payment of any monies due to the Minister (salary, annuities, house equity, etc.) or the repayment of any loan made by the church to the minister shall be made by the effective date of the dissolution unless herewith stipulated by both parties in writing.

2. The departing minister will inform the congregation that future pastoral services (funerals, weddings, counseling, hospital visits, etc.) cannot be provided by the former pastor. Unusual circumstances may create an exception to this policy but will require written authorization and permission of the Moderator of Session or, in the case of the inability to contact the Moderator, the Clerk of Session.

3. Complete all of the items below that apply:

☐ Rev. _____ requests designation as "Honorably Retired" effective _____.

☐ The congregation voted to request that Rev. _____ be designated Pastor Emeritus.

☐ Severance will be paid until _____ (if applicable).

☐ The minister will have free use of the manse until _____.

☐ Other terms: _____

Signatures

_____ Minister

_____ Clerk of Session

_____ Commission on Ministry Chair (_____)

_____ Stated Clerk

Telephone

(_____) _____

(_____) _____

(_____) _____

(_____) _____

Form F-4: Authorization for Release of Information and Background Report
Presbytery of Tampa Bay

In order to facilitate the employment and to protect the Presbytery, and its churches from the charge of negligent hiring, personnel inquiries have become a necessary policy. Please return this form to: patrice@pbty.com or fax to 813-200-1054.

Your name: _____ (Maiden Name) _____

Your current address: _____

City/State: _____ Zip: _____

Current home telephone: _____ Current cell _____

Previous address: _____

City/State: _____ Zip: _____

Previous home telephone: _____ Previous cell _____

How long at current address? _____ How long at previous address? _____

Birth date: _____ Social Security Number: _____

Email: _____

I consent to have a consumer report made as to my employment history, motor vehicle driving record, social security information, criminal record, civil court records, bankruptcy, credit history, and other pertinent information for employment purposes, including initial hiring decisions, promotions, reassignments, and/or retention. I hereby authorize the Presbytery of Tampa Bay to obtain a background report containing the foregoing information from any commercial firm.

I am aware that the background report I consent to have prepared may include information obtained from a variety of sources, including but not limited to presbyteries, churches, government agencies, national credit reporting agencies, and others. I am aware that if I choose, I may obtain a complete disclosure of the nature and scope of any report prepared about me if I make a written request to the Presbytery of Tampa Bay and/or to the commercial firm used by the Presbytery of Tampa Bay within a reasonable time after I execute this authorization. I also authorize and request every person, firm, company, corporation, governmental agency, law enforcement office, and any other entity having control or possession of any information pertaining to me or my background (including presbyteries where I have been a member or candidate under care, churches where I have been employed, and educational institutions where I have studied) to furnish same to any requesting party.

By this Authorization for Release of Information and Procurement of a Background Report, I hereby forever release, discharge, exonerate, hold harmless and indemnify the Presbytery of Tampa Bay, its officers, employees, representatives, agents, and subcontractors, and any other person, entity, organization or institution furnishing information to them from any and all liabilities of every nature and kind, including but not limited to claims for libel, slander, invasion of privacy, related tort claims, misuse of information obtained from the Presbytery of Tampa Bay, and any other claim or cause of action arising out of the furnishing, inspecting or copying of any documents, files, records, and other information, or the investigation made by or on behalf of the Presbytery of Tampa Bay, unless such release is determined to violate the public policy of the state or federal district in which this contract is executed, and in that event this release will be permitted to the maximum extent allowed by the governing law.

I understand that a photocopy or facsimile of this signed document shall be considered as valid as an original. I understand that an additional authorization for release of information and for the procurement of a background check may be required by the commercial firm employed by the Presbytery of Tampa Bay to conduct a background check. I give permission to contact my present employer, Clerk of Session, Presbytery Commission on Ministry or Commission on Preparation for Ministry, Executive Presbyter, Associate Executive and Stated Clerk. I have read this release and understand fully that the information obtained may be used to deny me employment or any other type of position from the Presbytery of Tampa Bay, a church or employing entity within the bounds of the Presbytery of Tampa Bay.

Printed Name: _____

Signature: _____ Date: _____

Form F-5: Interim Pastor Covenant

Presbytery of Tampa Bay

This contract is by and between the session of the _____ Presbyterian Church of _____, Florida and Rev. _____ beginning the _____ day of _____, year _____.

Introduction: The purpose of this position is to fulfill the ongoing work of the previous pastor and to work with the session and congregation on the Five Developmental Tasks of Interim Ministry, a mission study, and development of a ministry plan.

General Provisions: The Interim Pastor will lead worship and preach a minimum of 10 times per quarter, adjusted to provide preaching opportunities for other pastoral staff, and fulfill all other expectations listed. **This agreement is for a period of 12 months.** It may be extended and/or modified in consultation with the session and with the approval of the COM. The financial compensation terms of this agreement are as stated on COM Form F-1, a copy of which is attached. No agreement between the church and the interim pastor is valid other than this contract and Form F-1 unless specifically approved by COM.

Reports: Once each quarter the Interim Pastor shall submit a report on the progress of the transitional work to the COM Liaison. The reports are intended as a tool by which the interim is held accountable, and the liaison and Regional COM are kept informed of the status of the congregation's progress toward being ready to call an Installed Pastor.

Compensation: Compensation is ordinarily within range of the Terms of Call of the previous Pastor and would be prorated for a less than a full time position. Compensation is to include Continuing Education expenses, Study Leave and Vacation time.

Termination Provisions During the Interim Contract: The agreement between the church and the Interim Pastor may be terminated prior to the end of the interim contract with the approval of the COM. Termination may be initiated by either the session or the Interim Pastor with 30 days written notice. All unused vacation leave will be paid on a prorated basis to the Interim Pastor at termination.

Termination Provisions upon completion of the Pastoral Search: The Interim Pastor will be notified immediately when the Pastor Nominating Committee selects a finalist. After such notice the Interim Pastor is given whatever personal leave is needed (ordinarily not vacation) to interview for a new position. The Interim Pastor's contract will terminate no later than 30 days after the call to the new pastor is approved by the congregation. If unusual circumstances exist with the new pastor's transition, the Interim contract may be extended up to a maximum of 90 days provided both the Session and the COM approve. All unused vacation leave will be paid on a prorated basis to the Interim Pastor at termination. If the Interim Pastor has planned and the Session has approved a continuing education event occurring after the termination date, the Interim Pastor is entitled to receive the unused Continuing Education allowance.

Five Developmental Tasks of Interim Ministry

The major agenda of an interim ministry period centers on five developmental tasks first spelled out by Loren Mead in a monograph entitled *The Developmental Tasks of the Congregation in Search of a Pastor* and then elaborated on in his book *Critical Moment of Ministry: A Change of Pastors*.

1. Coming to Terms with History

It is important for congregations to know their history so that they can appreciate their heritage and at the same time be aware of the issues and concerns that need to be resolved in order to move freely into the future.

2. Discovering a New Identity

Identity is the task of understanding "who we are now in our present context and what it is we understand God is calling us to be." It is the task of developing the vision to which a congregation is being called.

3. Shifts of Power/Leadership Changes

In most congregations over a period of time the leadership begins to take on much of the style and values of the previous pastor. When that pastor leaves, there is often a time when persons who have been in leadership rethink their commitment and determine whether or not they want to continue in leadership positions. Other persons often find the interim time an opportunity to take leadership roles. This is an opportune time to empower those who are out of power and to welcome leadership gifts from all parts of the congregation.

4. Rethinking Denominational Linkages

Congregations often are not aware of the support and resources they receive from their middle judicatory and national denominational structures. That relationship is normally more visible while the structures of the church beyond the congregation are engaged in working with the congregation in moving through the interim period and seeking to find the right pastor to call. The transition time helps raise the awareness of a congregation to its denominational heritage, ministries and resources.

5. Commitment to New Leadership and to a New Future

When a congregation has developed a shared vision of its future and has sought to call a pastor to help lead it in moving into that future, there will probably be a new commitment both to that new leader and to that new future.

Signatures

_____ Interim Minister
_____ Search Chair
_____ Clerk of Session
_____ Commission on Ministry Chair
_____ Stated Clerk

Telephone

(_____) _____
(_____) _____
(_____) _____
(_____) _____
(_____) _____

Form F-6a: Non-Parish Validated Ministry Questionnaire
Presbytery of Tampa Bay

According to the *Book of Order*, the Presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders which will include those serving in Validated Ministries. Also, the Presbytery must approve and annually receive reports from ministers who are performing work which is not under the jurisdiction of the Presbytery or a higher governing body of the church (G-02.0305a). While required by the *Book of Order*, the intent of the following form is to invite our Validated Ministers not serving in PC(USA) churches further into the work of Presbytery, and make sure that their pastoral needs are being addressed. Please think of this not as a duty, but as participation in a holy community of fellow believers.

Questions for Validated Ministers

1. State your name, home address, home telephone, cell phone, and email address.
2. Describe your current involvement in a Presbyterian congregation. Which congregation?
3. Describe your current service in Presbytery of Tampa Bay, if any.
4. Describe your current service in your community.
5. If you work for an organization, describe the organization and the position which you are serving as a Validated Minister.
6. State your work address, work telephone number, and work email address.
7. How many hours do you work in this position each week?
8. What continuing education did you engage in during the past year?
9. How does your job fulfill the mission of God's people in the world?
10. How does your job fulfill the requirement in service to others in enabling the ministry of others?
11. Are your pastoral needs being addressed? What can the Presbytery do for you pastorally?

Please email your report to the Presbytery of Tampa Bay at office@pbty.com and also provide to the Chair of the Regional Commission on Ministry. Thank you!

Form F-6b: Member-at-Large Questionnaire
Presbytery of Tampa Bay

According to the *Book of Order*, the Presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders which will include Members-at-Large. The *Book of Order* defines Members-at-Large in G-02.0305b:

A member-at-large is a teaching elder who has previously been engaged in a validated ministry, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a. A teaching elder 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 due to family responsibilities or other individual circumstances recognized by the presbytery. A member-at-large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of 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 member-at-large shall be reviewed annually.

As above, the Presbytery must approve and annually receive reports from these minister members (G-02.0305b). While required by the Book of Order, the intent of the following questions is to invite our Members-at-Large further into the work of Presbytery, and to make sure that their pastoral needs are being addressed. Please think of this not as a duty, but as participation in a holy community of fellow believers. Please also be aware that after 3 years, failure to meet the criteria for a Member-at-Large may result in your removal from the Presbytery rolls (G-02.0308).

Questions for Members-at-Large

1. State your name, home address, home telephone, cell phone, and email address.
2. Describe your current involvement in a Presbyterian congregation. Which congregation?
3. Describe your current service in a Presbytery.
4. Describe your current service in your community.
5. If you are seeking employment:
 - a. List the positions to which you have applied in the past three months.
 - b. List all other efforts you have undertaken to seek a position.
6. What continuing education did you engage in during the past year?
7. How are you fulfilling the mission of God's people in the world?
8. How are you fulfilling the requirement in service to others in enabling the ministry of others?
9. How are you fulfilling the need for accountability in character and conduct to the Presbytery?
10. How are you fulfilling the ministry that includes responsible participation in deliberations and work of the Presbytery and in the worship and service of a congregation?
11. Are your pastoral needs being addressed? What can the Presbytery do for you pastorally?

Please email your report to the Presbytery of Tampa Bay at office@ppty.com and also provide to the Chair of the Regional Commission on Ministry. Thank you!

Form F-7: Attestation and Affirmation of Constitutional Questions

Presbytery of Tampa Bay

This form must be completed by all candidates and ministers seeking membership, a call or a validated ministry within the Presbytery of Tampa Bay.

I attest that I can answer all of the Ordination and Installation Questions found in the *Book of Order* (W-4.4003) in the affirmative:

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

An affirmative response to Question 5 means (in part) that I may disagree with portions of the Book of Order, and I may work to change portions of it; however, I must abide by it while a member of the Presbytery of Tampa Bay.

An affirmative response to Question 7 means (in part) that I will not lead a congregation out of the Presbyterian Church (USA).

I, Rev. _____ (print name), agree with the above affirmations and

☐ have no scruples to declare or ☐ declare a scruple (Please describe below).

Signature: _____ **Date:** _____

Form F-8: Presbytery PIF Form for Interims Only

Presbytery of Tampa Bay

This Personal Information Form (PIF) is intended for use ONLY by current Ministry Members of Presbytery of Tampa Bay in good standing who seek a call to interim ministry within the bounds of Presbytery of Tampa Bay.

General Information

Step 1 of 9

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

Preferred Phone _____ Alternate Phone _____

E-mail _____ Fax _____

Street Address _____

City _____ State _____ Zip Code _____

Step 2 of 9

Ecclesiastical Status (select one):

- ___ PC (USA) Teaching Elder (*Minister of Word and Sacrament*)
- ___ PC (USA) Honorably Retired Teaching Elder
- ___ Minister of other Denomination transferring membership to PC(USA)
- ___ PC (USA) Candidate
- ___ Christian Educator
- ___ Ruling Elder
- ___ Deacon
- ___ Other PC (USA)

Presbytery membership or Presbytery of care: Tampa Bay

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

Candidacy Date: ____/____/____/ (*Month/Day/Year*)

Step 3 of 9

Formal Education:

Continuing Education:

Step 4 of 9

Positions you would consider

(Check **only** those positions with which you want this PIF matched. If you already have some experience for the position(s), check the **"Yes"** column. If you do not have experience in that position(s), but would like to be matched to that position(s), check the **"No"** column.)

Experience		Position Type	Experience		Position Type
Yes	No		Yes	No	
☐	☐	Interim Pastor	☐	☐	Presbytery/Synod Executive/Leader
☐	☐	Interim Associate Pastor	☐	☐	Presbytery/Synod Exec/Leader & SC (combined)
☐	☐	Interim Ministry (Governing Body)	☐	☐	Other

Employment type you would consider:

- ☐ Full Time
☐ Part Time
☐ Open to Either

Community type you would consider:

☐ Any Community Type

—OR—

☐ Only suggest my name in the community type(s) checked below:

- ☐ Rural ☐ Village ☐ Town ☐ Small City ☐ Suburban
☐ Urban ☐ Inner City ☐ College ☐ Recreation ☐ Retirement

Church size you would consider:

☐ Any Church Size

—OR—

☐ Only suggest my name in the churches with membership size(s) **checked** below:

- ☐ Under 100 members ☐ 101-250 members ☐ 251-400 members
☐ 401-650 members ☐ 651-1000 members ☐ 1001-1500 members
☐ More than 1500 members

Step 5 of 9

Primary Skill Choices:

(Select up to ten skills in which you have experience or training that you would like to use in your next position)

- | | |
|--|--|
| ☐ Administration of Programs | ☐ Administrative Leadership |
| ☐ Adult Ministry | ☐ Budget Preparation |
| ☐ Building Renovation/Property Development | ☐ Children's Ministry |
| ☐ Choir Directing | ☐ Communication (Written/Oral) |
| ☐ Community Ministries | ☐ Community Service and Leadership |
| ☐ Conflict Management/Mediation Skills | ☐ Congregational Communication |
| ☐ Congregational Fellowship | ☐ Congregational Home Visitation |
| ☐ Congregational Redevelopment/Revitalization | ☐ Corporate Worship/Sacraments |
| ☐ Counseling | ☐ Cross Cultural Collaboration/Cultural Proficiency |
| ☐ Curriculum Building | ☐ Defining Program Needs |
| ☐ Development of New Educational Experiences | ☐ Ecumenical and Interfaith Activities |
| ☐ Evaluation of Program and Staff | ☐ Evangelism |
| ☐ Facility Management | ☐ Family Ministry |
| ☐ Financial Management | ☐ Fund Raising |
| ☐ Governing Body Ministry | ☐ Group Process Facilitation |
| ☐ Hospital and Emergency Visitation | ☐ Information Technology |
| ☐ Instrumental Music | ☐ Involvement in Mission Beyond Local Church |
| ☐ Leadership Development | ☐ Leadership of Staff/Volunteers |
| ☐ Leading Music Ministry | ☐ Legal/Tax Matters |
| ☐ Management of Building Usage | ☐ Management of Equipment Resources |
| ☐ New Church Development | ☐ Office Management |
| ☐ Older Adult Ministry | ☐ Organization /Administration |
| ☐ Organizational Leadership and Development | ☐ Parliamentary Expertise |
| ☐ Pastoral Care | ☐ PCUSA Polity/Constitutional Knowledge |
| ☐ Preaching | ☐ Problem Solving/Decision Making |
| ☐ Project Management | ☐ Public Relations |
| ☐ Rural Ministry | ☐ Scholarship/Publishing |
| ☐ Small Membership Church Ministry | ☐ Spiritual Development |
| ☐ Staffing/Human Resources | ☐ Stewardship and Commitment Program |
| ☐ Strategic Planning | ☐ Teaching |
| ☐ Training Volunteers | ☐ Transitional/Interim Ministry |
| ☐ Urban Ministry | ☐ Young Adult Ministry |
| ☐ Youth Ministry | |

Training/Certification:

___ Interim Ministry Training Week 1 (Introductory) by _____ at _____
(City/State)

___ Interim Ministry Training Week 2 (Advanced) by _____ at _____
(City/State)

___ Certified Christian Educator
___ Certified Associate Educator

Work Experience (Please select only one):**Candidate and Teaching Elder** ordained ministry experience you have:

___ First Ordained Call ___ 0 to 2 years ___ 2 to 4 years
___ 4 to 6 years ___ 6 to 8 years ___ 8 years or more

Christian Educator, Deacon, Ruling Elder or Other PC (USA) Church/Denominational work experience you have:

___ 0 to 2 years ___ 2 to 4 years ___ 4 to 6 years
___ 6 to 8 years ___ 8 years or more

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

___ English ___ Spanish ___ Korean
___ Mandarin Chinese ___ Japanese ___ Cantonese
___ Taiwanese ___ Other: _____

Step 6 of 9**Clergy Couples:**

Are you seeking a call with your spouse as part of a clergy couple: Yes ___ No ___

If yes, please enter your spouse's full name and PIF ID# _____

Compensation and Housing:

Minimum total salary and housing compensation you would consider: \$_____/Year

Housing Options you would consider (check only one):

___ Housing Allowance
___ Manse
___ Open to Either

Equal Opportunity Employment:

Are you willing to serve in a church or institution composed mainly of persons of another race/ethnicity other than your own? Yes ___ No ___

Are you willing to have your PIF matched to positions in order to broaden representation and help meet the church's commitment to Equal Opportunity Employment? Yes ____ No ____

Step 7 of 9

Sexual Misconduct Self Certification

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

Please check one of the following:

 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.*

 I am unable to make the above certification. I offer, instead, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.

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

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

Signature _____ Print Name _____ Date _____

- * Sustained**
- In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
 - In a civil court, "sustained" means that there has been a judgment against the defendant.
 - In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, **or an Alternative Form of Resolution Agreement approved by a permanent judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.**
- * Pending**
- In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
 - In a civil court, "pending" means a case in which there has not been a decision or judgment,
 - In an ecclesiastical case, "pending" means an **investigating committee is inquiring into an allegation or charges have been filed but have not been decided by a permanent judicial commission; or an allegation or charges are in an equivalent state or process in a church other than the PC (USA).**

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

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

Step 8 of 9

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

Please explain how you engage a session and a congregation in addressing the five developmental tasks of interim ministry.

Please describe the characteristics of the church or organization you would like to serve, and the unique gifts, skills and experiences you would bring to the position:

Please describe your present call and accomplishments:

One-Page Statement of Faith

(For this section please limit your responses to no more than 3000 characters including spaces and punctuation. You may include an additional page if desired.)

Step 9 of 9

Please enter up to six references here:

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

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

Signature _____ **Print Name** _____ **Date** _____

Form F-9: Sexual Misconduct Policy Acknowledgement
Presbytery of Tampa Bay

I, _____ (print name), acknowledge that I have received a copy of the Presbytery of Tampa Bay's Sexual Misconduct Policy and that I have read and understand the policy, and agree to abide by it.

Please check one of the following:

 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.*

 I am unable to make the above certification. I offer, instead, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.

Signature: _____ **Date:** _____

- * Sustained**
- In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
 - In a civil court, "sustained" means that there has been a judgment against the defendant.
 - In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, **or an Alternative Form of Resolution Agreement approved by a permanent judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.**
- * Pending**
- In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
 - In a civil court, "pending" means a case in which there has not been a decision or judgment,
 - In an ecclesiastical case, "pending" means an **investigating committee is inquiring into an allegation or charges have been filed but have not been decided by a permanent judicial commission; or an allegation or charges are in an equivalent state or process in a church other than the PC (USA).**

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

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

Form F-10: Covenant of Confidentiality for Commission on Ministry Members
Presbytery of Tampa Bay

Myth #1: Confidentiality means secrecy.

Myth #2: If you receive confidential information, you cannot use it.

Fact #1: The deliberations of COM should be considered confidential. The *actions* of COM will be reported to the Presbytery, but the *deliberations* should be treated as confidential and any background or supporting information shared during the reporting should be considered carefully.

Fact #2: Once you report information, it is open information, unless it occurs in the context of an executive or private Session of the group to whom you are reporting. Any files which you keep should be secured, maintained carefully, and accessible only to qualified persons (those approved by COM).

Definition of Confidentiality

Confidentiality may best be understood as the careful stewardship and wise management of the information with which COM members are entrusted as they conduct business on behalf of the Presbytery.

By proper definition the word “confidential” refers to information released to a second person, with the assurance or professional requirement that it will not be shared with others without expressed or written permission.

Content of Confidential/Limited Access Information

All information obtained and discussed by the members of the Commission on Ministry of the Presbytery of Tampa Bay **shall** be respected as confidential/limited access information. All information and documentation is to be considered for *internal use only* and is not to be shared with any person who does not have the need to know.

The majority of information shared within the context of COM is more appropriately defined as “limited access information” or “qualified confidential information.”

This information may or may not have been confidential in nature but is released for the purpose of relevant, responsible commission work prior to the information becoming general knowledge. “Limited access information” **usually** reveals specific but limited details (and even may be anonymous) and is protected for a specified period of time. There is always a question about anything or anyone anonymous.

Specified Period of Time

Most COM information becomes “open information” once it is reported/received by the Presbytery and therefore is no longer considered “confidential/limited access information.” Even when such information becomes open information, COM members need to be mindful that they often possess more details than others in the Presbytery. As “information stewards” COM members **shall not** reveal details beyond the information shared as open information.

Wise Use of Information

Discernment is crucial in determining **who** needs to receive the information as well as **what** needs to be shared. A good rule of thumb in evaluating sensitive information is that only the essential details should be shared. There are occasions when there is a need for the name(s) of the person(s) involved to remain anonymous until it is appropriate to release the name(s).

Electronic Communication

Discipline is necessary with the relative ease of electronic communication. E-mail transmission of COM business **shall not** be forwarded or copied to those inside or outside COM who are not participating in the particular matter/situation. Email communications regarding the business of COM should be deleted from member's computers upon completion of service on COM, including attachments/documents related to COM.

Limitations of Confidentiality

The COM recognizes that there may be times during the course of consulting with clergy and congregations that certain things cannot be kept confidential, such as incidents involving illegal discrimination or abuse, sexual harassment, acts of workplace violence or felony activity, where the laws of the State of Florida dictate certain action(s). Information will be disclosed according to applicable legal mandates for reporting and according to the ethical standards of the leadership in the PC (USA). In those cases, however, confidentiality will be maintained about any and all information not directly related to the concern for safety.

Defamation, Slander and Libel

Nothing is defamation if it is true and not spread with malice or "careless disregard of the facts." The same is true for slander and libel (oral or written testimony, respectively). It is very important that the information shared during the search process and during any commission deliberations or work with congregations, pastors and inquirers/candidates to be true to the best of your knowledge and investigations. If you are unsure of the veracity of any information, it is best not to share or act upon it. Rumors should never be spread. Even if what is shared is not technically illegal, remember that perception is often more powerful than truth.

Violation of Confidentiality

Violation of this Covenant of Confidentiality shall be considered highly detrimental to the member ministers and churches of the Presbytery and may result in removal from the Commission on Ministry, as well as disciplinary action as per the Rules of Discipline of the *Book of Order* of the PC (USA).

++++++

I have read and agree to the terms of this Covenant of Confidentiality.

COM Member Printed name

COM Member Signature

Date

COMMISSION ON MINISTRY

RESOURCES



<u>No.</u>	<u>Title</u>	<u>Page</u>
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CONGREGATIONAL LEADERSHIP

Friedman, Edwin H., Margaret M. Treadwell, and Edward W. Beal.

A Failure of Nerve: Leadership in the Age of the Quick Fix. Harrisburg, PA: Seabury Press, 2007.

Friedman is best known for applying the insight of family therapy to churches and synagogues, rectors and rabbis, politicians and teachers. He argues for strength and self-differentiation as the marks of true leadership. His formula for success is more maturity, not more data; stamina, not technique; and personal, responsibility, not empathy. This book is for all leaders.

Galindo, Israel.

The Hidden Lives of Congregations: Discerning Church Dynamics, Herndon, VA: Alban Institute, 2004.

Christian educator and consultant Israel Galindo provides a comprehensive, holistic look at the corporate nature of congregational relationships and the invisible dynamics at play. Informed by family systems theory and grounded in a wide-ranging ecclesiological understanding, Galindo unpacks the factors of congregational lifespan, size, spirituality, and identity and shows how these work together to form the congregation's hidden life. He provides useful tools for diagnosing and understanding how one's congregation fits into various categories and suggests which leadership skills are necessary to help the congregation achieve its mission.

Galindo, Israel

Perspectives on Congregational Leadership: Applying Systems Thinking of Effective Leadership, Richmond, VA: Educational Consultants, 2009.

In sociology, the term positive deviance identifies the behaviors that bring about effectiveness and success in those situations where something that should not work, does. At its heart, positive deviance answers the question, all things being equal, why do some congregational leaders succeed, when others do not? Grounded in Family Systems Theory, this book will challenge congregational leaders to consider a difference perspective that can bring about a change in thinking about the nature of congregational leadership.

Marcuson, Margaret

Leaders Who Last: Sustaining Yourself and Your Ministry, Harrisburg, PA: Seabury Press, 2009

In this book, Marcuson shares practical and tested wisdom on effective ministry leadership. She offers a model for sustainable leadership by challenging leaders to define themselves, connect with those they lead, and regulate their own anxiety through the process.

ASSESS THE PRESENT

Planning for the future requires a congregation to recognize the gap between what is and what they desire to be. In order to recognize and eliminate the gap, a congregation must intentionally assess the present. This assessment includes gathering information about the community served by the congregation and about members of the congregation themselves.

Association of Religion Data Archives (ARDA)

www.thearda.com

The *Association of Religion Data Archives* is an internet-based archive for the study of American and international religion. ARDA provides a religious profile for every county, state and urban area of the nation, charts the heritage of each denomination, and provides easy access to more than 350 surveys. A "Community Profile Builder" is available to assist congregational leaders in gaining a more complete overview of their community. All information is free of charge.

Callahan, Kennon L.

Twelve Keys to an Effective Church, San Francisco, CA: Jossey-Bass, 1983.

In his book, *Twelve Keys to an Effective Church*, Kennon Callahan offers a brief survey in which congregational planning teams are invited to rank on a scale of one to ten how effective their congregation is on each of the 12 keys Callahan describes. Those keys are: specific, missional objectives; pastoral/lay visitation in community; corporate, dynamic worship; significant relational groups; strong leadership resources; solid, participatory decision-making; several competent programs and activities; open accessibility; high visibility; adequate parking; adequate space and facilities; and solid financial resources. The survey is intended to be completed by a planning team in order to identify those characteristics which are viewed the strongest within the congregation. Each of the 12 keys is addressed in a chapter which ends with a rating guide to be used to assess the strength of that key within the congregation. An accomplished *Study Guide and Planning Workbook* are also available.

Church Healthy Survey

Church Central Associates
13100 Eastpoint Park Boulevard
Louisville, KY 402523
Ph.: 502-241-7545
Fax: 502-241-1358

www.churchcentral.com

The *Church Healthy Survey* is a 160-item questionnaire that measures a church's perceived health in six purposes of the church: worship, evangelism, fellowship, discipleship, prayer, and ministry. Church leaders choose a sampling of the church membership to complete the 30-40 minute survey, send in the responses and receive a 40-50 page report. The report includes suggestions for addressing the concerns raised in the survey. The *Church Healthy Survey* is available through Church Central Associates and other partnering consulting firms.

Gallup Faith Practice

Cinda Hicks
1001 Gallup Drive
Omaha, NE 68108
Ph.: 402-938-6304
Cinda_hicks@gallup.com
www.gallupfaith.com

Gallup Faith Practice, a division of The Gallup Organization, helps congregations create and administer surveys. They also have developed their own congregational survey entitled The Gallup Member Engagement Program [ME²⁵]. This survey, based on extensive Gallup research, measures spiritual commitment and congregational involvement.

Gallup, George, Jr. and D. Michael Lindsay

The Gallup Guide: Reality Check for 21st Century Churches, Loveland CO: Group Publishing 2002.

This book, written by one of the acknowledged experts in the field of research, provides excellent guidance for conducting research in a congregation. The book covers practical skills such as the design of questionnaires, the proper use of data gather methodologies and ways of analyzing research findings. Ten sample surveys that have been used in Gallup research are included and permission to photocopy them for use in your church is provided. Though out of print, this book is available to purchase through www.amazing.com. The Center also has a copy for your review and has access to PDF files of the surveys included in the book.

Ford, Kevin

Transforming Church: Bringing Out the Good to Get the Great, Carol Stream, IL: Tyndale 2007.

Kevin Ford defines transforming churches as those “who have the courage to embrace change and to confront adaptive issues head on...” Based on analysis of thousands of responses to the research-based Transforming Church Index, Ford identifies and discusses five key indicators of church health. The book also includes an appendix describing the research methodology behind the Transforming Church Index.

Hartford Institute for Religion Research

Hartford Seminary
77 Sherman Street
Hartford, CT 06105
Ph.: 860-509-9543
www.hirr.hartsem.edu

The Hartford Institute for Religion Research conducts research on religious life today, including the study of the congregations, seminaries and denominations. The consultation services with congregations include several church assessment inventories (Parish Profile, Pastoral Search, and Church Planning Inventories).

Natural Church Development Survey (NCD)

ChurchSmart Resources

3830 Ohio Avenue

St. Charles, IL 60174

Ph.: 800-253-4276

Fax: 630-443-7929

Customerservice@churchsmart.com

www.churchsmart.com/store/viewitem.asp?idproduct=1042 (ChurchSmart)

www.ncd-international.org/public (NCD)

The *Natural Church Development Survey* is a research-based assessment tool which measures the “health” of a congregation based on “eight essential qualities of healthy churches.” The eight characteristics include empowering leadership; gift-oriented ministry; passionate spirituality; functional structures; inspiring worship service; holistic small groups; need-oriented evangelism; and loving relationships. The characteristics are measured through a survey instrument that is taken by 30 key leaders and sent in to be scored. The congregation receives back a report showing their strengths and weaknesses of each of these eight characteristics. A variety of resources are available for congregations to use as they work to strengthen the area(s) in which they are weakest. Two key resources that supplement the survey are *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* and *Natural Church Development Implementation Guide*. Natural Church Development is an international organization. Each participating country has a partner organization which distributes resources and provides services related to the survey. ChurchSmart Resources is the U.S. NCD partner organization www.churchsmart.com.

Neighborhood Demographic Report

www.mapnazarene.org

The Nazarene website provides a feature, the *Neighborhood Demographic Report*, that enables their congregations to customize census data reports. Non-Nazarene congregations can use this tool as well by entering a zip code or city and selecting the geographical region for which they desire data. Users can select from reports such as age groups, ethnicity, economic indicators, population and growth, and more. The graphic reports are easy to read.

Research Strategies for Congregations: Tools for Understanding the People in Your Church and Community.

Louisville, KY: Research Services Presbyterian Church (U.S.A.) 2007

www.pcusa.org/research/help4.htm

This free downloadable research guide has a variety of “do-it-yourself,” non-statistical research strategies for use in congregational planning. The research strategies include those that are useful for internal assessment, such as the Three by five Card Survey and Wall of Wonder; and strategies for external assessment such as the Door-to-Door Canvas and Interviewing Community Leaders.

Schwarz, Christian A.

Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches, 7th edition. Dt. Charles, IL: ChurchSmart Resource, 2006.

This book, based on a survey of more than 1,000 congregations around the world, offers a valuable contribution to the discussion of why churches grow. Rather than offering a model for church growth – a type of worship service or a style of leadership – Schwarz identifies the qualities that can be found in growing churches and offers guidance and action steps for increasing these qualities in individual churches. The qualities Schwarz lists include; empowering leadership; gift-

oriented ministry; passionate spirituality; functional structures; inspiring worship service; holistic small groups; need oriented evangelism; and loving relationships. Assessment tools and consultants trained in using them can help congregations learn about which of these qualities needs the most attention and thus can contribute to health and growth. This colorful book includes many illustrations, charts and graphs. Additional concepts, tools and resources are available through the National Church Development website – www.ncd-intentional.org/public. National Church Development (NCD) is an international organization. Each participating country has a partner organization which distributes resources and provides services related to the survey. ChurchSmart Resources is the U.S. NCD partner organization www.churchsmart.com.

Schwarz, Christian and Christoph Schalk

Natural Church Development Implementation Guide, St. Charles IL; ChurchSmart Resources 1998.

This book provides instructions on how congregations conduct the Natural Church Development Survey and guidance on developing strategies to address the weakest areas. It contains numerous worksheets and checklists related to the eight quality characteristics discussed in *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*.

SurveyMonkey

815 NW 13th Avenue, Suite D

Portland, OR 97209

www.surveymonkey.com

SurveyMonkey is an online survey tool that enables people to create their own surveys. Users join for free at www.surveymonkey.com. This tool is useful for simple, short surveys.

Ten Year Trends in Your Congregation [for Presbyterian U.S.A. congregations]

apps.pcusa.org/tenyeartrends/

The *Ten Year Trend Report* is available online to Presbyterian U.S.A. congregations provides data from Session Annual Statistical Reports for the most recent 10 years. The customized reports presents trends for 36 variables (e.g. gains and losses by type, expenditures by type and mission giving). The report also features graphs of church membership, worship attendance, contributions and church school enrollment. Non-PC(USA) congregations, check with your denomination to see if something similar is available.

Transforming Church Index (TCI) [formerly the Healthy Church Index]

Transforming Church Institute

Ph. 877-824-5463

www.transformingchurch.net

The *Transforming Church Index* is a congregational survey that assess a congregation's organization competencies and capacity for healthy growth. The index measures the perceptions of congregants around five key indicators of congregational health: member contribution, assimilation, trust in leadership, community impact, and healthy growth. The five indicators are expanded to include other congregational dynamics such as member satisfaction, financial health, and quipping members. Results of the survey are compared with national norms from congregations of all sizes, location and denomination. A free downloadable discussion guide for congregations using the index is available. A sample of the *Transforming Church Index* can be found on the Transforming Church Institute website at www.transformingchurch.net/tcindex.html.

Transforming Church Institute (TCI)

Ph.: 877-824-5463

www.transformingchurch.net

Begun in January of 2007, the *Transforming Church Institute (TCI)* is managed and led by TAG, a management consulting firm with expertise in leadership, change management and strategy. TCI provides coaching and consulting to empower congregational leaders with the confidence and skills to lead their church through change and healthy growth. Their work is based on the recent book by Kevin Ford, *Transforming Church: Bringing Out the Good to Get to Great*. TCI provides the Transforming Church Index and resources related to it. One available cluster of resources is the Transforming Church Resource Suite which contains guidance for a two year Transforming Church process and a Transforming Church video and field guide.

The U.S. Congregational Life Survey

100 Witherspoon Street

Louisville, KY 40202

Ph.: 888-728-7228 (ext. 2040)

uscongregations@ctr.pcusa.org

www.uscongregations.org

The U.S. Congregational Life Survey is an assessment of a congregation related to ten strengths: growing spiritually, meaningful worship, participating in the congregation, having a sense of belonging, caring for children and youth, focusing on the community, sharing faith, welcoming new people, empowering leadership, and looking to the future. The 20 minute survey is intended to be distributed in worship to maximize the participation of the congregation. Participating congregations receive reports with detailed profiles of their worshippers and their unique strengths compared to other congregations of similar size and faith group. A sample of the survey is printed in *Research Strategies for Congregations* on page 9. A Catholic and a Protestant version of the survey are available. Supplemental resources include Woolever and Bruce's *Beyond the Ordinary* and *A Field Guide to U.S. Congregations*.

Woolever, Cynthia and Deborah Bruce

Beyond Ordinary: 10 Strengths of U.S. Congregations, Louisville, KY: Westminster John Knox Press, 2004

While every congregation has some strengths, what strengths prevail in congregations that are "above average" or "beyond the ordinary"? Using data from the U.S. Congregational Life Survey (of more than 300,000 worshipers in more than 2,000 congregations), this resource identifies and analyzes the strengths of "beyond ordinary" congregations. Authors Cynthia Woolever and Deborah Bruce identify and discuss ten congregational strengths and ask how - or if - the strength was affected by the size, theology, and age profile of the congregations.

Woolever, Cynthia and Deborah Bruce

A Field Guide to U.S. Congregations: Who's Going Where and Why. Louisville, KY: Westminster John Knox Press, 2002

"Facts matter," the authors write in this accessibly written overview of congregations, who attends them, and what they do in the community. Based on the results of the U.S. Congregational Life survey, this book is not just a collection of facts; it also offers context for understanding them. An interesting feature of the book is "myth traps": a conventional wisdom that is not supported by the data. This book is helpful to all who want to get a picture of congregations today and provides solid data to all who want to plan their congregational activities on facts.

COMMUNICATIONS

Communications refers to the need for congregations to intentionally, repeatedly, through multiple strategies share information with the congregation. In addition to giving information, congregational planning teams also need to create deliberate opportunities to gather the ideas and insights of the congregation.

Bailey, Brian and Terry Storch

The Blogging Church. San Francisco, CA: Jossey-Bass 2007.

Authors Bailey and Storch provide a very practical manual for using blogs as a communication strategy in congregations. They explain what a blog is and what benefits it offers. Readers will learn how blogs can be used to cast vision and build connections among the congregation. Lots of examples from existing blogs are included.

Gonnerman, Frederick H.

The Alban Guide to Church Communications. Hernon, VA: The Alban Institute, 2003.

Church publications have to compete for attention with other mail, with other time demands on readers, and with the expectations readers have for quality and appearance. Gonnerman lays out the tools that church publication editors need. He stresses the importance of headlines that draw readers' attention, and the importance of future tense and objective language in articles that make people feel invited and motivated. He offers helpful ideas on how to handle photo editing and layout, worship bulletins, and publications for special events. Examples of all these elements are shown.

Vassallo, Wanda

Church Communications Handbook: A Complete Guide to Developing a Strategy, Using Technology, Writing Effectively, Reaching the Unchurched. Grand Rapids, MI: Kregel Publications, 1998.

Vassallo provides a comprehensive look at structuring all forms of communication in a congregation. She stresses the importance of and shows how to develop an overall communications plan, including how to communicate effectively with church members. The book is a practical "how-to-guide" that includes checklists, summaries, tips and ideas as well as numerous illustrations from groups that have effectively implemented the various topics.

CONSULTANTS/FACILITATORS

While thinking strategically, congregational leaders may determine the need for assistance from an outside source. They might choose to work with a consultant. Or they could decide to seek the services of a facilitator. What is the difference? A strategic planning consultant is knowledgeable about both planning process and the tools and techniques of planning. A consultant listens to congregants, pays attention to process, teaches and helps the team to reach the goal of thinking strategically about life together. A facilitator is someone who will shepherd a conversation and who is skilled at monitoring communication between participants. His or her impact is largely directed toward hosting a healthy conversation rather than being an expert on any particular subject. Those listed below are skilled consultants and/or facilitators. It is up to each congregation to define the role they need the person to play and determine whether or not he or she has the expertise and interest in providing that role to the congregation.

Presbyterian Church (U.S.A.) at:

- The Alban Institute at <http://www.alban.org/>
- Leadership Network at <http://www.leadnet.org/>

The seminaries of the Presbyterian Church (U.S.A.) may be a helpful resource, and they are:

- Austin Theological Seminary (Austin, TX) www.austinseminary.edu
- Columbia Theological Seminary (Decatur, GA) www.ctsnet.edu
- University of Dubuque Theological Seminary (Dubuque, IA) www.dbq.edu
- Johnson C. Smith Theological Seminary (Atlanta, GA) www.itc.edu/pages/smith.asp
- Louisville Presbyterian Theological Seminary (Louisville, KY) www.lpts.edu
- McCormick Theological Seminary (Chicago, IL) www.mccormick.edu
- Pittsburgh Theological Seminary (Pittsburg, PA) www.pts.edu
- Princeton Theological Seminary (Princeton, NJ) www.ptsem.edu
- San Francisco Theological Seminary (San Anselmo, CA) www.sfts.edu
- Union Presbyterian Seminary (Richmond, VA) www.upsem.edu
- Union Presbyterian Seminary (Charlotte, NC) www.upsem.edu
- Auburn Theological Seminary (New York, NY) www.auburnsem.org; and
- Evangelical Seminary of Puerto Rico (San Juan, PR) www.se-pr.edu

DISCOVER THE VISION

The vision phase of Thinking and Acting model involves congregations imagining who and/or what they desire to become. It requires creativity and imagination of a future that has yet to be realized. Sometimes the discovery involves articulating vision and mission statements that guide the imagined future. Sometimes the vision is symbolized by an image or a simple mantra or key phrase. Regardless, discovering the vision means representing who and what a congregation desires to become.

Brown, Juanita, David Isaacs, Margaret J. Wheatley

The World Café: Shaping Our Futures Through Conversations That Matter. San Francisco, CA: Berrett-Koehler Publishers, Inc., 2005.

The World Café is a flexible, easy-to-use process for fostering collaborative dialogue, sharing mutual knowledge; and discovering new opportunities for vision and action.

Fleming, Marie

Vision and the Church. Online at

www.congregationalresources.org/LearningPathway/VnCWelcome.asp.

Vision and the Church is an online program that helps you and your congregation think creatively and contextually about different aspects of vision. Discovering a congregational vision is a process – articulated and shaped through seven pathway segments. Each segment includes an overview of a vision topic, a series of exercises and discussion starters, and a place to record and share insights.

Schnase, Robert

Five Practices of Fruitful Congregations. Nashville, TN: Abingdon Press, 2007

The book describes five core practices of congregational life and is proving useful for congregations across the country and across denominations of the Christian faith. It includes a chapter on each practice plus a chapter on excellence and fruitfulness. The practices include Radical Hospitality, Passionate Worship, Intentional Faith Development, Risk-taking Mission and Service, and Extravagant Generosity.

Southern, Richard and Robert Norton

Cracking Your Congregation's Code: Mapping Your Spiritual DNA to Create Your Future. San Francisco, Ca: Jossey-Bass 2001.

The authors provide a model that helps a spiritual community to clearly articulate why it exists, what it is doing, and where it would like to go. The book includes an exercise that congregations can use to determine their own unique combination of core values. From these values, the congregation can develop a mission statement to direct current programs and a vision statement for the future.

RECALL THE PAST

The future of a congregation – and any organization – is impacted by its past. Clues to its identity and vision are revealed through an examination of its past. For congregations, recalling the past includes recalling your faith tradition, recalling the story of your local community, and recalling the story of your congregation. A recollection of the past involves naming significant events, leaders, experiences, decisions, and/or calamities and discerning their meaning/implications for the future of your congregation.

Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley, and William McKinney. (eds).
Studying the Congregation: A New Handbook. Nashville, TN: Abingdon Press, 1998.
pp. 43-47; 209-210

This handbook provides a comprehensive description of a congregational timeline. It includes a sample timeline and complete instructions for creating one. The authors recommend that the completed timeline be left on display for the congregation to see and add to as farther memories emerge. The focus of the timeline is not on precise history, but on the collective memory of those helping to create it.

Hammond, Sue Annis.

The Thin Book of Appreciative Inquiry. Bend, OR: Thin Book Publishing Co., n.d.

This book provides a great overview of appreciative inquiry, with sample questions, resources and users.

Paddock, Susan Stat.

Appreciative Inquiry in the Catholic Church.

Plano, TX: Thin Book Publishing Co., 2003

This resource described appreciative inquiry, a planning process that focuses on what is working within an organization. The initial phase of an appreciative inquiry process is one-on-one interviewing. Appreciative inquiry interviews can be used to help your congregation recall their past. The book helps the reader think about the kinds of questions to ask.

Rendle, Gil and Alice Mann

Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations. Herndon, VA: The Alban Institute, 2003. pp. 262-268

The appendices in this book offer useful tools for strategic planning, including recalling the past. The “Wall of Wonder” is a version of the congregational timeline. The “History Grid” invites congregations to respond to questions asked of three different eras of the congregation’s life –the founding era, the glory era, and now.

SPIRITUALITY

Spirituality is one of three dynamics – spirituality, team building, and communications – that impact congregational life. The spiritual dynamic reminds congregations that discernment of God's call is a crucial aspect of the thinking and acting strategically model. Spiritual discernment requires that intentional spiritual practices and disciplines are interwoven in personal lives, and in the congregations corporate activities.

Calhoun, Adele Ahlberg

Spiritual Disciplines Handbook: Practices that Transform Us. Downers Grove, IL: InterVarsity Press, 2005.

This book provides practical, accessible guidance regarding many spiritual practices. The practices are described for congregational usage including small group engagement. More than 60 disciplines are defined and described. The author then provides exercises and questions for each discipline. Included in the disciplines are discernment, rest, silence, stewardship, spiritual friendship, and much more.

Great Beginnings. Nashville TN: Serendipity House, N.D.

This resource, for beginning groups, offers six interactive sessions that are perfect for developing a sense of spiritual connection within your group. The exercise provided help the group gain an understanding of life in Christian Community, uncover the uniqueness of each individual, increase the effectiveness of service within the group and deepen relationships.

Intrator, Sam and Megan Scribner (eds).

Teaching with Fire: Poetry that Sustains the Courage to Teach. San Francisco, CA: Jossey-Bass, 2003.

Group leaders must find ways to keep hearts alive, both their own and the group they lead. Poetry has the power to keep us vital and focused on what really matters in life and in our congregations. *Teaching with Fire* is a wonderful collection of 88 poems from such well-loved poets as Walt Whitman, Langston Hughes, Billy Collins, Emily Dickinson and Pablo Neruda. This book also includes an essay that describes how poetry can be used to grow both personally and professionally. See also www.couragerevewal.org/pdf/TWF-readers-guide.pdf

Kulp, Ann Z.

Spirit Windows: A Handbook of Spiritual Growth Resource for Leaders. Louisville, KY: Bridge Resources, 1998.

This handbook assists leaders in planning experiences that are spiritually uplifting. The book is filled with sample prayers, suggestions for music, meditations, inspirational quotations, retreat idea, and a wide array of other resources. This collection is intended to give one a choice of materials that can be assembled to suit particular needs. This resource can be purchased online from the Shalem Store <http://store.shalem.org/index.php?cPath=22>

Melander Rochelle and Harold Eppley

Growing Together: Spiritual Exercises for Church Committees. Minneapolis, MN: Augsburg Fortress, 1989.

This book offers church committees a way to grow spiritually as individuals and together as a group. It contains 50 exercises. Each exercise includes an opening prayer, a personal sharing exercise, a Bible reading and discussion exercises, and a closing prayer.

The Renovare Spiritual Formation Bible: NRSV. San Francisco, CA: Harper San Francisco, 2005.

Combining the contents of a study bible with the contents of a devotional Bible, the *Renovare Spiritual Formation Bible* rediscovers Scripture as a living and active text for spiritual formation. Included in the book are many spiritual exercises that help incorporate and deepen what you are encountering in your Bible reading. There is a section of the book dedicated to suggested ways to use this Bible for spiritual formation. See also www.renovare.org

Serendipity Bible, (available in NRSV and NAB). Nashville, TN: Serendipity House, n.d.

This study Bible is designed to be both leader and user friendly. Each section of Scripture is accompanied with discussion hints and questions. It provides Bible study leaders with ready-made, life-changing discussion questions on any passage of Scripture. In text-study questions help groups open discussion, dig deeper into the meaning of a passage, and reflect on life applications.

Shawchuck, Norman and Rueben Job. (ed).

A Guide to Prayer for All Who Seek God. Nashville, TN: Upper Room Books, 2006.

Designed for personal use, this guide to prayer can be adapted for group experience. Through original prefaces and quoted texts from old and new sources, this guide connects you to the ages and with God by encouraging the habit of simple, reflective prayer. Each day offers guidance for an opening affirmation, a petition of prayer, and daily scripture selections.

STRATEGIC PLANNING

Gil Rendle and Alice Mann in Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations define strategic planning as “a structured conversation about what a group of people believe God calls them to be or to do.” [p. 3]. The resources in this section will help congregations discover and use processes and tools to structure such a conversation.

Bullard, George W. Jr.

Pursuing the Full Kingdom Potential of Your Congregation. St.Louis MO: Lake Hickory Resources, 2005.

Bullard bases his planning process on the motif of a spiritual journey for the congregation. The journey is centered around ten issues for dialogue that focus on positive processes such as visionary leadership and relationship experiences.

Callahan, Kennon L.

Twelve Keys to an Effective Church. San Francisco, CA: Jossey-Bass, 1983.

This classic book is designed “to assist local churches in their strategic long-range planning to be effective churches in mission.” It includes an overview of strategic long-range planning and 12 “keys” that distinguish effective and successful churches. An accompanying *Study Guide* and *Planning Workbook* are also available.

Napier, Rod, Clint Sidle and Patrick Sanaghan.

High Impact Tools and Activities for Strategic Planning: Creative Techniques for Facilitating Your Organization’s Planning Process. New York, NY: McGraw-Hill 1998.

This resource is designed for facilitators of strategic planning processes. It provides detailed instructions for 40 creative strategic activities that help maximize the involvement a buy-in from the whole organization.

Oswald, Roy M. and Robert E. Friedrich, Jr.

Discerning Your Congregation’s Future: A strategic and Spiritual Approach. Herndon, VA: The Alban Institute, 1996

This is a step-by-step guide to congregational planning that grounds strategic planning techniques in a process of spiritual discernment.

Rendle, Gil and Alice Mann

Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations. Herndon, VA: The Alban Institute, 2003.

This book, loaded with planning tools, insists that it is not the *tools*, but the *conversations* evoked by the tools, that most benefit a congregation. Rendle and Mann lay out a three-phase planning process – Phase 1, “getting ready”; Phase 2, “collecting data”; and Phase 3, “shaping the future.”

Snow, Luther K.

The Power of Asset Mapping: How Your Congregation Can Act on Its Gifts. Herndon, VA: The Alban Institute, 2004.

Asset mapping is a process that congregations can use to build on their strengths. The book includes a descriptive overview of the process; detailed instructions for the three phases of the process – recognizing our assets, connecting the dots, and voting with our feet – and guidance for reflection on the process once it is completed.

TEAM BUILDING

Team building underscores the reality that congregational futures are determined by communities, not individuals. Team building requires time, intentionality, repetition, and commitment. Giving it such priority makes a significant impact on the congregation.

Biech, Elaine. (ed).

The Pfeiffer Book of Successful Team-Building Tools. San Francisco, CA: Jossey-Bass, 2001.

One chapter is devoted to each of the following ten characteristics of an effective team: clear goals; defined roles; open and clear communication; effective decision making; balanced participation; valued diversity; managed conflict; positive atmosphere; cooperative relationships; and participative leadership. This book is packed with activities, surveys and other tools for developing effective teams.

Kaner, Sam with Lenny Lind, Catherin Toldi, Sarah Fisk and Duane Berger

Facilitator's Guide to Participatory Decision Making. Second Edition. San Francisco, CA: Jossey-Bass, 2007.

This revised and updated classic provides facilitators with an extensive collection of tools, models and diagrams that enable organizations and teams to engage in constructive group decision-making.

Rendle, Gil

Behavioral Covenants in Congregations: A Handbook for Honoring Differences. Herndon, VA: The Alban Institute, 1999.

Challenging congregations to practice behaviors that reflect their relationship with God, Rendle presents the behavioral covenant as a useful approach to answering a key question: "How will we behave when we don't understand each other and when we don't agree?" A written document developed and agreed to by leaders and creators, the behavioral covenant is a set of promises to practice the Golden Rule in clearly identified ways.

Running Meetings: Expert Solutions to Everyday Challenges. Boston, MA: Harvard Business School Press, 2006.

Readers will find guidance on how to plan and run effective meetings, set agendas that work, handle problem behaviors, keep meeting on track, energize participants to take action, close meetings, and identify key next steps.

Scholtes, Peter R.

The Team Handbook, 3rd edition. Madison, WI: Oriel Incorporated, 2003.

This handbook offers an extensive collection of strategies, exercises, worksheets, and more to address all aspects of team dynamics. Team roles and responsibilities, working together, problem solving, and dealing with conflict are a few of the topics addressed.

TrustTalk. Plano, TX: Thin Book Press, 2006.

TrustTalk is a boxed set of cards designed to be used to build teams. Each card begins with a statement such as "This team behaves as if we are all in this together." The card contains three questions that serve as discussion starters for a team; two suggestions for what the team could do differently to enhance trust; and one suggestion for the team leader to help develop team collaboration.

Turner, Nathan W.

Leading Small Groups: Basic Skills for Church and Community Organizations. Valley Forge, PA: Judson Press, 1997.

Turner discusses leadership of small groups in a variety of settings, including adult education and the accomplishment of specific tasks. The real focus is leadership for decision making. In that context, Turner addresses function, role, process and skills. About half the book is packed with scripted techniques for decision making, group maintenance, exploring values conflicts, and planning for and managing resistance and conflict.

Zsombok, Caroline E., Gary Kelin, Molly Kyne, and Devid Klinger

Advanced Team Decision Making: A Model for High Performance Teams. Fairborn, OH: Kelin Associates, Inc., 1993.

Based on extensive research on how teams make decisions, the authors identify three challenges faced by all teams – team identity; team conceptual level; And team self-monitoring. Advanced teams function with a strong team identify, high team conceptual level and vigilant team self-monitoring. Within these three areas advanced teams demonstrate ten key behaviors that less effective teams do not possess. The authors provide a helpful visual of their model of advanced team decisions making.