

Foothills Presbytery Committee on Ministry Manual of Operations



*Caring, Empowering and Celebrating
the churches in Foothills Presbytery*

January 2021

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Committee on Ministry General Information

Composition: 22 persons elected by Foothills Presbytery. *Ex-officio*: the Stated Clerk and the Associate Stated Clerk.

The Committee on Ministry is Foothills Presbytery's committee to "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 relations between 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." (G-3.0307)

Responsibilities:

1. Counsel with congregations, sessions and teaching elders in a manner consistent with the Constitution of the Presbyterian Church (U.S.A.) regarding congregational relationships as outlined in G-3.0301 and G-3.0303.
 - a) Visit with each session of the Presbytery at least once every three years.
 - b) Promote the peace and harmony of the churches of the presbytery, especially in regard to matters arising out of the relations between teaching elders and churches, seeking to mediate and reconcile those involved.
 - c) Follow procedures outlined in G-3.0303d(1-3) as it counsels with churches within which there may be difficulties.
 - d) Make recommendations to presbytery concerning the location of new congregations and congregations desiring to move. (G-3.0303b)
 - e) Make recommendations to presbytery concerning congregations which are to be divided, dismissed or dissolved in consultation with their members. (G-3.0303b).

2. Counsel with congregations, sessions and teaching elders in a manner consistent with the Constitution of the Presbyterian Church (USA) regarding pastoral relationships as outlined in G-2.0504.
 - a) On behalf of presbytery, approve all changes in terms of calls for pastors, co-pastors and associate pastors serving in installed pastoral relationships. These changes shall be reported to the presbytery (G-2.0504a)
 - b) On behalf of presbytery, approve the terms of all temporary pastoral relationships. Such temporary pastoral relationships may be full time or part time, and are established by the session or commission of the presbytery with the approval of the presbytery through its Committee on Ministry. A temporary pastor is not installed and is not a member of the Session and therefore has no vote. (G-3.0102)
 - c) Make recommendations to presbytery concerning exceptions allowed in G-2.0504c.
 - d) Select Committee on Ministry members to serve on presbytery's Examinations with special attention to parity between Teaching and Ruling Elders.
 - e) Make recommendations to presbytery concerning designated pastor relationships. (See guidelines in appendix).

3. Counsel with congregations, sessions and teaching elders in a manner consistent with the Constitution of the Presbyterian Church (USA) regarding relationships between sessions and certified Christian Educators. (GH-2.1103)

- a) Include interviews with certified Christian Educators in all formal visits and work with congregations, especially in those situations in which the head of staff position has become vacant.
 - b) Encourage educators to seek certification, provide guidance through the Educator Certification advisor, and encourage sessions to make continuing education funds and time available to educators seeking certification.
 - c) Provide support to certified Christian Educators through a service of recognition and establishing compensation and benefit standards.
 - d) Serve as pastor and counselor to certified Christian Educators, including support and mediation in conflict situations.
4. Work with Commissioned Ruling Elders in a manner consistent with the Constitution of the Presbyterian Church (U.S.A.).
- a) Supervise and approve training of ruling elders preparing to be commissioned to pastoral service.
 - b) Approve commissions of Commissioned Ruling Elders and authorize functions that they are to perform in accordance with G-2.10.
 - c) Assign a Teaching Elder as a mentor and supervisor (G-2.1004) and when necessary consult with the Examinations Commission concerning continuing education of Commissioned Ruling Elders.
5. Work with other presbytery committees and subcommittees as needed.
6. Continually look for ways to think creatively about the areas of responsibility assigned to the committee and when appropriate recommend and implement such changes within the structure of the Presbytery.
7. Work as a Commission on Ministry for the following:
- a) When the Committee on Ministry needs a subcommittee to be a Commission for Special Inquiry to investigate matters of potential ethics violations or personal concerns of Teaching Elders and Commissioned Ruling Elders that impact their role and function
 - b) The actions of a Commission of Special Inquiry may require referral to the Rules of Discipline but efforts will be made to follow the guidelines of D-1.0103 to avoid formal proceedings under the Rules of Discipline. Usually this commission would be formed when expedient action is required for the health of the minister or congregation in order that that ministry of Jesus Christ will not be harmed.
 - c) Administrative Responsibilities of the Committee on Ministry:
 - 1) To approve and remove teaching elders from Temporary Positions
 - 2) To approve teaching elders serving in Validated Ministries permission to celebrate the sacraments
 - 3) To approve the sermons of Ruling Elders Commissioned to Pastoral Service
 - d) Make recommendations to presbytery concerning the appointment of administrative commissions in those situations where it has determined that such action is necessary, as outlined in G-3.0303e.

Other committees that report to Committee on Ministry:

- Examinations Commission
- Sexual Ethics

The sub-committees of Committee on Ministry are:

- Work in Terms of Call
- Ethics and Boundaries
- Child, Youth, and Vulnerable Adult Committee
- Small Church Working Group
- Triennial Visits
- Church Leader Support
- Commissioned Ruling Elder Supervisory Team
- Certified Christian Educators

2021 Committee Members

Class of 2021		
Scott Berry	RE	First
Ann Broom	RE	First
Patricia Gwinn	TE	Second
Patrick Jinks	TE	First
Barbara Moran-Faile	RE	First
Jacky Stamps	RE	Second
Sandy Thrasher	RE	First
Art Williams	CRE	First
Class of 2022		
David Bailey	TE	Second
Phil Beckwith	RE	First
Elizabeth Clayton	RE	Second
Ben Dorr	TE	First
Ted Morlok	RE	First
Judy Snipes	RE	Second
Class of 2023		
Nath Briley	TE	Second
Christi O. Brown	TE	Second
Beth Meyer	RE	Second
Susan Oldham	RE	First
Mark Taylor	RE	First
Gordon Turnbull	TE	Second
Presbytery Staff		
Debbie Foster	TE	
Robin Morris	RE	

Operating Guidelines for COM Members

1. Everything discussed in COM meetings is strictly confidential.
2. When a COM member is in a congregation that is being discussed, the member will excuse himself/herself from the meeting. (If factual information is needed, not interpretation of feelings, the COM member will be asked to share.)
3. Everyone on the COM is actively engaged in subcommittee work and follows through with his/her assigned responsibilities in a timely and thoughtful way.
4. Members strive to educate themselves more about issues that often underlie conflicts. These may be sexual misconduct, systems theory, etc.
5. The only information shared in COM meetings is that required for good decision making, not for gossip, curiosity, supposition, innuendo.
6. No individual COM member speaks for the group unless authorized to do so.
7. Disagreements among members are seen as positive as long as they are handled in constructive ways and in the spirit of faithful discernment.

Churches in Foothills Presbytery by Location

Anderson

Central Presbyterian Church
First Presbyterian Church
Flat Rock Presbyterian Church
Midway Presbyterian Church
North Anderson Community Church
Roberts Presbyterian Church
Salem Presbyterian Church

Belton

Belton Presbyterian Church

Clemson

Fort Hill Presbyterian Church

Easley

Carmel Presbyterian Church
Easley Presbyterian Church

Fair Play

Fair Play Presbyterian Church
Fountain Inn
Fountain Inn Presbyterian Church

Gaffney

Bethesda Presbyterian Church
Limestone Presbyterian Church

Greenville

Fourth Presbyterian Church
John Knox Presbyterian Church
Mattoon Presbyterian Church
McCarter Presbyterian Church
Nicholtown Presbyterian Church
St. Giles Presbyterian Church
Westminster Presbyterian Church

Greer

First Presbyterian Church
Honea Path
Honea Path Presbyterian Church

Inman

Inman Presbyterian Church

Iva

Good Hope Presbyterian Church
Varenes Presbyterian Church

Landrum

Landrum Presbyterian Church

Liberty

Liberty Presbyterian Church

Mauldin

Grace Covenant Presbyterian Church

Moore

Nazareth Presbyterian Church
Tyger River Presbyterian Church

Norris

Rock Hill Presbyterian Church

Pauline

Glenn Springs Presbyterian Church

Pendleton

Pendleton Presbyterian Church

Pickens

Pickens Presbyterian Church

Piedmont

Piedmont Presbyterian Church

Powersville

Providence Presbyterian Church

Reidville

Walker's Chapel

Richland

Richland Presbyterian Church

Sandy Springs

Mt. Zion Presbyterian Church

Seneca

Seneca Presbyterian Church

Simpsonville

Eastminster Presbyterian Church
First Presbyterian Church

Spartanburg

Covenant Presbyterian Church
First Presbyterian Church
Second Presbyterian Church
Unity Presbyterian Church
Westminster (Saxon) Presbyterian Church

Taylors

St. Andrews Presbyterian Church
Townville
Townville Presbyterian Church
Travelers Rest

Trinity Presbyterian Church

Walhalla

Bethel Presbyterian Church
Walhalla Presbyterian Church

Wellford

Florence Moore Presbyterian Church

Westminster

Westminster Presbyterian Church

Williamston

Faith Presbyterian Church

Woodruff

First Presbyterian Church

Glossary of Commonly Used Terms

The following terms have been used in the context of the work of presbytery committees and commission working as pastor, counselor and advisory to teach elders and congregations as well as those dealing with preparation for ministry. Where references are in italics, there is no direct reference, but an allusion may be inferred.

Term/Initials	Explanation	<i>Book of Order Reference</i>
AA/EOE or EEO	Affirmative Action/Equal Opportunity Employer or Equal Employment Opportunity. The congregation and each council must follow its policy re AA/EOE during any search process.	F-1.0403 G-3.0110
Accommodation	When a usual requirement for ordination is waived by a three-fourths vote of the presbytery or when a candidate is given permission to meet the standard examinations requirement through an alternate means.	G-2.0610
Associate Pastor/ Associate Minister	A member of the pastoral staff of a congregation, elected by the congregation and called with the approval of presbytery. This is one of the installed ministerial relationships.	G-2.0504a
At-large Member	See "Member-at-large"	
Bi-vocational Pastor	A teaching elder who maintains a job outside of part time pastoral ministry usually to enable the person to serve a congregation that could not provide full time compensation or work. Also called a tentmaker.	
Board of Pensions	The entity of the denomination which administers the benefits plan (pensions and health insurance) for pastors and other church employees whose employers enroll them.	
<i>Book of Confessions</i>	The part of the constitution which includes the historic creeds and confessions adopted by the denomination as containing the essential tenets of the Reformed tradition.	
<i>Book of Order</i>	The part of the constitution which includes The Foundations of Presbyterian Polity, the Form of Government, the Directory for Worship, and the Rules of Discipline.	
Boundaries	Geographically, the area encompassed by a presbytery and presbyteries included in a synod. Interpersonally, the limits of personal and professional space. Often referred to in relation to pastor-parishioner and intra-staff relationships.	

Term/Initials	Explanation	Book of Order Reference
Call	Theologically, the understanding that God has chosen one to engage in ministry as a baptized member and/or in ordered ministry. Also the term applied to the covenant between a congregation and pastor wherein a teaching elder responds to the "call" of the congregation to serve as pastor. The term also applies to the specifics of the contract or covenant between the pastor and congregation, including compensation, etc.	
Candidacy	The period of preparation for ministry as a teaching elder when one is enrolled as a candidate.	G-2.0604
Candidate	The status in the preparation for ministry process following inquirer focused on support, guidance, and evaluation of the candidate's fitness and readiness for ministry as a teaching elder. Movement to candidacy requires approval of the session and presbytery of care. "Candidate" also is used to refer to the persons being considered during the search to fill a particular position.	G-2.0601-2.0602, 2.0604
Certification	The process of authorizing a person as qualified for a particular form of service or ready for movement within a process. For example, the certification of Christian Educators. Other organizations certify persons serving in some specialized ministries (Administrative Personnel Association, Presbyterian Association of Musicians [PAM], Presbyterian Church Business Administrators Association, etc.) A presbytery can certify a ruling elder prepared to be commissioned to pastoral service.	G-2.11 G-2.10
Certified Ready for Examination for Ordination	The official action taken by a presbytery that allows a candidate, who has evidenced readiness to begin ordered ministry, to begin seeking a call as a teaching elder.	G-2.0607
Certified Christian Educator	A person serving in educational ministry who has completed the educational and examination requirements specified by the Educator Certification Council for the title Certified Christian Educator.	G-2.1103
Chaplain	A form of specialized ministry usually performed within an institutional setting (hospital, school, military, etc.)	G-3.0306
Church Leadership Connection (CLC)	The internet-based matching and referral system of the PC(USA). https://oga.pcusa.org/section/mid-council-ministries/clc/	
Clerk of Session	The ruling elder elected to serve as secretary and keeper of records and rolls for a session.	G-3.0104
Clinical Pastoral Education (CPE)	An education program to learn pastoral care in an institutional chaplaincy setting. Often candidates engage in CPE to further discern their vocation and gifts for ministry.	

Term/Initials	Explanation	Book of Order Reference
Commission	Established by a council, a commission is empowered to consider and conclude matters referred to it by a council. Presbyteries often establish commissions to install ministers, ordain teaching elders, and to carry out other administrative functions. A Permanent Judicial Commission is required to prosecute judicial cases brought before the council.	G-3.0109
Commissioned Lay Pastor (CLP)	Old term used for Commissioned Ruling Elder (CRE). See Commissioned Ruling Elder	
Commissioned Ruling Elder (CRE)	A ruling elder commissioned by a presbytery to particular pastoral service.	G-2.10
Committee on the Office of the General Assembly	The Committee on the Office of the General Assembly (COGA) oversees and supports the ministry of the Office of the General Assembly and partner with OGA in carrying out work assigned by the General Assembly.	
Co-Pastor Co-Minister	A pastor/minister who is called and installed, along with other pastor(s), with equal responsibility for pastoral ministry in a particular church.	G-2.0504
Correspondence, In	The status of formal relationship with and recognition of another denomination and the PC(USA). We are "in correspondence " with the highest council or governing body of a number of denominations. The ordination of minister members of a denomination in correspondence with the PC(USA) may be recognized by the PC(USA)	G-5.0201 G-2.0505-2.0506
Council	The generic or collective word for the governing bodies of the PC(USA). Includes sessions, presbyteries, synods, and General Assembly. Replaces the previous "governing body."	G-3.0
Covenant Relationship	The relationship established between the presbytery and inquirers and candidates which defines their mutual responsibilities.	G-2.0606
Committee on Preparation for Ministry (CPM)	Committee that oversees the students who are in preparation for ordination as a Minister of Word and Sacrament.	G-2.06 – G-2.0610
Deacon	The ordered ministry of those ordained to the ministry of compassion, witness, and service.	G-2.02
Designated Pastor or Minister	An installed ministerial position approved by the presbytery for a designated term.	

Term/Initials	Explanation	Book of Order Reference
Directory of Worship	The part of the Book of Order , which provides the guidelines for worship and sacraments within the Reformed tradition, as well as the theological foundation for the ministry of the congregation.	
Dissolution	The process of concluding relationship. A pastor's relationship to a congregation is dissolved when he or she leaves the position. A church is dissolved when it is closed.	G-2.09
Emerita or Emeritus	An honorary status which may be awarded to someone honorably retired from a particular position by election of the congregation.	
Entrance Exam	The process a presbytery uses to determine whether a minister will be accepted for membership in that presbytery.	
Examinations Commission	An approved body who examines candidates and ministers who are seeking membership in the Presbytery, and elders seeking to serve as commissioned ruling elders. They examine for call and fit.	G.2.0607d G-3.0306 G-2.1002
Executive Presbyter	A term used for the chief administrative staff person for a presbytery. (There are many other titles applied to a presbytery's administrative staff.)	
Field Education	The part of the preparation for ministry process in which candidates serve as a student in ministry under the supervision of a pastor or other staff leader and ordinarily as part of their seminary education. This is sometimes called Supervised Practice of Ministry or Contextual Studies. The placement of students in field positions is normally the responsibility of the seminary but should be done in consultation with the candidate's presbytery and, where appropriate, the presbytery where the placement will occur.	
Final Assessment	The examination of a candidate during the final year of theological education or when all other requirements for preparation are completed to determine the person's readiness to begin ministry. A successful final assessment results in the presbytery certifying a candidate "ready for examination for ordination, pending a call."	G-2.0607
Form of Government	The part of the Book of Order that defines organization and governance of the denomination and the responsibilities and standards to which the whole church holds each council and congregation accountable.	

Term/Initials	Explanation	Book of Order Reference
Formula of Agreement	The agreement between the PC(USA) and the Evangelical Lutheran Church in America (ELCA), the United Church of Christ (UCC). and the Reformed Church in America (RCA) which provides for mutual recognition of ordination of clergy. See also "Full Communion."	Book of Order , Appendix B
Foundations of Presbyterian Polity	The part of the Book of Order that provides the theological and historical foundation for the other sections of the Book of Order .	F-1.01 – F-3.04
Full Communion	An official relationship between the PC(USA) and those churches recognized by the General Assembly. Full communion includes the mutual recognition of baptism and the orderly exchange of ministers, as defined by ecumenical agreement.	G-5.0202
General Assembly	The council of the whole church, representative of the unity of the synods, presbyteries, sessions, and congregations of the PC(USA). It consists of equal numbers of ruling elders and teaching elders elected by the presbyteries and reflective of the diversity within their bounds.	G-3.05
General Presbyter (GP)	A term used for the chief administrator for a presbytery. (There are many other titles applied to a presbytery's administrative staff.)	
Head of Staff	The pastor of a congregation who is the supervisor of other pastoral/ministerial staff.	
Honorably Retired (HR)	The status which may be granted by a presbytery to a teaching elder because of age or physical or mental disability.	G-2.0503c
Inquirer	A person enrolled in the inquiry phase of preparation for ministry. (See inquiry also.)	G-2.0601 – 2.0603
Inquiry	The initial phase of preparation for ministry. The purpose of which is to provide an opportunity for the church and for those who believe themselves called to ordered ministry as teaching elders to explore that call together and determine the inquirer's suitability for ordered ministry.	G-2.0603
Installation	The act of the council which completed the call of a person to service in the church. Ruling elders and deacons are installed by the congregation. Teaching elders are installed by the presbytery. A call is not complete until the person is installed.	W-4.04 G-2.0403 G-2.0805
Installed Pastoral/ Ministerial Relationship	Installed pastoral/ministerial relationships are pastors/ministers, co-pastors, and associate pastors. A teaching elder may be installed for an indefinite period, while a designated pastor is installed for a specific period as determined by the presbytery.	G-2.0504a
Interim Pastor	See Transitional Minister	

Term/Initials	Explanation	Book of Order Reference
Intern	An inquirer or candidate for ministry may choose to seek placement in a congregation or other ministry setting as an intern. Such positions vary from a few months (e.g., summer intern) to year long. They are ordinarily compensated and are often negotiated or arranged through the seminary. This is an optional component of the preparation process.	
Investigating Committee	The committee, appointed by a council, whose task is to determine whether or not there is justification for a charge to be formally made and a disciplinary procedure to be initiated.	D-10.0200
Joint Congregational Witness	When a PC(USA) congregation partners with one or more congregations of another denomination through federation, union, or some other plan for cooperative witness approved by the presbytery. Sometimes referred to as "Union Church"	G-3.0109b G-5.05
Labor Outside the Bounds	Permission which is granted by a presbytery for a teaching elder to minister (work) outside the bounds of presbytery membership. All validated work of a teaching elder must be authorized by a presbytery.	G-3.0306
Larger Parish	Two or more churches who wish to cooperate in ministry may be established a larger parish. They may call a pastor(s) together, coordinate ministry through a parish council, coordinate finances, etc.	
Liaison	One who connects one group or person with another. Most often used when presbyteries assign a liaison to a pastor nominating committee, to the Session of an inquirer or candidate, or to a particular inquirer or candidate.	
Member at Large	A teaching elder who has previously been an active member of presbytery 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 and the presbytery's own policies.	G-2.0503b
Mentor	One who teaches or serves as a role model and confidant.	
Minister of Word and Sacrament	A Teaching Elder who is called to serve.	G.2-0501
Ministry Development Centers	Center that provides career counseling services for those serving or seeking to serve in church vocations. https://ministrydevelopment.org/	
Mission Information Form (MIF)	The published information prepared by a congregation seeking a pastor or other church worker. This information is entered in the CLC for potential candidates to learn about the church.	
Mission Study	An in-depth study carried out at times during the life of a congregation to evaluate a congregation's present and assess its future mission and ministry goals. Mission Studies are often conducted as input to a Mission Information Form.	

Term/Initials	Explanation	Book of Order Reference
Negotiation for Service	Approval granted by a presbytery to a candidate under its care to negotiate for positions that will require ordination as a teaching elder. See "Certified Ready for Examination for Ordination."	G-2.0607
Neutral Pulpit	When a Pastor Nominating Committee (PNC) is considering a pastor candidate, they may ask the candidate to preach in a neutral location for the PNC to observe. The location is not the pastor's current church nor the PNC's church.	
Nominating Committee	A church will have a Church Nominating Committee to identify a list of candidates for Ruling Elder and Deacon elections. See also Pastor Nominating Committee.	
Office of the General Assembly (OGA)	The Office of the General Assembly serves as the ecclesiastical arm of the PC(USA). One of the six agencies of the PS(USA), it offers support in the areas of governance and structure. Sometimes referenced as the Stated Clerk's office.	
Ordered Ministry	The term applied to deacons, ruling elders, and teaching elders in the PC(USA). Ordered ministries "order" the life of the church "so that the ministry of the whole people of God may flourish."	G-2.01
Ordination	Ordination is the act by which the church sets apart persons to ordered ministry as teaching elders, ruling elders, and deacons and is accompanied with prayer and the laying on of hands.	G-2.0102 W-4.04
Ordination Exams (Ords)	Standardized examinations required of all candidates as a prerequisite to being examined for final assessment. Currently exams are administered in the areas of Bible Content, Biblical Exegesis, Church Polity, Theological Competence, and Worship and Sacraments under the direction of the PC(USA) Cooperative Committee on Examination for Candidates.	G-2.0607d
Parish	A congregation or group of congregations involved in a cooperative ministry. If an ecumenical parish, see also "Joint Congregational Witness."	
Parish Associate	A Minister of Word and Sacrament, often retired, who serves a congregation at the request of a Called and Installed Pastor in consultation with the Session to perform certain responsibilities such as additional pastoral care, worship leadership, or other needs to assist the Pastor.	
Parish Council	The coordinating body of a larger or cooperative parish, usually composed of representatives of each congregation in the parish.	
Pastor/Minister	The name given to a teaching elder called to serve a congregation.	G-2.0501
Pastor Nominating Committee (PNC)	The term applied to the search committee for a pastor or associate pastor. The PNC is elected by the congregation and reports to the congregation.	

Term/Initials	Explanation	Book of Order Reference
Personal Information Form (PIF)	The resume prepared by the teaching elder or other church worker. This information is entered in the Church Leadership Connection system.	
Polity	Term applied to the governance system of the church.	
Presbytery	The council composed of all congregations and teaching elders within its district.	G-3.03
Presbytery of Call	The presbytery to which a candidate is being called to a first ministry position.	
Presbytery of Care	The presbytery under whose care a particular inquirer or candidate is enrolled.	
Psychological Assessment	Part of the preparation process ordinarily required of all those entering the process during which their psychological fitness for ministry and their sense of vocation is examined by a psychologist or other professional counselor.	
Pulpit Supply	The person who preaches for a congregation that does not have a pastor or whose pastor is away. A presbytery may provide a list of qualified pulpit supply to congregations.	
Readiness	The determination of one's preparedness to proceed to the next step in the preparation for ministry process.	
Reading Group	Persons elected by presbyteries to read and evaluate ordination exams.	
Reformed Tradition	The theological tradition of the Presbyterian and other Reformed churches.	F-1.01 – F-2.05
Release from Ordered Ministry	When a person ordained to ordered ministry (ruling elder, teaching elder, or deacon) is removed from office, either by their request or through disciplinary action of council. If the release has occurred without prejudice, a person may seek to be restored to the office.	G-2.0406 G-2.0507
Renunciation of Jurisdiction	When a person ordained to ordered ministry communicates in writing their intention to renounce the jurisdiction of this church. In other words, when a ordained person leaves the church and refuses to be bound by its authority.	G-2.0407 G-2.0509
Restoration	When a presbytery or congregation takes action to restore one previously released from ordained ministry.	G-2.0406 G-2.0507
Rules of Discipline	The part of the Book of Order which outlines the procedures and processes by which the church responds to individuals and governing bodies who violate constitution.	Beginning D-1.0000
Ruling Elder	The ordered ministry of those ordained for the spiritual oversight and governance of a congregation.	G-2.03
Second Career	A term applied to inquirers and candidates who have pursued one or more careers prior to coming under care (other than being a student).	

Term/Initials	Explanation	Book of Order Reference
Session	The council for the congregation responsible “for governing the congregation and guiding its witness to sovereign activity of God in the world, so that the congregation is and becomes a community of faith, hope, love, and witness.”	G-3.02
Sexual Misconduct	When a person violates the appropriate professional interpersonal boundaries with a subordinate or parishioner. Definition and disciplinary procedures are delineated in a council’s Sexual Misconduct Policy, which all councils are required to have.	G-3.0106
Solo Pastor/ Minister	A teaching elder serving a congregation without associate pastors.	
Specialized Ministry	See Validated Ministry	
Stated Clerk	One of the two required officers of a council, the clerk is responsible for maintaining minutes, records, and rolls of the council. May also be the clerk of the permanent judicial commission.	G-3.0305
Student Pastor/ Minister	A person under care in the preparation for ministry process who is serving in an approved temporary pastoral position, as an intern, or during field education.	
Synod	The intermediate council serving as a corporate expression of the church throughout its regions. “Synod is responsible for the life and mission of the church throughout its region and for supporting the ministry and mission of its presbyteries. . .”	G-3.04
Teaching Elder	The ordered ministry of those ordained to the ministry of word and sacrament in the PC(USA). “Teaching elders shall in all things be committed to teaching the faith and equipping the saints for the work of ministry.”	G2.0501
Temporary Membership	A minister of another Christian church, serving temporarily in a validated ministry of the PC(USA) or in an installed relationship under the provisions of the Formula of Agreement, who is enrolled by a presbytery for a period of service.	G-2.0506
Temporary Pastoral Relationship	A pastor approved by the presbytery to serve in a position that does not carry a formal call or installation. Titles and terms of service are determined by the presbytery but may not exceed twelve months though it can be renewed.	G-2.0504b
Tentmaker	See “Bi-vocational Pastor”	
Terms of Call	The specifics of the pastoral relationship extended by the congregation and approved by the presbytery which includes the nature of the ministry and the terms of compensation. A presbytery must approve any changes in the terms of call and may determine minimum levels of compensation.	G-2.0804

Term/Initials	Explanation	Book of Order Reference
Transfer	The process of moving a ruling elder from one presbytery to another, the membership of a minister of another Christian church into the PC(USA), the care of a candidate or inquirer from one presbytery to another, or a member from one congregation to another.	G-2.0505 G-2.0608 G-1.0303b
Transitional Minister	A Minister of Word and Sacrament who serves for a temporary time such as when a minister leaves a church and before another minister is called and installed.	G-2.0504b
Triennial Visit	This phrase is no longer used in the Book of Order. It refers to the presbytery visit with each congregation every three years. Presbyteries still have responsibility to maintain relationships with their congregations and to be open to communication regarding the life and ministry of congregations.	G-3.0303 G-3.0307
Validated Ministry	A ministry in which a teaching elder is engaged that meets the requirements of the Book of Order and presbytery's criteria to be considered "validated."	G-2.0503a G-3.0306
Vocation	See "Call"	
Yoke	When two or more churches are served by one pastor they are said to be yoked.	

A resource originally compiled by the Synod of Lakes and Prairies; Updated by Office of Vocation 10/05/11. Adapted and updated by Foothills Presbytery January 2021.

I. TRIENNIAL VISITS

A. Orientation for Triennial Visitation Teams

Book of Order W 1.40001-0002: *“In worship, the church is to remember both its liberty in Christ and the biblical command to do all things in an orderly way. While Christian worship need not follow prescribed forms, careless or disorderly worship is both an offense to God and a stumbling block to the people. Those responsible for worship are to be guided by the Holy Spirit speaking in Scripture, the historic experience of the Church universal, the Reformed tradition, The Book of Confessions, the needs and particular circumstances of the worshiping community, as well as the provisions of the Form of Government and this directory. (W-3.1001; W-3.1002)”*

Things That might be Accomplished by this Visit:

(Why should I take time to do it?)

- Improve communication, respect, and understanding between Presbytery and Sessions
- Provide a constructive means for dealing with negative feelings about Presbytery
- Lessen “us” versus “them” images
- Demonstrate that Presbytery really cares about its churches and pastors
- Assist in helping the needs and concerns of local churches by letting them be heard by Presbytery
- Enable Presbytery to be responsive to the needs of its churches and pastors
- Provide opportunity to address issues, concerns, needs, and 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 committees, etc.

Reasons for Setting Up this Visitation Process:

- We are going because we want to not because we have to.
- We are looking for what’s right with our churches not what’s wrong.
- We are going to listen to the total Session, not just one or two vocal persons.

Keys to Good Listening:

Attention

Awareness

Openness

Use your EYES and EARS

Listen for Feelings and Meanings

Avoid “Why” Questions

Avoid Advice-Giving

B. Guidelines for Visitation Teams

Book of Order G-3.0101, G-3.0202 d, G-3.0303, G3.0307

How to Set-up a visit:

1. Triennial Visitation Committee identifies churches to be visited each year.
2. Committee Team members confer with each other regarding dates for visits.
3. It is customary to send at least two team members for each visit.
4. The designated Team communicator calls Moderator of Session to set time and date for meal and visits and (1) sends letter of confirmation to Moderator and Clerk along with (2) Questions for Pastors/Moderators (to the Moderator) and (3) Questions that can be Used during visit with Session (to both Moderator and Clerk.)
5. When the date is set for the Team visit, the Team members will arrange their travel plans.
6. Teams inform Presbytery Executive and Chair of Triennial Visitation Committee when visits have been scheduled.

After the Visit:

1. As soon as possible after the visit, the team should write their report. (See **A Suggested Guide for Triennial Visitation Teams to Reflect and Report on their Visits with Sessions and Moderators.**)
2. Team members will report at regular Committee on Ministry meetings on visits completed since the previous meeting. These will be recorded in the Committee on Ministry's minutes and the written report filed in that church's file in the Presbytery Office.

Note: If special messages or referrals need to be made following a visit (i.e., suggestion/criticism to any person or entity of Presbytery) these should be communicated to the Presbytery Executive as soon as possible.

3. A letter of thanks should be sent to the Clerk of Session by the Visitation Team, sharing appreciation for the visit and informing the Session that the report has been filed with the Presbytery Office and that appropriate referrals have been made.

C. Triennial Visits - Questions

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

D. How To Access Ten (10) Year History of PC (USA) Congregations

1. Go to: www.pcusa.org
2. Go to “**Find a Congregation Near You**”
3. Enter Congregation's Name, City and State
4. Click on “**Congregational Statistics**”
5. Read “**Statistical Snapshot**” for that church
6. Click on **Tabular Report**

E. A Suggested Guide for Triennial Visitation Teams to Reflect and Report on their Visits with Sessions and Moderators

After your visit has been completed, it would be advisable to meet immediately to reflect on the visit. One member of the Team should be designated to prepare a written report to be sent to the Chair of the Triennial Committee and to the COM.

The reflection and subsequent report should be clear and explicit if recommendations are included. The report should include, but not be limited to, the following questions:

1. What are the unique characteristics of this congregation?

2. What positive elements in the life of this congregation are cause for rejoicing and encouragement?
3. What negative elements are cause for concern and assistance?
4. What are the strengths and joys of the moderator; 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?
7. What strengths does the Moderator see in this congregation? What weaknesses?
8. How do the Moderator, 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 Committee on Ministry.

These questions are intended for guidance only. A report in narrative form would be preferable.

II. MINISTERIAL RELATIONSHIPS

A. Annual Report of the Work of the Minister Form

Dear Foothills Presbytery member,

The Committee on Ministry has responsibility for staying in contact with all member clergy and is required to report each year to the presbytery the type of work in which each member is engaged. Those clergy who are not under jurisdiction of a church or higher governing body are required to provide an annual report.

Please complete this form and return as soon as possible.

Name:

Home address:

Home phone:

Fax:

Office / Church address:

Office / Church phone:

Fax:

E-mail address:

Today's Date (Month/Day/Year):

Do you consider your status as: *(Choose one)*

- 1) Active:
If so, which congregation? What is your job title?
- 2) Honorably retired
- 3) Member-at-large
- 4) Inactive
- 5) **If you are in ministry in any form other than in a congregation, the Committee on Ministry needs a little more information.** You may write as much or as little as you like. However, we ask that you cover the basics of G-2.0503a which define validated ministry in the PCUSA. Therefore please include in your response how you serve or aid others and/or how you enable the ministries of others, how you are accountable to the presbytery and to other appropriate entities (hospitals for chaplains, for example), how you are involved in the work of Foothills Presbytery and in the worship and service of a congregation. The Book of Order definition also has language about "conformity to the mission of God's people" as set forth in scripture, the Book of Order, and the Confessions as well as giving "evidence of theologically informed fidelity to God's Word." We are interested in how you might interpret these last two parts of the definition.
Please focus your answers on your ministry in the last year. (You may attach more pages.)

By mail or e-mail or fax, please return to:

Committee on Ministry
Attn. Warren Templeton
2242 Woodruff Road
Simpsonville, SC, 29681
864-288-5774 (Work)
864-288-5778 (Fax)

wtempleton@foothillspresbytery.org

B. Guidelines for Validating Ministries

From the **Book of Order**, G-3.0306, *Membership of Presbytery*

Each presbytery determines the ministers of the Word and Sacrament who are its members and validates the ministries in which they are to be engaged. It shall be guided in this determination by written criteria developed by the presbytery for validating ministries within its bounds (G-2.0503a).

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

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

Every minister of the Word and Sacrament shall ordinarily be a member of the presbytery where his or her work is situated or of the presbytery where she or he resides. The presbytery may grant a minister permission to engage in work validated ministry that is outside its geographic bounds or which is not under its jurisdiction, but no presbytery shall permit a minister to engage in work that is within the geographic bounds of another presbytery and which is properly within the responsibility of another presbytery without consent of that presbytery. Such permission shall be obtained from both presbyteries and shall be reviewed and renewed annually.

A minister of the Word and Sacrament who is serving in a church outside the United States may, with the approval of the presbytery, accept membership in that church for the period of such service without affecting his or her membership in a presbytery of this church.

GUIDELINES FOR VALIDATION:

From the **Book of Order**, G-2.0503a, *Engaged in a Validated Ministry*

A validated ministry shall:

- (1) demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, **The Book of Confessions**, and the **Book of Order** of this church;*
- (2) serve and aid others, and enable the ministry of others;*
- (3) give evidence of theologically informed fidelity to God's Word;*
- (4) be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served; and*
- (5) include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-5.0201).*

When ministers of the Word and Sacrament are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall

participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.

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

PROCESS:

- 1) When a Minister of the Word and Sacrament or a Commissioned Ruling Elder desires to have his/her work validated for ministry, the requestor will complete the Validated Ministry Application Form and accompanying documentation.
- 2) The requestor will submit the Validated Ministry Application form and associated documentation to the Foothill Presbytery Stated Clerk or Associate Stated Clerk for review by the Committee on Ministry (COM). This documentation must be received at least two weeks prior to the next scheduled COM meeting.
- 3) Foothills Presbytery staff will add the request to the next COM agenda, invite the requestor to meet with COM, and distribute the requestors packet.
- 4) The minister seeking validation meets with the COM at a stated meeting for the hearing.
- 5) If the COM validates his/her ministry, the COM will report its action at a stated meeting of Foothills Presbytery.
- 6) Ministers in validated ministries shall ordinarily be members of Foothills Presbytery. Ministers and candidates seeking membership in Foothills Presbytery shall be examined and received in accordance with the Presbytery's process for examination and ordination.
- 7) If the COM declines validation, specific reasons must be given citing guidelines which have not been met.

If the minister desires another meeting with the COM, the minister must be provided an opportunity to be heard and a consideration of his/her positions considered without prejudice.

Responsibilities of the Minister following Validation:

Shall include, but not be limited to, attendance at Presbytery meetings, completion of the yearly report, Annual Terms of Call, requested by the COM, service on Presbytery committees, participation in the life of a particular church, and keeping his/her applicable professional certification current. Following validation, it is the responsibility of the ministry to promptly notify the COM of any change in the minister's validated work. COM shall determine whether the work still meets the criteria set forth.

“Best Practices” for COM (ideas for supporting person in specialized ministries):

- Recognize person in specialized ministries at Presbytery Meetings and in Presbytery minutes
- Provide an annual review of ministry
- Visit location of the specialized ministry by a member of COM
- Encourage persons with pastoral gifts to serve on Presbytery committees

- Encourage specialized ministers to serve as parish associates in local congregations and as Transitionals and stated supplies
- Provide friendship/support/peer group for persons in specialized ministries
- Provide retreats and educational events for persons in specialized ministries

Appendix A, Application for Validated Ministry

**Foothills Presbytery
Committee on Ministry
Application for Validation of Ministry**

Name: _____

Home Address: _____

Telephone #: _____ E-mail Address: _____

Name of Organization/Ministry: _____

Telephone #: _____ E-mail Address: _____

Current Presbytery Membership: _____

Effective Start Date of Ministry: _____

Please provide the following information.

1. Describe your sense of call to this ministry.
2. Refer to **Book of Order**, G-2.0503a, Engaged in a Validated Ministry. Briefly describe how your new position reflects the criteria for Validated Ministry.
3. What can the Committee on Ministry and the Presbytery do to support you in this ministry?
4. If there a worship community in which you are a regular participant?
5. Is there anything else you would like for us to know about you or this ministry?

C. Compensation for Moderators of Session

According to the Book of Order, G-3.0104 states: "If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator."

The Committee on Ministry (COM) of Foothills Presbytery appoints teaching elders to moderate Sessions when there is no installed pastor, stated supply, or intentional Transitional minister in the church. Since these teaching elders accept this responsibility in addition to their other commitments, the COM strongly recommends that a Session agree to pay the teaching elder \$75 plus IRS mileage rate for each Session meeting that requires attendance *except* when the minister may already be there—for example: preaching on Sunday morning with the Session meeting held before or after the service.

D. Minimum Terms of Call

1. Solo Pastor:

This is a portion of the Terms of Call report to share the minimum Terms of Call. The form is available on Foothill Presbytery's website.

	SALARY	Foothills Presbytery Requirements	Solo Pastor Example		
1	Annual Cash Salary		\$ 22,447		
2	Housing Allowance (including Utilities, Furnishings)	Required Adequate (must equal at least 30% of Cash Salary)	\$ 24,000		
3	SECA Allowance (in excess on 50% of SECA obligation)	Required (Salary + Housing x 7.65%)	\$ 3,553		
4	Deferred Compensation (employer contributions to 403(b)(9) plans, tax-sheltered annuity plans and equity allowances)	negotiable	\$ -		
5	Manse Equity Allowance	negotiable	\$ -		
6	Other		\$ -		
7	Bonus (for the year in which bonus is paid)	negotiable	\$ -		
8	**Value of Housing provided (30% of lines 1-7. This line to be used by ministers living in manses.	Required in case of manse being provided	\$ -		
9	TOTAL EFFECTIVE SALARY (lines 1-8)		\$ 50,000		
	BENEFITS				
10	Board of Pensions For 2021 37% of effective salary (\$44,000 min. salary)	Required	\$ 18,500		
11	Dental	negotiable	\$ -		
12	SECA (SECA obligation)	Required (Salary + Housing x 7.65%)	\$ 3,553		
13	Sabbatical Installment (church fund setting aside amounts to pay for sabbatical when it arrives years later)	negotiable	\$ -		
14	Other (specify)	negotiable	\$ -		
15	TOTAL BENEFITS		\$ 22,053		
	REIMBURSABLE PROFESSIONAL EXPENSES				

16	Continuing Education	Required	\$ 1,000		
17	Books	negotiable	\$ -		
18	Business & Professional Expenses	negotiable	\$ -		
19	Travel (IRS employee rate \$.xx/mile)	Required	\$ 3,000		
20	Moving Expenses	Required Actual	\$ -		
21	TOTAL REIMBURSABLE PROFESSIONAL EXPENSES		\$ 4,000		
			Solo Pastor Example		
	OTHER BENEFITS				
22	Vacation (Specify # of days, including # of Sundays)	Required Minimum of 4 weeks	4 weeks		
23	Continuing Education Leave (Specify # of days, including # of Sundays)	Required Minimum of 2 weeks	2 weeks		
24	Sabbath Leave (Structure and Length of Time--Consult Foothills Presbytery Guidelines; Consult church policy)	negotiable	3 months		
25	Sick Leave (Consult church personnel policy; ex: 1 day for every month worked, up to 90 days)	negotiable	Church personnel policy		
26	Parental Leave (Consult Foothills Presbytery COM; Consult church personnel policy; ex: 6-8 weeks with 100% pay, additional time to be negotiated.)	negotiable	Foothills COM recommendations		
27	TOTAL EFFECTIVE SALARY	(add line 9)	\$ 50,000		
28	TOTAL BENEFITS	(add line 15)	\$ 22,053		
29	TOTAL REIMBURSABLE PROFESSIONAL EXPENSES	(add line 21)	\$ 4,000		
30	deduct Value of Housing provided	(subtract line 8)	\$ -		
31	TOTAL**	(sum of lines 27 + 28 + 29 - line 8)	\$ 76,053		
32	*Subtract out this value when calculating line 36 since the church owns the manse.)				
33	**Do not include *Value of Housing provided in Total.				

2. Associate Pastor:

This is a portion of the Terms of Call report to share the minimum Terms of Call. The form is available on Foothill Presbytery's website.

	SALARY	Foothills Presbytery Requirements	Assoc Pastor Example		
1	Annual Cash Salary		\$ 17,802		
2	Housing Allowance (including Utilities, Furnishings)	Required Adequate (must equal at least 30% of Cash Salary)	\$ 24,000		
3	SECA Allowance (in excess on 50% of SECA obligation)	Required (Salary + Housing x 7.65%)	\$ 3,198		
4	Deferred Compensation (employer contributions to 403(b)(9) plans, tax-sheltered annuity plans and equity allowances)	negotiable	\$ -		
5	Manse Equity Allowance	negotiable	\$ -		
6	Other		\$ -		
7	Bonus (for the year in which bonus is paid)	negotiable	\$ -		
8	**Value of Housing provided (30% of lines 1-7. This line to be used by ministers living in manses.	Required in case of manse being provided	\$ -		
9	TOTAL EFFECTIVE SALARY (lines 1-8)		\$ 45,000		
	BENEFITS				
10	Board of Pensions For 2021 37% of effective salary (\$44,000 min. salary)	Required (Total Effective Salary x 36.5%)	\$ 16,650		
11	Dental	negotiable	\$ -		
12	SECA (SECA obligation)	Required (Salary + Housing x 7.65%)	\$ 3,198		
13	Sabbatical Installment (church fund setting aside amounts to pay for sabbatical when it arrives years later)	negotiable	\$ -		
14	Other (specify)	negotiable	\$ -		
15	TOTAL BENEFITS		\$ 19,848		
	REIMBURSABLE PROFESSIONAL EXPENSES				

16	Continuing Education	Required	\$ 1,000
17	Books	negotiable	\$ -
18	Business & Professional Expenses	negotiable	\$ -
19	Travel (IRS employee rate \$.xx/mile)	Required	\$ 3,000
20	Moving Expenses	Required Actual	\$ -
21	TOTAL REIMBURSABLE PROFESSIONAL EXPENSES		\$ 4,000

**Assoc Pastor
Example**

OTHER BENEFITS

22	Vacation (Specify # of days, including # of Sundays)	Required Minimum of 4 weeks	4 weeks
23	Continuing Education Leave (Specify # of days, including # of Sundays)	Required Minimum of 2 weeks	2 weeks
24	Sabbath Leave (Structure and Length of Time--Consult Foothills Presbytery Guidelines; Consult church policy)	negotiable	3 months
25	Sick Leave (Consult church personnel policy; ex: 1 day for every month worked, up to 90 days)	negotiable	Church personnel policy
26	Parental Leave (Consult Foothills Presbytery COM; Consult church personnel policy; ex: 6-8 weeks with 100% pay, additional time to be negotiated.)	negotiable	Foothills COM recommendations
27	TOTAL EFFECTIVE SALARY	(add line 9)	\$ 45,000
28	TOTAL BENEFITS	(add line 15)	\$ 19,848
29	TOTAL REIMBURSABLE PROFESSIONAL EXPENSES	(add line 21)	\$ 4,000
30	deduct Value of Housing provided	(subtract line 8)	\$ -
31	TOTAL **	(sum of lines 27 + 28 + 29 - line 8)	\$ 68,848

32 *Subtract out this value when calculating line 36 since the church owns the manse.)

33 **Do not include *Value of Housing provided in Total.

3. Certified Christian Educator:

This is a portion of the Terms of Call report to share the minimum Terms of Call. The form is available on Foothill Presbytery's website.

	SALARY	Foothills Presbytery Requirements	Certified Christian Educator		
1	Annual Cash Salary		\$ 45,000		
2	Deferred Compensation (employer contributions to 403(b)(9) plans, tax-sheltered annuity plans and equity allowances)	negotiable	\$ -		
3			\$ -		
4	Other		\$ -		
4	Bonus (for the year in which bonus is paid)	negotiable	\$ -		
6	TOTAL EFFECTIVE SALARY (lines 1-8)		\$ 45,000		
	BENEFITS				
7	Medical Coverage For 2020 Employee only \$9,241, Employee & Spouse \$18,784, Employee & Children \$14,336, Employee & Family \$25,588	Required	\$ 9,241		
8	Pension 11%, Death and Disability 1%	Required	\$ 4,275		
9	Dental	negotiable	\$ -		
10	FICA (FICA obligation)	Required (Salary + Housing x 7.65%)	\$ 3,443		
11	Other (specify)	negotiable	\$ -		
12	TOTAL BENEFITS		\$ 16,959		
	REIMBURSABLE PROFESSIONAL EXPENSES				
13	Continuing Education	Required	\$ 2,000		
14	Books	negotiable	\$ -		
15	Business & Professional Expenses	negotiable	\$ -		
16	Travel (IRS employee rate \$.xx/mile)	negotiable	\$ -		
17	Moving Expenses	negotiable	\$ -		
18	TOTAL REIMBURSABLE PROFESSIONAL EXPENSES		\$ 2,000		

			Certified Christian Educator		
	OTHER BENEFITS				
19	Vacation (Specify # of days, including # of Sundays)	Required Minimum of 4 weeks	4 weeks		
20	Continuing Education Leave (Specify # of days, including # of Sundays)	Required Minimum of 2 weeks	2 weeks		
21	Sick Leave (Consult church personnel policy; ex: 1 day for every month worked, up to 90 days)	negotiable	Church personnel policy		
22	Parental Leave (Consult Foothills Presbytery COM; Consult church personnel policy; ex: 6-8 weeks with 100% pay, additional time to be negotiated.)	negotiable	Foothills COM recommendations		
23	TOTAL EFFECTIVE SALARY	(add line 6)	\$ 45,000		
24	TOTAL BENEFITS	(add line 12)	\$ 16,959		
25	TOTAL REIMBURSABLE PROFESSIONAL EXPENSES	(add line 18)	\$ 2,000		
26	TOTAL **	(sum of lines 23 + 24 + 25)	\$ 63,959		
	Certified Christian Educator		Date		

E. Annual Terms of Call

This information should be submitted to Foothills Presbytery via the Foothills Presbytery website, Forms, then Annual Terms of Call.

COMMITTEE ON MINISTRY ANNUAL TERMS OF CALL REPORT

Year: Name

Church/Organization

SALARY:

- 1. Annual Cash Salary
- 2. Housing Allowance
(including Utilities, Furnishings)
- 3. SECA Allowance
(in excess of 50% of SECA Obligation)
- 4. Deferred Compensation
(employer contributions to 403(b)(9) plans,
tax sheltered annuity plans and equity
allowances)
- 5. Manse Equity Allowance
- 6. Other
- 7. Bonus (for the year in which bonus is paid)
- 8. **Value of Housing provided
(30% of lines 1-7. This line to be used by
ministers living in manses.)
- 9. **TOTAL EFFECTIVE SALARY:** (lines 1-8)

BENEFITS:

- 10. For 2020, 37% of effective salary
(\$44,000 min. salary)
- 11. Dental
- 12. SECA (SECA Obligation)
- 13. Sabbatical Installment
(church fund setting aside amounts to pay for
sabbatical when it arrives years later)

14. Other (specify)
15. **TOTAL BENEFITS:**

REIMBURSABLE PROFESSIONAL EXPENSES:

16. Continuing Education
17. Books
18. Business & Professional Expenses
19. Travel (IRS employee rate \$.xx / mile)
20. Moving Expenses
21. **TOTAL REIMBURSABLE PROFESSIONAL EXPENSES:**

OTHER BENEFITS:

22. Vacation (Specify # of days, including # of Sundays)
23. Continuing Education Leave (Specify # of days, including # of Sundays)
24. Sabbath Leave (Structure and Length of Time—Consult Foothills Presbytery Guidelines; Consult church policy)
25. Sick Leave (Consult church personnel policy; ex. 1 day for every month worked, up to 90 days)
26. Parental Leave (Consult Foothills Presbytery COM; Consult church personnel policy; ex. 6-8 weeks with 100% pay, additional time to be negotiated.)
- TOTAL OTHER BENEFITS**
- + TOTAL EFFECTIVE SALARY**
- + TOTAL BENEFITS**
- + TOTAL REIMBURSABLE PROFESSIONAL EXPENSES**
- Deduct Value of Housing Provided**
- = TOTAL****

**Subtract out this value when calculating line 36 since the church owns the manse.
 **DO not include *Value of Housing provided in Total

F. Guidelines for Installed Pastoral Relationships

From the **Book of Order** G-2.0504, Pastoral Relationships:

When ministers of the Word and Sacrament are called as pastor, copastor, or associate pastor of a congregation, they are to be responsible for a quality of life and relationships that commends the gospel to all persons and that communicates its joy and justice. They are responsible for studying, teaching, and preaching the Word, for celebrating Baptism and the Lord's Supper, and for praying with and for the congregation. With the ruling elders, they are to encourage people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision-making life of the congregation, and its task of reaching out in concern and service to the life of the human community as a whole. With the deacons they are to share in the ministries of compassion, witness, and service. In addition to these pastoral duties, they are responsible for sharing in the ministry of the church in councils higher than the session and in ecumenical relationships.

a. Installed Pastoral Relationships The installed pastoral relationships are pastor, co-pastor, and associate pastor. A minister of the Word and Sacrament may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the call. When a congregation determines that its strategy for mission under the Word so requires, the congregation may call additional pastors. Such additional pastors shall be called co-pastors or associate pastors, and the duties of each pastor and the relationship between the pastors of the congregation shall be determined by the session with the approval of the presbytery. When a congregation has two pastors serving as co-pastors, and the relationship of one of them is dissolved, the other remains as pastor. The relationship of an associate pastor to a congregation is not dependent upon that of a pastor. An associate pastor is ordinarily not eligible to be the next installed pastor of that congregation.

Called: A Minister of Word and Sacrament who goes through the PCUSA call process via the Church Leadership Connection (CLC), wherein a congregation elects a Pastor Nominating Committee (PNC) that conducts a thorough search for a pastor or associate or co-pastor using the process outlined in G-2.08.

After selecting the Pastor Nominee, the PNC works with the Presbytery and the Examinations Commission to determine if the candidate is a good fit. Upon approval by the Examinations Commission and/or the Presbytery, the candidate shall plan and schedule a service of installation using the Foothills Presbytery Ordination/Installation Worksheet.

- **Compensation:** The salary package is determined by the Session and approved by the Congregation, the Minister, and the Presbytery. This position requires participation in the Board of Pensions for the Pastor Plan.
- **Who Invites?** The Pastor Nominating Committee elected by the congregation is responsible for discerning who God is calling to their church and recommending a Minister of Word and Sacrament to their congregation.

Designated: A Minister of Word and Sacrament who submits a Personal Information Form (PIF) through the Church Leadership Connection (CLC) and is approved by the Committee on Ministry (COM) to be elected for a *designated* term of not less than two years nor more than four years by vote of the congregation to serve as pastor, associate pastor, or co-pastor. The *designated* relationship shall be established by the presbytery. Such a pastor, associate pastor, or co-pastor shall be nominated by the congregation's Pastor Nominating Committee (PNC) from a *designated* list approved by the Committee on Ministry (COM). With the COM's guidance the congregation and the minister both must agree to be considered for a *designated* term relationship.

The sections on calling and installing a pastor shall apply (G-2.08) and affirm that the *designated* relationship shall be established by the presbytery.

After selecting the Designated Pastor Nominee, the PNC works with the Presbytery and the Examinations Commission to determine if the candidate is a good fit. Upon approval by the Examinations Commission and/or the Presbytery, the candidate shall schedule a service of installation using the Foothills Presbytery Ordination/Installation Worksheet.

In the future, if the following conditions are met, then a congregational meeting may be held to call the Designated Pastor to the current position as pastor, associate pastor, or co-pastor):

- a. completion of a minimum of two years of the *designated* pastoral relationship;
 - b. the concurrence of the Committee on Ministry, the Designated Pastor, and the Session, acting in place of the Pastor Nominating Committee for the single purpose of calling the Designated Pastor as pastor, associate pastor or co-pastor.
- **Compensation:** The salary package is determined by the Session and approved by the Congregation, the Minister, and the Presbytery. This position requires participation in the Board of Pensions for the Pastor Plan.
 - **Who Invites?** The Pastor Nominating Committee (PNC) nominates to the congregation the Designated Pastor from a list approved by the Committee on Ministry (COM).

G. Guidelines for Temporary Pastoral Relationships

From the **Book of Order** G-2.0504, Pastoral Relationships:

b. Temporary Pastoral Relationships Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a minister of the Word and Sacrament, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place. Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A minister of the Word and Sacrament employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, copastor, or associate pastor.

Transitional Minister (previously called Interim): A Minister of Word and Sacrament who serves for a temporary time such as when a minister leaves a church and before another minister is called and installed. Transitional Ministers are not ordinarily eligible to be called and installed as the next pastor for the position. Depending on circumstances within the congregation, the Committee on Ministry may recommend that the Transitional Minister have specific training for leadership during transitions.

- **Compensation:** A contract negotiated among the Minister, the Session, and the Committee on Ministry. These packages are often determined by considering the salary of the previous pastor.
- **Who Invites?** The Session or a committee appointed by the Session along with the Committee on Ministry.

Stated Supply: This position is usually part-time. Stated Supply Ministers of Word and Sacrament or Commissioned Ruling Elders serve congregations that are not forming a PNC to call an Ordained/Installed Pastor at this time. Typically, a Stated Supply position is for a church that does not anticipate being able to afford a called and installed pastor in the near term.

- **Compensation:** A contract negotiated among the Session, the Minister, and the Committee on Ministry. Stated Supply contracts work within Foothills Presbytery's recommended minimum terms. The contract may also include Board of Pensions retirement and/or insurance.
- **Who invites?** The Session or a committee appointed by the Session along with the Committee on Ministry.

Parish Associate: A Parish Associate is a Minister of Word and Sacrament, often retired, who serves a congregation at the request of a Called and Installed Pastor in

consultation with the Session to perform certain responsibilities such as additional pastoral care, worship leadership, or other needs to assist the Pastor. The Pastor is responsible for defining these responsibilities in consultation with the Session.

- **Compensation:** A covenant or contract is negotiated among the Pastor, Session, and the Parish Associate. This position may or may not receive financial compensation depending on the extent of the responsibilities.
- **Who invites?** The Pastor with the concurrence of the Session. When the Pastor leaves that particular call, the Parish Associate position is also ended since their responsibilities are connected.

Transitional Pastor Agreement

The following Agreement is between the Session of _____ Presbyterian Church (the “Church”), the Reverend _____ (“Transitional Pastor”), and Foothills Presbytery.

The Session of the Church, being satisfied with the qualifications of the Transitional Pastor and believing his/her ministry will be of spiritual benefit to the Church, requests Foothills Presbytery to approve this Agreement for Reverend _____ to serve as the Church’s Transitional Pastor for a term of one year, beginning on _____, 20____, and ending on _____, 20 __ (the “Termination Date”).

I. Goals for the Church and Its Leadership During this Transitional Period

The Session and Transitional Pastor will work together to lead the congregation through usual transitional processes, which include getting in touch with its history, discovering anew its identity, facilitating (and helping the congregation understand) leadership changes, reviewing its relationship with the larger church, and preparing for the coming of a new pastor. In addition to these typical transitional processes, the Session and Transitional Pastor will develop plans to establish specific transitional goals to be identified in a leadership retreat to be held within two months of the arrival of the Transitional Pastor. Goals identified during the current negotiation process include:

[List here specific goals identified by the Session with the COM, or by the Transitional Pastor Search Committee or Session with the transitional candidate. Examples might include tasks associated with a capital campaign, specific personnel challenges to be addressed, issues related to sale or retention of manse, etc.]

II. Duties of Transitional Pastor

The Transitional Pastor shall:

[List here duties found in the Transitional Pastor position description prepared by the Session, duties developed in consultation with the COM, and/ or other agreed upon duties. Such duties might include: 1. Lead worship and preach as scheduled; officiate at weddings and funerals. 2. Develop with the Session plans for congregational care, including sick and shut-ins and any who may feel alienated. 3. With the Clerk of Session, plan and moderate Session and congregational meetings. 4. Work with committees and groups to accomplish their stated goals. 5. Conduct special studies or training, such as Bible studies, lay leader development, staff development, etc. 6. Supervise the pastoral and program staff, provide administrative duties in coordination with staff, and function as head of staff.]

III. Covenants

A. The Session of the Church will work with the Transitional Pastor and the congregation to reach the goals agreed upon and listed above. We will pray with and for each other. We will devote our energy and talents to achieving the transitional tasks. We will assess the transitional work in progress, and at the end of the contract, we will provide a performance review of the Transitional Pastor.

B. Presbytery policies regulating transitional ministry will be honored by the Session and the Transitional Pastor.

C. The Session will lead the congregation in establishing an appropriate relationship with the former pastor(s), following the guidelines of Foothills Presbytery and the Book of Order.

D. Presbytery policies regulating the Transitional Pastor's involvement in the mission study and/or contact with the pastor nominating committee (PNC) will be followed. The Transitional Pastor may assist the PNC with methods, process, and reporting, but in no way shall be involved in selecting the next pastor.

E. It is understood that the Transitional Pastor has agreed not to be a candidate for the office of pastor of this congregation, and in every way he/she will seek to prepare the way for the coming of an installed pastor.

F. The Transitional Pastor will continue to develop transitional ministry skills and will participate in transitional ministry support groups. The Session will provide periodic evaluation of the ministries with which the Transitional Pastor is directly related, and report as required by the Presbytery.

IV. Compensation and Benefits

On behalf of the Church, the Session promises to compensate the Transitional Pastor in the following manner:

Hours Hours Worked per Week:

Salary (normally based on the salary of the last installed pastor)

Annual Cash Base Amount:

Employer 403(b) Contribution Amount:

Housing Allowance/Fair Market Value of Manse Amount:

Utility Allowance Amount:

Manse furnishing allowance Amount:

Benefits

Full pension, including medical benefits plan, Amount:

at the then effective rate

Social Security Reimbursement Amount:

Professional Expense Reimbursement

Professional Expense Reimbursement Amount:
(Books, mileage at IRS rate, etc.)

Continuing Education Reimbursement Amount:

All reasonable moving costs from _____ to _____, not to exceed \$_____.

Vacation: 4 weeks annual leave (including 4 Sundays, prorated for any partial year)

Study Leave: 2 weeks annual leave for continuing education and study (including 2 Sundays, prorated for any partial year)

V. Termination

A. By the Transitional Pastor. The Transitional Pastor may terminate this Agreement with thirty (30) days written notice.

B. By the Session.

1. The Session may terminate this contract with sixty (60) days written notice. Such termination shall be made in consultation with the Committee on Ministry.

2. The election of a pastor by the congregation shall constitute notice of termination to the Transitional Pastor, with termination effective (a) on the date the newly elected pastor begins service at the Church, or (b) on a date mutually agreed upon by the Session and the Transitional Pastor.

3. In the event the Transitional Pastor has not secured a new position during the sixty (60) day time period between notification of termination by the Session and actual termination of this Agreement, the Church shall pay full salary, housing, pension and medical benefits, but not reimbursements, to the Transitional Pastor for a maximum of thirty (30) days from the effective date of termination, or until succeeding employment is secured, whichever comes first, provided that the Transitional Pastor can provide evidence that he/she has been engaged in a *bona fide* search for a new position.

C. The Committee on Ministry should be notified immediately in the event of termination of this Agreement by either party.

[Note: If the Transitional Pastor will be living in the Church's manse, additional provisions may need to be negotiated regarding that arrangement, including provision for payment of moving expenses in the event of termination or expiration of the Agreement.]

VI. Renewal

The term of this Agreement may be renewed by the written consent of the parties but only with the approval of the Committee on Ministry of Foothills Presbytery. Negotiation of renewal should begin at least sixty (60) days prior to the Termination Date stated above.

Signatures

_____ Presbyterian Church Date of action: _____

Signature: _____ Clerk of Session

Signature: _____ Moderator

This is to certify that I have received and accepted the terms of this agreement to serve as Transitional Pastor of _____ Presbyterian Church. I understand that I cannot be called as the next installed pastor of this church (G-2.0504b). I understand that I may assist the Pastor Nominating Committee with methods, process, and adequate reports, but will not be involved in any way with the search or selection of the next pastor.

Date: _____ Signature: _____, Transitional Pastor

This Agreement has been reviewed and approved by the Committee on Ministry.

Date: _____ Signature: _____, Chairperson

This Agreement has been approved by Presbytery.

Date: _____ Signature: _____, Stated Clerk

Transitional Associate Pastor Agreement

The following Agreement is between the Session of _____ Presbyterian Church (the "Church"), the Reverend _____ ("Transitional Associate Pastor"), and Foothills Presbytery.

The Session of the Church, being satisfied with the qualifications of the Transitional Associate Pastor and believing his/her ministry will be of spiritual benefit to the Church, requests Foothills Presbytery to approve this Agreement for Reverend _____ to serve as the Church's Transitional Associate Pastor for a term of one year, beginning on _____, 20__, and ending on _____, 20__ (the "Termination Date").

I. Goals for the Church and Its Leadership During this Transitional Period

The Session and Transitional Associate Pastor will work together to lead the congregation through usual transitional processes, which include getting in touch with its history, discovering anew its identity, facilitating (and helping the congregation understand) leadership changes, reviewing its relationship with the larger church, and preparing for the coming of a new associate pastor. In addition to these typical transitional processes, the Session and Transitional Associate Pastor will develop plans to establish specific transitional goals.

II. Duties of Transitional Associate Pastor

The Transitional Associate Pastor shall:

III. Covenants

A. The Session of the Church will work with the Transitional Associate Pastor and the congregation to reach the goals agreed upon and listed above. We will pray with and for each other. We will devote our energy and talents to achieving the transitional tasks. We will assess the transitional work in progress, and at the end of the contract, we will provide a performance review of the Transitional Associate Pastor.

B. Presbytery policies regulating transitional ministry will be honored by the Session and the Transitional Associate Pastor.

C. The Session will lead the congregation in establishing an appropriate relationship with the former pastor(s), following the guidelines of Foothills Presbytery and the Book of Order.

D. Presbytery policies regulating the Transitional Associate Pastor's involvement in the mission study and/or contact with the pastor nominating committee (PNC) will be followed. The Transitional Associate Pastor may assist the PNC with methods, process, and reporting, but in no way shall be involved in selecting the next pastor.

E. It is understood that the Transitional Associate Pastor has agreed not to be a candidate for the office of associate pastor of this congregation, and in every way he/she will seek to prepare the way for the coming of an installed associate pastor.

F. The Transitional Associate Pastor will continue to develop transitional ministry skills and will participate in transitional ministry support groups. The Session will provide periodic evaluation of the ministries with which the Transitional Associate Pastor is directly related, and report as required by the Presbytery.

IV. Compensation and Benefits

On behalf of the Church, the Session promises to compensate the Transitional Associate Pastor in the following manner:

Hours

Hours Worked per Week:

Salary (normally based on the salary of the last installed pastor)

Annual Cash Base Amount:

Employer 403(b) Contribution Amount:

Housing Allowance/Fair Market Value of Manse Amount:

Utility Allowance Amount:

Manse furnishing allowance Amount:

Benefits

Full pension, including medical benefits plan,
at the then effective rate Amount:

Social Security Reimbursement Amount:

Professional Expense Reimbursement

Professional Expense Reimbursement Amount:
(Books, mileage at IRS rate, etc.)

Continuing Education Reimbursement Amount:

All reasonable moving costs from _____ to
_____, not to exceed \$_____.

Vacation: 4 weeks annual leave (including 4 Sundays, prorated for any partial year)

Study Leave: 2 weeks annual leave for continuing education and study (including 2 Sundays, prorated for any partial year)

V. Termination

A. By the Transitional Associate Pastor. The Transitional Associate Pastor may terminate this Agreement with thirty (30) days written notice.

B. By the Session.

1. The Session may terminate this contract with sixty (60) days written notice. Such termination shall be made in consultation with the Committee on Ministry.

2. The election of an associate pastor by the congregation shall constitute notice of termination to the Transitional Associate Pastor, with termination effective (a) on the date the newly elected associate pastor begins service at the Church, or (b) on a date mutually agreed upon by the Session and the Transitional Associate Pastor.

3. In the event the Transitional Associate Pastor has not secured a new position during the sixty (60) day time period between notification of termination by the Session and actual termination of this Agreement, the Church shall pay full salary, housing, pension and medical benefits, but not reimbursements, to the Transitional Associate Pastor for a maximum of thirty (30) days from the effective date of termination, or until succeeding employment is secured, whichever comes first, provided that the Transitional Associate Pastor can provide evidence that he/she has been engaged in a *bona fide* search for a new position.

C. The Committee on Ministry should be notified immediately in the event of termination of this Agreement by either party.

VI. Renewal

The term of this Agreement may be renewed by the written consent of the parties but only with the approval of the Committee on Ministry of Foothills Presbytery. Negotiation of renewal should begin at least sixty (60) days prior to the Termination Date stated above.

Signatures

_____ Presbyterian Church Date of action: _____

Signature: _____ Clerk of Session

Signature: _____ Moderator

This is to certify that I have received and accepted the terms of this agreement to serve as Transitional Associate Pastor of _____ Presbyterian Church. I understand that I cannot be called as the next installed associate pastor of this church (G-2.0504b). I understand that I may assist the Associate Pastor Nominating Committee with methods, process, and adequate reports, but will not be involved in any way with the search or selection of the next associate pastor.

Date: _____ Signature: _____, Transitional Associate Pastor

This Agreement has been reviewed and approved by the Committee on Ministry.

Date: _____ Signature: _____, Chairperson

This Agreement has been approved by Presbytery.

Date: _____ Signature: _____, Stated Clerk

H. Stated Supplies

Stated Supply Agreement

The following Agreement is between the Session of _____ Presbyterian Church (the "Church"), the Reverend _____ ("Stated Supply Pastor"), and Foothills Presbytery.

The Session of the Church, being satisfied with the qualifications of the Stated Supply Pastor and believing his/her ministry will be of spiritual benefit to the Church, requests Foothills Presbytery to approve this Agreement for Reverend _____ to serve as the Church's Stated Supply Pastor for a term of one year, beginning on _____, 20__, and ending on _____, 20__ (the "Termination Date").

I. Duties of the Stated Supply Pastor

The Stated Supply Pastor shall:

[List here duties found in the Stated Supply Pastor position description prepared by the Session, duties developed in consultation with the COM, and/ or other agreed upon duties. Such duties might include:

(1.) Lead worship and preach as scheduled; officiate at weddings and funerals. (2.) With the Clerk of Session, plan and moderate Session and congregational meetings. (3.) Work with committees and groups to accomplish their stated goals. (4.) Conduct special studies or training, such as Bible studies, lay leader development, session training, etc., as needed. (5.) Supervise members of the staff in coordination with the session.]

II. Covenants

A. The Session of the Church will work with the Stated Supply Pastor and the congregation to reach the goals agreed upon. We will pray with and for each other. We will devote our energy and talents to achieving the goals, assessing work in progress, and providing an annual performance review of the Stated Supply Pastor.

B. The Stated Supply Pastor will continue to develop ministry skills and will consult with and participate in Presbytery. The Session will provide periodic evaluation of the ministries with which the Stated Supply Pastor is directly related and report as required by the Presbytery.

III. Compensation and Benefits

On behalf of the Church, the Session promises to compensate the Stated Supply Pastor in the following manner:

Hours

Hours Worked per Week:

Salary

Annual Cash Base Amount:

Housing Allowance/Fair Market Value of Manse Amount:

Utility Allowance Amount:

Benefits

Full pension, including medical benefits plan,
at the then effective rate Amount:

Social Security Reimbursement Amount:

Professional Expense Reimbursement

Professional Expense Reimbursement
(Books, mileage at IRS rate, etc.) Amount:

Continuing Education Reimbursement Amount:

All reasonable moving costs (if needed) from _____ to
_____, not to exceed \$_____.

Vacation: 4 weeks annual leave (including 4 Sundays, prorated for any partial year)

Study Leave: 2 weeks annual leave for continuing education and study (including 2 Sundays, prorated for any partial year)

IV. Termination

A. By the Stated Supply Pastor. The Stated Supply Pastor may terminate this Agreement with thirty (30) days written notice.

B. By the Session.

1. The Session may terminate this contract with sixty (60) days written notice. Such termination shall be made in consultation with the Committee on Ministry.

C. The Committee on Ministry should be notified immediately in the event of termination of this Agreement by either party.

[Note: If the Stated Supply Pastor will be living in the Church's manse, additional provisions may need to be negotiated regarding that arrangement, including provision for payment of moving expenses in the event of termination or expiration of the Agreement.]

V. Renewal

The term of this Agreement may be renewed by the written consent of the parties, but only with the approval of the Committee on Ministry of Foothills Presbytery. Negotiation of renewal should begin at least sixty (60) days prior to the Termination Date stated above.

Signatures

_____ Presbyterian Church Date of action: _____

Signature: _____, Clerk of Session

Signature: _____, Moderator

This is to certify that I have received and accepted the terms of this agreement to serve as Stated Supply Pastor of _____ Presbyterian Church

Date: _____ Signature: _____, Stated Supply Pastor

This Agreement has been reviewed and approved by the Committee on Ministry.

Date: _____ Signature: _____, Chairperson

This Agreement has been approved by Presbytery.

Date: _____ Signature: _____, Stated Clerk

K. Exit Interview with Minister/Session

When a Minister is leaving Foothills Presbytery, a representative from COM will schedule an interview with him/her. The COM representative may conduct the Exit Interview over a lunch or dinner and expense the meal with through Foothills Presbytery. If an Exit Interview is conducted with the Session, the interview should be scheduled after the Minister has left the church.

Below is a list of suggested interview questions. You may adapt the questions as needed. Please take notes to help you prepare an Exit Interview Report for COM.

List of suggested interview questions:

- Describe your greatest satisfaction.
- Describe the strengths of the Congregation and Ruling Elders.
- Describe your greatest disappointment.
- Describe the problems you feel hinder the congregation.
- Make suggestions for change in mission and program.
- Make suggestions for change in staffing.
- What plans do you have for ending significant relationships?
- What unfinished projects for successors?
- Remind the minister of the ethics related to leaving a congregation. Ask how they plan to honor it. Provide a copy of the Ministerial Ethics document to the Minister.
- Do you have any advice or location of information you are leaving for successor?
- Is there a manse? What is the condition of the Manse?
- What is the condition of the Church Rolls and Minutes?
- Is there a suggested focus for Transitional Pastor?

Report on Exit Interview to COM

The COM representative who conducts the Exit Interview will provide a written report sharing the date the interview was conducted and key highlights of the discuss. The report should be submitted to the Presbytery Leader/Stated Clerk or to the Associate Stated Clerk for inclusion in the next COM packet.

L. Report of a Pastor to COM upon Leaving a Church

At least two weeks before leaving the field, please send this report to the Committee on Ministry Moderator and send a copy to the Presbytery Leader/Stated Clerk or to the Associate Stated Clerk.

Your Name _____

Name of Church _____

Your Position: Senior Pastor _____ Associate Pastor _____

What month and year did you begin your service in this church? _____

Date of termination of service _____

Reason for leaving: _____

I. Identify the goals you set for yourself which have been accomplished; evaluate the degree of effectiveness.

A. In terms of Local Mission:

1. Program and Worship (Stewardship, Evangelism, Christian Education, Building and Renovation, etc.)
2. Structure and Church Organization
3. Pastoral Activities (Visitation, Counseling, etc.)
4. Comment on the Christian maturity of the congregation in terms of personal and corporate understanding of what it means to be a Christian and a church in mission, as well as your involvement.

B. Denominational (particularly at Presbytery level)

C. Community – comment upon the nature of the community

II. Identify goals you set for yourself that have not been realized. Explore possible contributing factors.

III. Evaluate the congregational opportunities for the future in terms of membership potential, community involvement, denominational involvement, etc.

IV. List and comment on three to five strengths of the congregation and its leadership.

V. List and comment on three to five problems that hinder growth and development of the congregation.

VI. If the church provided a manse, please evaluate its condition and its suitability for your particular family needs. Did the church take care of obvious maintenance needs which you understood to be its responsibility? Did the Church assume the prerogative of using any part of the manse for church meetings? If so, what is your reaction?

VII. Please comment on other matters you feel should be known to the Committee on Ministry. Are salary and pension payments current?

III. Pastor Nominating Committee (PNC) LIAISON INFORMATION

A. Ministry Approval Form

Ministry Information Form (MIF) Approval Procedure

1. The Committee on Ministry (COM) shall appoint a Liaison to actively work with each PNC. The Liaison and the Executive Presbyter shall meet with the Pastor Nominating Committee (PNC) as early as possible to review the call process and procedures and to establish a collegial rapport between the PNC and the COM. Part of this initial consultation shall include offering some samples of well-written MIFs and a discussion of how to write an effective MIF.
2. After a careful mission study, the PNC shall complete the first draft of the MIF. This process shall include a careful study of demographics, ministry style and preferences, and salary comparisons. The Liaison should be consulted during this process.
3. After the first draft of the MIF is complete, the Liaison shall meet with the PNC to review the MIF. The MIF draft shall be given to the Liaison one week prior to this meeting in order to allow adequate time for reading and reflection. Suggestions shall be discussed and incorporated as appropriate.

4. The MIF shall be revised as necessary and submitted to the Liaison, Executive Presbyter, and the COM Chair or the Associate for Education for review. If these individuals approve the MIF, it may then be presented to the church's Session for approval.
5. Once the MIF is approved by Session, a copy shall be sent (preferably via email) to the COM as information. The Liaison shall report at the next COM meeting that the MIF has been approved.
6. Once approval has been given by the COM through this process, the PNC is given approval to upload the CIF to the Call Referral System of the PC(USA).

B. PNC Rules of Etiquette

You will receive many PIFs. Since ministers who send you their PIFs are hoping that you will consider them and are open to moving to your location, they need to be kept informed about your process. Until you tell them a definite "no," they may be in a holding pattern in their own lives. What may seem to be a reasonable amount of time to you in responding to their inquiries, may seem like a very long time for someone who is waiting for a move, for someone who is considering leaving their current call. With this in mind, the following "rules of etiquette" help the potential candidate. He/she will always remember your church fondly if you handle your rejection process well.

1. As soon as you identify someone as NOT a potential candidate, send them a letter or email thanking them for their interest. Say something such as: "While your gifts for ministry are evident, we believe that God is leading us elsewhere in our search. We trust and pray that God is guiding you and us on the next steps of our journeys. God be with you in your next call."

2. When you let the candidates on your "short list" know your decision, you may consider letting the ones not chosen know why you called the person you did. For example, you might say: "We know that you are disappointed in our belief that God is not calling you to be our minister. We have extended a call to [name] in part because he/she has experience in [whatever] or training in [whatever] or in [whatever other characteristic set him/her apart]." Once again, wish them well in their God-given journey. If you enjoyed getting to know them and spending time with them, let them know that as well.

3. For any candidates who came for an in-person interview, the PNC Chair or designee should call the candidate to let him/her know that he/she was not a good fit for you at this time in the life of your church. Again, wish them well in their God-given journey. Thank them for their time and willingness to meet with the PNC.

C. PNC Liaison Process

Book of Order G-2.08 Call and Installation *G-2.0801 Pastoral Vacancy*

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

G-2.0802 Election of a Pastor Nominating Committee

The session shall call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for election by the congregation.

G-2.0803 Call Process

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

G-2.0804 Terms of Call

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

G-2.0805 Installation Service

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

1. Give the Pastor Nominating Committee (PNC) a copy of *On Calling a Pastor, A Manual for Churches Seeking Pastors* and review it with the PNC.
2. Establish a covenant of your involvement with the PNC regarding the frequency of your meeting with them, receipt of PNC minutes, your contact information, list of members and their contact information, etc.
3. Assist the PNC with completing their Ministry Information Form (MIF).
4. The COM liaison can give preliminary approval for the completed MIF. If there are questions about the process, the liaison is encouraged to check with another member of the Committee on Ministry (COM) for guidance. (See Church Information Form MIF Approval Procedure, dated January 2014.)
5. The PNC secures approval for the MIF from the Session.

6. After approval from both the Session and the COM liaison, the Executive Presbyter gives the PNC a number to enter the MIF on the PC USA website.
7. The liaison reviews the Rules of Etiquette with the PNC.
8. The Executive Presbyter runs matches for the PNC, makes phone calls regarding possible candidates for PNC, and helps check personal references.
9. The PNC checks references (both formal and informal.)
10. The PNC will read numerous Personal Information Forms (PIF), talk to prospects on the phone, visit with prospects to listen to sermons and/or receive sermon tapes, and prayerfully consider whom they discern God is calling as their next pastor. When a choice becomes clear, the PNC will typically require a unanimous vote to make their report. An exception to this may be made with large PNCs (8 or more members.)
11. The PNC secures Session approval of terms of call before a call is issued.
12. After the PNC issues a call and it is accepted, but before the call is announced, the pastor elect meets with the Examination Commission (always meets the third Thursday/month) for approval.
13. Pending approval from the Examination Commission, the PNC then notifies the Session that it is ready to report. The Session calls a congregational meeting, giving public notice as required. (Review G02.08 "Call and Installation" under ORDERED MINISTRY, COMMISSIONING, AND CERTIFICATION with the PNC, and Session if appropriate.)
14. After the congregational vote, the pastor-elect notifies his/her current church of his/her new call.
15. The COM may or may not allow the pastor-elect to move onto the field prior to the Presbytery meeting which confirms the call.

D. More Suggestions for PNC Liaisons

1. In *Leadership without Easy Answers*, Ronald A. Heifetz writes about patterns of disequilibrium and why people fail to adapt (p36-37). The analysis about how people respond during stress was especially helpful when looking at PNC's reactions to quickly choose a "star" when there has been a crisis in the congregation. "When the stress is severe, we seem especially willing to grant extraordinary power and give away our freedom." (65) "We attribute charisma to people who voice our pain and provide us with promise. Sometimes in our desperation we do so without critical thought." (66) The flight to authority can be dangerous because that leads to work avoidance as a response to the biggest problems and it disables some of the most important and collective resources for accomplishing adaptive work. (73) "Groups are inclined to protect their authority figures for quite a while, out of habit as much as fear of the disorientation that might follow their dismissal. It takes a prolonged period of disappointment for a community to turn on its authorities." (225) This insight is very evident in the aftermath of clergy misconduct in a congregation.

2. The task of intentional Transitional ministry are: coming to terms with history, discovering a new identity, renewing denominational linkages, committing to new leadership and directions, and ventilation of feelings, grievings, accepting, and moving

on. The PNC needs to be intentional in keeping abreast of the Transitional tasks so the search incorporates the directions in which the congregation is moving. As liaison, meet the Transitional minister and develop a relationship sufficient enough to have an idea of what is going on in the church at large. If the congregation is developing a mission study or strategic plans, ask to see copies so you will have a fuller picture of the direction in which the PNC needs to look. This will inform your involvement with the PNC.

3. In the early meetings of the PNC, you as liaison may need to meet with the PNC every meeting (if possible). While the Congregation Information Form is being developed, you can have much input and offer a lot of guidance. (You are not to write the CIF, only ask questions which focus their process. You can make suggestions all the while realizing that this is THEIR CIF.) If a PNC seems to get stuck, look at the CIFs of congregations of comparable sizes in your broad geographic area and offer examples from these. You may have to teach them how to navigate the website. Feel free to contact other CPM members for input into the CIF process you are helping to guide. (One PNC suggested that if the liaison is a layperson, then a minister should always look at the CIF before it is posted since it will be ministers who are studying them on line.)

After you have approved the CIF and it is online, decide how frequently you will meet with the PNC. Do not wait for them to invite you. Their minds are on the search. Suggest that you will meet with them on a regular basis (monthly?) and then honor your commitment. Offer whatever insights, guidance and questions as needed to help them in their process. Encourage the PNC to use the Executive Presbyter as a resource for names and references. Seminary faculty and/or staffs can also be a referral source.

4. Your gentle and kind guidance will help with one of the tasks of Transitional ministry....renewing denominational linkages. Your responsibility is to represent the Committee on Ministry and to support the PNC while they find the minister who is the best fit for who they are discovering the congregation to be (not who they were last year or in the last decade!!!)

IV. GRACIOUS DISMISSAL POLICY

OVERVIEW

Foothills Presbytery acknowledges with regret that churches within our Presbytery have concerns about the denomination which lead them to consider requesting to be dismissed from the Presbyterian Church (USA) to another Reformed body. When the COM or the Presbytery staff becomes aware of an action or decision taken by the session of a congregation that might lead to such a request, it shall initiate the process spelled out in this policy.

The Constitution of the PC (USA) affirms that “God alone is Lord of the conscience” as well as the right of “corporate judgment . . . to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the system

of its internal government which Christ hath appointed.” Thus, as a congregation is admitted by corporate action of the Presbytery, so also it cannot be dismissed except by the corporate action of the Presbytery. The dismissal of a congregation is **not** a matter decided by a majority within the congregation. It is a **Presbytery decision** that can only be decided at a full meeting of the Presbytery.

In addressing the issue responsibly and in accord with the Constitution of the PC (USA), Foothills Presbytery must do its due diligence in order to understand and, if possible, to address issues leading to the request so as to seek reconciliation or to recommend a fair and gracious dismissal.

The response of the Presbytery will be conducted by the Committee on Ministry (COM). Prior to making its recommendation on the dismissal of a congregation to another reformed body, COM will ordinarily appoint a task force to investigate and make written recommendations in a timely fashion. COM will review the task force recommendations and report to Presbytery at its next full meeting. The report will include COM’s recommendations about whether the church should be dismissed to another Reformed body, and if so, what steps are necessary in regard to staff, designated accounts and trusts, members and staff who wish to remain loyal to the PC (USA), and the PC (USA) institutions which the congregation has supported.

Each situation will be considered on a case-by-case basis with no “one-size fits-all” solution offered or expected. The solution should minimize as much as possible the harm done to the cause of Christ.

It is the hope and prayer of Foothills Presbytery that we will be able to minimize conflict over church property and avoid civil litigation. In compliance with the ruling of the Permanent Judicial Commission of the GA, in every case the value of the property and all trusts, assets, and liabilities of the congregation will be determined and taken into account. As stated in the policy that follows, we affirm the “Trust Clause” (G. 4-0203) as a valid and important expression of our mutuality in ministry in the PC (USA).

Mutual cooperation and respect are necessary at every step in the process so as to work out the details of dismissal in a way that honors Jesus Christ and enables the ministry of the Presbytery, the loyal portion of the congregation (if large enough to sustain a viable ministry), and the congregation of those departing to go forward.

**AN APPROACH FOR DEALING WITH CHURCHES WITHIN FOOTHILLS
PRESBYTERY THAT REQUEST TO BE DISMISSED FROM THE PRESBYTERIAN
CHURCH (U.S.A.)**

Adopted:

INTRODUCTION

The mission of Foothills Presbytery, as a governing body of the Presbyterian Church (USA), “is to connect the Presbyterian Church (U.S.A.) congregations of Upstate South

Carolina in Christian service to God and humanity.”¹ In seeking to fulfill that mission Foothills Presbytery strives to serve God faithfully by developing, encouraging, and supporting the congregations that have covenanted together to be Foothills Presbytery, and by celebrating the ministry we share in common.

Throughout its history the Presbyterian Church has gone through numerous times of turmoil and disagreement. Some conflicts have proved so divisive as to have resulted in lasting divisions in this part of the Body of Christ. Now, once again the Presbyterian Church is going through a time of turmoil that threatens to alienate us from one another.

The 218th General Assembly of the Presbyterian Church (USA) approved a commissioner’s resolution “Urging a Gracious, Pastoral Response to Churches Requesting Dismissal from the PC (USA).” The GA encouraged presbyteries to develop a process for dealing with requests for dismissal that would manifest “consistency, pastoral responsibility, accountability, gracious witness, openness, and transparency.”

In response to the request of the General Assembly, the COM of Foothills Presbytery reviewed numerous policies of other presbyteries, some of which were quite detailed in their requirements and procedures. We, however, have chosen to take a different approach, one which we believe more nearly reflects the values and theological commitments of this presbytery.

It is our conviction that the Scriptures, our Reformed confessions, and Presbyterian polity provide important resources for dealing with conflict within and among churches in ways that minimize the harm done to the cause of Christ. Drawing upon this guidance after prayerful consideration Foothills Presbytery has affirmed the following principles for responding on a case by case basis to congregations that may request to be dismissed from the Presbyterian Church (U.S.A.) to another Reformed body.

THEOLOGICAL PRINCIPLES TO GUIDE OUR PROCESS

1. The Church is the gift of God in Jesus Christ.

In a region in which congregational autonomy is the predominate form of church government, one of the distinctive features of Presbyterian polity is the insistence that the church is not ours to order and control as we please. The Church is the gift of God to whom alone we belong in life and death. It is our conviction that it is Christ who “gives to the Church its faith and life, its unity and mission, its order and discipline.” (F-1.0203). “He alone rules, calls, teaches, and uses the Church as he wills.” (F-1.0202). We respond to his gracious Lordship by “joyful participation in Christ’s ongoing life and work,” (F-1.0201) as together we seek to bear witness to the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit.

¹ Mission Statement of Foothills Presbytery

2. In Jesus Christ we belong to one another.

In calling us to himself, Jesus Christ joins us to one another as fellow members of his one Body on earth. “To be one with Christ is to be joined with all those whom Christ calls into relationship with him.” (F-1.0302a)

3. The Unity of the Church

The Church of Jesus Christ, as his body on earth, by its very nature is one. As Christ prayed that his followers would be one (John 17), so we seek to manifest visibly the unity that is ours in Christ. That unity is both a gift of grace and a task of discipleship.

A vital part of our Christian witness comes as we model in the life of our congregations and in this Presbytery the organic spiritual unity that is ours in Christ. That unity finds expression, not in a uniformity in which every member of the Body is alike, but in the rich unity amid diversity that the Apostle Paul depicts in 1 Corinthians 12. Using the image of the human body in which “all the members...though many, are one body,” Paul declares, “...so it is with Christ. For in the one Spirit we were all baptized into the one body...and made to drink of one Spirit.” (1 Cor. 12:12b-13) By the ministry of Christ the church is blessed with many different gifts, all of which are “...necessary for its mission to the world, for its sanctification, and for its service to God...” (F-1.0202). “Now you (plural) are the body of Christ and individually members of it.... But strive for the greater gifts. And I will show you a still more excellent way.” (1 Cor. 12:27, 31), the way of reconciling love.

The unity of the Church does not require that all believers articulate their faith in the same terms or agree on all points of doctrine. From the earliest days of the Presbyterian Church in the United States, “mutual forbearance” has been a basic part of our system of church government (F-3.0105)². Thus Foothills Presbytery affirms that freedom of conscience with respect to the interpretation of Scripture is to be maintained, in so far as pastors and church officers adhere to the essentials of the Reformed faith and polity as expressed in *The Book of Confessions* and the “Form of Government” F-2.01 - F-2.05.

4. The Ministry of Reconciliation

Our confessions, especially the Confession of 1967, affirm the importance of the ministry of reconciliation to which we are called in Christ. “*God’s reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age. Our generation stands in peculiar need of reconciliation in Christ.*” (Book of Confessions, 9.06) Indeed it does, as once again deep divisions have opened, not only in the church, but throughout our society and world. How graciously and faithfully we deal with one another in times of conflict reveals how committed we are to the gospel of reconciliation and to participating in Christ’s own ministry of reconciliation among us.

Our Form of Government wisely declares that “The organization rests on the fellowship and is not designed to work without trust and love.” (G-1.0103).

² “Historic Principles of Church Order,” from 1788.

In a time when ties of trust have been deeply strained or are in danger of being severed, Foothills Presbytery is committed to acting pastorally rather than adversarially toward our constituent congregations, and we expect congregations to act toward the Presbytery in a similar manner.

The goal of Foothills Presbytery will always be reconciliation and continued relationship for all congregations within its bounds. Divisions in the body of Christ are a matter for deep sadness and harm the church's witness to the power of Christ's reconciling love. The negative consequences of church divisions, especially when litigation is involved, often last for generations. Thus it is incumbent upon us to do all within our power to prevent such divisions where possible, and to minimize their damage, if reconciliation is not possible at this time.

PROCESS

1. The process will begin when the Committee on Ministry (COM) or the Presbytery staff becomes aware of an action or decision taken by the session of a congregation that might lead to a request to be dismissed to another Reformed body.
2. The response of the Presbytery will be conducted by the COM. The COM may appoint representatives to explore the situation and recommend an initial response to the COM. It may also appoint a task force to meet with the session and others, as appropriate, to assess the forces driving a congregation's desire to be dismissed and to implement a process for reconciliation or for dismissal. An important part of the process should involve opportunity for prayer and Bible study together. A session considering dismissal is urged to make this time available *before any decisions* are reached.
3. Each situation will be considered on a case-by-case basis with "no one-size fits-all" solution offered or expected. The solution should minimize as much as humanly possible the harm done to the cause of Christ.
4. At the request of the COM, its representatives, or task force, the congregation will provide the following documents, as well as such other information as may be specifically requested: a full listing of the current value of the church's property, a current roll of active members, a statement of all current mission giving commitments, a listing of the value of all trusts, assets, and liabilities of the congregation, including all foundations or endowment funds under the control of the church.
5. The task force may convene a forum of the congregation to determine the depth and extent of the sentiment regarding the request to be dismissed. Whatever vote that may be taken is not binding, but will be taken into account by the COM in making its recommendation. It is important to note that no congregation can be dismissed to independency or received by another Reformed body before it is formally dismissed by the Presbytery.
6. If reconciliation is not possible, the task force will bring to the COM a specific recommendation regarding allocation of the property in accord with G-4.0207 "Property of a Congregation in Schism." An important part of that decision will involve determining

whether “one of the factions is entitled to the property because it is identified by the presbytery as the true church within the Presbyterian Church (USA). This determination does not depend upon which faction received the majority vote within the congregation at the time of the schism.” (G-4.0207)

The Book of Order of the PC (USA) states: “All property held by or for a particular church, a presbytery, a synod, the General Assembly, or the Presbyterian Church (USA), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association...is held in trust for the use and benefit of the Presbyterian Church (USA). (G-4.0203) This “Trust Clause,” as it is commonly called, is a concrete expression of the organic unity of the church in its common mission and ministry as stated in the theological principles above. It is important to recognize that the property of a church has deep spiritual and emotional meaning to its members. It represents tangibly the commitments and generosity of previous generations of God’s “saints” in that congregation. Yet, our highest allegiance is never to property. It is to the One in whose name and for whose ministry the property was given. In the Church of Jesus Christ the spiritual needs of people have a higher priority than the preservation of property. Church property fights leave lasting scars in the congregation and community and need to be avoided wherever possible by all parties seeking fair settlement of disputes.

7. The recommendations of the task force to COM will ordinarily be made within 90 days of the receipt of the materials listed above (4.) by the task force. The task force report will be furnished to the session at the same time it is furnished to the COM. The COM will make its recommendations to Presbytery. Final action can only be taken at a full meeting of the Presbytery.

If a congregation goes through this process and is not dismissed, the COM will work with that congregation to help it reconcile and heal.

8. While seeking to deal graciously with congregations that are dismissed to other Reformed bodies, Foothills Presbytery is committed to supporting the members of those congregations who desire to remain loyal to the Presbyterian Church (USA). The specific form that support will take will also be determined on a case-by-case basis. But in every case they will have the full pastoral support of the Presbytery and such support of the congregation as the Presbytery may deem appropriate.

9. Foothills Presbytery through its COM will do all within its power to help clergy and other professional staff members who wish to remain loyal to the PC (USA) but whose churches have left the denomination to find places of remunerated service until they receive a call to a new congregation. The departing congregation may be required to contribute financially to their support during this process. The departing congregation may also be required to agree to specified financial support for a limited time to PC (USA) institutions that have relied on its support.

10. Presbytery will ensure that all endowments and trusts are handled legally and in accord with the wishes of the donors, where such intent can be determined.

11. All parties should promote respect, continuing friendship, and recognition that the tensions that have led to the separation are based on sincere differences of interpretation and experience. It is our continued hope and prayer that our temporary divisions will in time be overcome by the reconciling love of Christ.

V. COMMISSIONED RULING ELDERS

From the **Book of Order** G-2.10 Commissioning Ruling Elders

When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery 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. Presbytery, 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 presbytery shall review the commission at least annually.

Policy

To enter into the study to be a Commissioned Ruling Elder in Foothills Presbytery, one must be an active member of a Foothills congregation and an ordained Ruling Elder, who has completed at least one full, active 3-year term in the Presbyterian Church U.S.A.

Procedures

This document outlines the training and other procedures required to become a Commissioned Ruling Elder (CRE) in Foothills Presbytery.

Steps to become a Commissioned Ruling Elder

1. Meet with the Minister of Word and Sacrament and the Session of your home congregation to ask for their support and approval to enter the track to become a CRE. It may be helpful to review Book of Order G-2.10 together. You will also want to have a discussion with them about possible financial support during this process, especially for the Ministry Development Services (MDS) Assessment.

2. Have the Clerk of Session complete the CRE Endorsement Form and submit it to the Presbytery Office or to the Chair of the CRE Supervisory Committee. See Appendix A: CRE Session Endorsement Form.
3. Complete the CRE Application Form for entry into the program and submit it to the Presbytery Office or to the Chair of the CRE Supervisory Committee. See Appendix B: CRE Application Form.
4. Complete the appropriate forms with the Presbytery Office for a background check to be performed. Contact LeAnne White to obtain the form at lwhite@foothillspresbytery.org. See Appendix C: Disclosure and Authorization
5. The applicant must meet with the Commissioned Ruling Elder (CRE) Supervisory Committee or its representatives to be approved pending acceptable results of the background checks and psychological testing.
6. Once approved by the CRE Supervisory Committee, you will begin your training. See the details in the Training section of this document.
7. We recommend that you complete at least 2, but not more than 4, of the courses prior to taking the psychological assessment.
8. Register for and take the psychological assessment through the agency currently approved by Foothills Presbytery. Please note this assessment will cost > \$1,000. You may want to request financial assistance from your home church. See Appendix D: Contact Information for Ministry Development Services.
9. The psychology assessment can take several weeks. The report will be reviewed by the CRE Supervisory Committee.
10. While you are in the program, the CRE Supervisory Committee will assign a covenant partner/mentor to you. You should have at least quarterly contact with your mentor for prayer and support. He/she will help you navigate the program.
11. Once a year you should have an Annual Consultation with the CRE Supervisory Committee to review your progress and to discuss any support that you need in the program. You may invite your mentor to join you.
12. When you have completed the 8 required courses, you will meet with the CRE Supervisory Committee. You will give a 5-minute homily. At this meeting, the CRE Supervisory Committee will determine your readiness for a commission. If they approve your readiness, it will be reported to COM. You also may be considered for Pulpit Supply list.
13. The COM will share your name with churches which have a need and may benefit from the services of a CRE.

14. A church seeking the services of a CRE will contact you to discuss the needs and to determine if you are a good fit for them.
15. You will meet with the church Session to develop a covenant agreement. See the Covenant Agreement section below and Appendix E: Sample CRE Covenant Agreement
16. Once you and the church agree on a covenant relationship, you will need to meet with the Examinations Commission of Foothills Presbytery. They will review your bio, your personal faith statement, and your training. You will give a 5-minute homily. This committee will determine if you are ready to be commissioned.
17. You will work with the Examinations Commission and COM to determine what your commission will include. A Commission Authorization Form will be completed. See Appendix F: CRE Commission Authorization Form.
18. Once approved by Examinations and COM, you will need to be presented to the Presbytery for approval. The Examinations Commission will introduce you to be examined from the floor.
19. Once approved by the Presbytery, COM will assign a mentor who is a minister of Word and Sacrament. This minister will provide mentoring and be available to answer questions about polity, theology, and church life.
20. After you begin your commission, COM will monitor the covenant relationship between you and the congregation.

Training

From the **Book of Order** G-2.1002 *Training, Examination and Commissioning*
A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

Foothills Presbytery requires Ruling Elders who are seeking a commission to complete 8 core courses. The courses are listed below. A CRE candidate may choose where he/she completes the courses provided the other requirements are met.

1. No more than 5 of the courses may be taken online. Any exception must be approved by the CRE Supervisory Committee.

2. Courses from certain institutions will need to be pre-approved by the CRE Supervisory Committee. Details below.
3. Some courses taken in seminary may be applicable. Details below.

Required Courses

Foothills Presbytery requires 8 Reformed core courses for training to become a Commissioned Ruling Elder. Foothills Presbytery has specified the following courses as required.

1. Old Testament
2. New Testament
3. Reformed Theology
4. Presbyterian Polity
5. Preaching
6. Leading Worship and Administering the Sacraments
7. Pastoral Care
8. Church History

Once commissioned, Foothills Presbytery strongly encourages CRE's to take at least one continuing education course per year.

Training Options

As mentioned in **Book of Order** G-2.1002, the presbytery has oversight of the selection and training of the elder who seeks to become a commissioned ruling elder. Foothills Presbytery has approved the following training options.

Option 1—South Carolina Lay School of Theology has been in existence for many years and is managed by the five SC presbyteries. The Lay School is held one weekend in March or April and one weekend in October or November of each year. You may take only one course on each weekend; each weekend averages ten hours with a follow up paper sent to the instructor for grading to complete the course. Instructors report grades to the Lay School registrar who in turn sends reports to Foothills Presbytery two times a year to update your credits.

The SC Lay School awards a certificate to persons who complete their "core" courses in the CRE Track. To earn credit in the CRE Track, you must have endorsement from your Session and the CRE Supervisory Committee. Please note that this endorsement is a separate endorsement for the SC Lay School.

There are 8 core courses to be taken at the SC Lay School to receive a certificate from the Lay School. Foothills Presbytery posts the SC Lay School schedule on our website each semester.

You are not required to take courses from the SC Lay School, although this program is recommended by Foothills Presbytery.

SC Lay School regularly offers courses on this schedule:

Fall Core Classes

New Testament Survey
Reformed Theology
Pastoral Care
Church History

Spring Core Classes

Old Testament Survey
Presbyterian Polity
Worship and Sacraments
Preaching

Option 2: Union Seminary Pathways Online Courses is an online program of nine courses offered over a two-year period to provide educational preparation toward leading a congregation as a Commissioned Ruling Elder (CRE). The cost per class is \$125 and each class carries 3 CEUs. Union also offers a self-directed New Testament course. Here's a link to their program information: <https://www.upsem.edu/leadership-institute/pathways-learning-leadership-2/>

Please have the Registrar at Union Seminary send Foothills Presbytery verification that you have completed the course and passed all requirements to receive credit.

Option 3: Dubuque Theological Seminary Online Courses which have been approved by Foothills Presbytery for credit toward commissioned ruling elder certification. When signing up for an online course, you must request that the seminary send notification to Foothills Presbytery to receive the appropriate credit. This is an additional fee. To apply for a course, follow this link: <https://moodle.dbq.edu/mod/page/view.php?id=301860>

Most Dubuque online courses run for 12-weeks and equate to a 1.5 to 2 credit hour college coursework. On average the online student reads 300-500 pages, writes 7-10 pages of assignments, and spends 3-4 hours per week of class participation and preparation time. (Courses do not carry seminary or university credit.) You can pay extra to earn CEUs for the online courses. Maximum suggested number of courses to take at the same time is two. Dubuque offers many courses online, both core courses and electives such as the list below.

Core Courses and approximate start Dates:

1. Introduction to Old Testament (January & June)
2. Introduction to New Testament (April & September)
3. Pastoral Care (March & August)
4. Presbyterian Polity (February & July)
5. Reformed Theology (April & September)
6. Introduction to Preaching (June & December)
7. Foundations of Christian Education (January & June)
8. Reformed Worship and Sacraments (March & August)

Please have the Registrar at Dubuque send Foothills Presbytery verification that you have completed the course and passed all requirements to receive credit.

Option 4: Other PC(USA) Seminaries – Course work through another PC(USA) seminary must be approved in advance. Each will be evaluated on a case by case

basis. You will be required to submit course catalog information and/or course syllabus for the CRE Supervisory committee to review.

When signing up for an online course, you must request that the seminary send notification to Foothills Presbytery to receive the appropriate credit.

Option 5: Credit for seminary courses previously taken. If you have previously taken courses at an accredited theological institution, some of your classes may apply towards the CRE training requirements. You will need to submit an official transcript from the institution, course catalog information, and/or course syllabus for the CRE Supervisory Committee to evaluate.

During periodic checkpoints or your Annual Consultation with the CRE Supervisory Committee, you will need to provide a status of your training. Please use the form in Appendix G to track your course work.

Covenant Agreement for Commission (Annual Contract)

A written covenant or agreement between the Session, COM, and CRE shall be agreed upon by all parties prior to an elder being examined by the Examinations Commission and prior to a commission being approved by Foothills Presbytery. The covenant shall include the following:

- Annual contract beginning and ending dates of the commission. (G-2.1001)
- Functions which the CRE is authorized to fulfill (G-2.1001)
- Details of the relationship to the congregation, new church development or validated ministry, including the list of duties
- Specify oversight for the CRE
 - A CRE in a congregation shall have oversight by a Session.
 - A CRE serving in a new church development shall have oversight by a commission of the presbytery.
 - A CRE in a validated ministry of the presbytery shall have oversight by a presbytery committee or team sponsoring that validated ministry.
- Specify relationship with the COM
 - COM shall assign a Minister of Word and Sacrament as a mentor and supervisor.
 - CRE shall make periodic reports of the commission as requested by COM.
 - COM shall hold an annual review of covenant for commission.
- Details of compensation, if applicable.

See Appendix E: Sample CRE Covenant Agreement

Other CRE Responsibilities

Once you have been validated as a Commissioned Ruling Elder, you will have the following responsibilities:

- attend Presbytery meetings
- complete a yearly report on the life of the congregation you are serving for the Committee on Ministry (COM)
- serve on Presbytery committees for the greater work of the Presbytery
- participate in the life of a particular church
- maintain applicable professional certifications and/or commissions

Changes to Current Assignment

You have the responsibility to notify the COM of any change in the work of the ministry to which you have been commissioned. COM will determine if the work still meets the criteria set forth or if any adjustments need to be made to the commission.

Completion or Termination of Assignment

A member of COM will contact you to conduct an Exit Interview when your commission expires or when you transition out of this commission. This will help us know how to support you with future assignments and how to serve the church in the future. Additionally, CRE's will be reminded of the boundary ethics connected to the end of a commission.

CREs Transferring from another Presbytery

If a CRE from another Presbytery moves into the boundaries of Foothills and wishes to seek a Commission as a Ruling Elder, the following steps must be completed.

1. Contact Foothills Presbytery to arrange a meeting with the Commissioned Ruling Elder Supervisory Committee.
2. Provide CRE documents from the Presbytery previously served and/or trained.
3. Provide the CRE Supervisory Committee with contact information on the transferring Presbytery CRE governing/oversight committee.
4. All requirements for Foothills CRE must be completed and approved by Foothills Presbytery COM. Any exceptions must be approved on a case by case basis by the CRE Supervisory Committee.

Role of the CRE Mentor

Every Commissioned Ruling Elder will be assigned a mentor who is a Minister of the Word and Sacrament. Your role as a mentor is to check in occasionally with the CRE to determine if he/she needs any support. You will answer questions related to polity, theology, and church life. As a mentor, you provide the CRE with someone to turn to when he/she needs support.

VI. CERTIFIED CHRISTIAN EDUCATORS

What is a Christian Educator?

Christian Educators are persons called by God to a ministry of education who demonstrate their faith and love in Jesus Christ, are dedicated to the life of faith and serious in purpose, honest in character and joyful in service. It is expected that Christian educators be persons with skills and training in biblical interpretation, Reformed theology, human faith and development, religious education theory and practice, and the polity, programs and mission of the Presbyterian Church (U.S.A.).

Certified Christian Educator in PCUSA

- Are members of the PC(USA)
- Are employed in educational ministry in a PCUSA congregation, governing body or agency or have confirmed volunteer status of at least ten hours/week of volunteer service and have completed one year full-time (or its equivalent) work experience
- Have completed a bachelor's degree (or master's degree) or CE Associate level
- Have requested and received an application and information for certification along with a listing of Certification Advisors appointed by the presbytery or a neighboring presbytery and have asked one of these Advisors to serve as the resource and support system as they go through the process
- Have completed the application, including current employment/service, work experience, and previous coursework with attached transcripts
- Have completed the required course credits (3 credits or 30 contact hours) in Biblical Interpretation, Reformed Theology, Religious Education Theory and Practice, Human Growth and Faith Development, Worship and Have completed the required course credits (1.5 credits or 15 contact hours) in Presbyterian Polity and Presbyterian Program and Mission
- Have completed the certification exam process with a **Reference Group** containing colleagues, staff, and the Certification Advisor

Educator Certification Course Requirements

The Educator Certification process of the Presbyterian Church (U.S.A.) requires educational components that equal 180 contact hours (18 graduate level credit hours) for the Certified Christian Educator. This includes the following courses:

1. Biblical Interpretation 30 hours
2. Reformed Theology 30 hours
3. Religious Education Theory and Practice 30 hours
4. Human Growth and Faith Development 30 hours
5. Presbyterian Polity 15 hours
6. Presbyterian Program and Mission 15 hours
7. Worship and Sacraments 30 hours

G-2.11 CERTIFIED CHURCH SERVICE

G-2.1103 Christian Educator

- a. **Skills and Training** (referenced above)
- b. **Presbytery Responsibility**

The presbytery shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide access to the area of presbytery that oversees ministry (G-3.0307). During their term of service in an educational ministry under the jurisdiction of the presbytery, Certified Christian Educators are entitled to the privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings.

VII. SABBATH LEAVE POLICY

SABBATH LEAVE FOR MINISTERS AND EDUCATORS IN FOOTHILLS PRESBYTERY

Foothills Presbytery strongly recommends to churches, institutions, and agencies within its bounds that Ministers of the Word and Sacrament and Christian Educators be granted compensated Sabbath Leave.

Rationale

Ministers and educators perform tasks for God's people that require full and broad training in pastoral, theological, ecclesiastical, psychological and managerial skills. They are called upon to be spiritual leaders around the clock, yet the expectations placed upon them often make it difficult, if not impossible, for them to have time for their own spiritual renewal. As a result, many experiences to one degree or another symptoms of emotional fatigue, stress-related illness and burnout which adversely affect the minister's or educator's personal, family and parish life, greatly diminishing effectiveness and personal wellbeing.

Often, ministers or educators move to another call to gain a fresh start and spiritual replenishing, leading to shorter-term ministries. For too long this situation has been accepted, even tolerated, as being an inevitable part of the job. The concept of Sabbath Leave has its solution rooted in Scripture and in church tradition.

Sabbath Leave is ***not***:

- An extended vacation or a substitute for a vacation. Vacations are time apart for the whole family. Sabbath Leave involves only the minister or educator.
- An extended continuing education. Continuing education is an annual time of professional development.

Sabbath Leave ***is*** to enrich, to gain new insights, and to serve as a "change of pace" time that can provide relaxation and renewal.

Sabbath Leave ***will*** enable the minister or educator to be renewed through the vital pursuit of intentional study, extended time spent in spiritual formation, and fresh

mentoring by respected teachers. Sabbath Leave enables a minister or educator to return to the responsibilities of the congregation or institution or agency with new energy, spiritual vision and effectiveness by renewal through rest and reflection.

“Sabbath keeping and sabbatical leave are part of a rhythm of life intended to refresh and renew all of creation so that all of creation will continue to reflect the face and will of God. Hence Sabbath keeping becomes a way of living. Ceasing, resting, embracing, and feasting is more than the weekly rhythm of work and rest. It is also the rhythm of life. Without this rhythm, the work of ministry certainly loses its joy, focus, and meaning.”ⁱ (See APPENDIX A for further insights.)

Theological Background

Sabbath Leave is a period of time provided for the minister or educator to disengage from their regular tasks and from the stress of being constantly on call; ministering to the sick, troubled and dying; meeting, leading, supporting; and dealing with many other stressful situations.

- It has its antecedents in the Biblical concept of the Sabbath day and Sabbath year.
- It is a time for rest, reflection, and re-creation; a time for personal spiritual growth; an opportunity for renewed vision and commitment to ministry.
- It is also an opportunity for the congregation, institution, or agency to reflect on the whole nature and meaning of ministry and the place of God’s people in that mission.
- Sabbath Leave with its emphasis on rest, travel, study, and reflection is different from other times away for such pursuits as advanced degree work, terminal leave, or career assessment.

Sabbath Leave is rooted in scripture with many examples in both the Old and New Testaments. (See APPENDIX B.) The Holy Spirit led our Lord Jesus away into the wilderness for 40 days and nights to commune with God and prepare for ministry. Jesus took time by himself on the mountain and out in the boat. Jesus provides an example, a model for an experience whose time has come.

Foothills Presbytery strongly recommends a written covenant for Sabbath Leave between the Minister of Word and Sacrament or Christian Educator and the church, institution, or agency.

COVENANT PARTNER (1)– MINISTER OR EDUCATOR

Sabbath Leave is recommended for all ministers and educators serving churches, institutions, and agencies within the bounds of Foothills Presbytery. The Committee on Ministry and the Inspiration and Support Team recommend that Sabbath Leave be built into the initial call process for ministers and educators.

COVENANT PARTNER (2)—CONGREGATION OR INSTITUTION OR AGENCY

Sabbath Leave is recommended for all congregations, institutions, and agencies to create healthy long-term relationships with their minister or educator. This could

effectively be accomplished through a change in the annual review of terms of the present call. Other benefits to the congregation, institution, or agency include:

- Recognizing the roles of persons serving in pastoral or educational ministry as spiritual leaders who need to follow biblical models of spiritual leaders, spending significant time in prayer and study for sustained faithful ministry among God's people.
- Valuing the professional development as well as personal and spiritual nurture of the minister or educator.
- Preventing burnout in the minister or educator before one's ministry faces decline after seven years of service in the same place, and calling forth renewed commitment from the congregation, institution, or agency as partners in ministry.
- Caring for the minister or educator as a partner in ministry allowing for self-care from over extending, and opening to new ways of leading and challenging God's people.
- Exhibiting a healthy balance between the minister's or educator's leadership and lay leadership promoting congregational, institutional, or agency self-sufficiency for several months at a time.ⁱⁱ

Congregations, institutions, and agencies are to review and covenant in practice with their minister or educator one of the Sabbath Leave models suggested by Foothills Presbytery. (See APPENDIX C.)

Minister or Educator Responsibilities

1. Conversation with Session or Board at least two years prior to Sabbath Leave should lead to bringing a written Sabbath Leave proposal before the Session or Board - at least in outline form - a minimum of twelve (12) months before the intended commencement of the Sabbath Leave.
2. Secure the approval of the Session or Board for the Sabbath Leave proposal and work out the necessary coverage of pastoral, pulpit, educational, and administrative responsibilities through the development of a written covenant.
3. Bring up to date all pending responsibilities as determined in consultation with the Session or Board before departing on Sabbath Leave.
4. Before the Sabbath Leave, and working with the Session or Board, inform the congregation, institution, or agency about the leave period. This should include an explanation of the Sabbath Leave Rationale and Theological Background as well as the proposed plans for the leave period. Particular attention to the needs of the minister's or educator's family should be mentioned as they continue to be involved in the life of the church. The benefits of the leave for the minister or educator and the calling body will depend on the communication and cooperation of all.
5. Submit to the Inspiration and Support Team in writing the Sabbath Leave covenant and timetable outlining plans.

6. Fulfill the Sabbath Leave plans as developed in the written covenant, maintaining a healthy distance from pastoral, educational, and administrative responsibilities in the church, institution, or agency.

7. Upon re-entry, present a written report to the Session or Board sharing the details of the Sabbath Leave as well as reflections on its value and benefit and on its challenges or concerns. This report includes the benefits of the leave period but is not intended to be a justification for the leave or evidence of intense productivity by the minister or educator. The re-entry process provides a great opportunity to reflect upon the benefits and challenges that resulted from the Sabbath Leave. Such expected benefits may include:

- Discovering the strength of lay leadership heretofore under-utilized.
- New understandings of the concept of mission as shared mission between the minister or educator and congregation, institution, or agency.
- Reaffirmation of call to ministry on part of the minister or educator as well as the congregation, institution, or agency with both covenant partners being reinvigorated and rededicated to the work of Christ's mission in the world.
- Challenges that may arise include:
 - Disassociation from the church or agency for an extended period.
 - Unhappiness, resentment or frustration expressed by church members or co-workers.
- Send the Sabbath Leave written report to the Committee on Ministry and the Inspiration and Support Team immediately following the Session or Board meeting when it is presented.

Session or Board Responsibilities

1. Begin conversation with minister or educator at least two years prior to Sabbath Leave.
2. Receive "for approval" the minister's or educator's written proposal for a Sabbath Leave, at least twelve (12) months in advance of the intended commencement of the leave.
3. Present Sabbath Leave to the congregation for approval.
4. Consult with the minister or educator and determine all pending responsibilities to be up to date prior to the Sabbath Leave.
5. Verify the coverage of pastoral, pulpit, educational, and administrative responsibilities during the Sabbath Leave through the development of a written covenant.
6. Communicate to the congregation, institution, or agency the importance and values to the church of a Sabbath Leave; what it is, how long it will last, who will fulfill the regular responsibilities in the minister's or educator's absence, etc. Interpret the need for sensitivity to the minister's or educator's family and their continued participation in the life of the church. The ideal perspective is that the congregation, institution, or agency would understand the period of the Sabbath

Leave as a time for reflection and renewal for themselves as well as for the minister or educator.

7. Utilize symbols and rituals to signify the beginning of the Sabbath Leave. These may take place during worship to hold the minister or educator in prayer during this time of renewal and reflection. iii
8. Continue terms of call commitments to the minister or educator during Sabbath Leave.
9. Fulfill the Sabbath Leave plans as developed in the written covenant, maintaining a healthy distance from the minister or educator during this time.
10. Fulfill any covenants or contracts made with substitute personnel during the Sabbath Leave.
11. Following re-entry, all partners in the relationship might approach their common calling with new excitement and enthusiasm. Celebrating the reunited ministry of the minister or educator with the congregation, institution, or agency provides a time of re-acquainting with one another.
12. Request a written report of the Sabbath Leave from the minister or educator upon return.
13. Reflect upon the Sabbath Leave, noting benefits and challenges arising from the experience, and communicate their conclusions to the Inspiration and Support Team.

Inspiration and Support Team Responsibilities

1. Promote congregational, institutional, or agency health by interpreting the Rationale and Theological Background of Sabbath Leave.
2. Consult with Sessions or Boards and their minister or educator to provide guidance and serve as a resource in planning the Sabbath Leave.
3. Receive and review the Sabbath Leave written covenant and timetable outlining plans as submitted by the minister or educator after Session's or Board's approval.
4. Inform the Committee on Ministry about those ministers or educators who are planning to participate in a Sabbath Leave.
5. Receive the Sabbath Leave written report from the minister or educator after it has been presented to Session or Board upon re-entry to ministry.
6. Receive any communications on the Sabbath Leave shared by Sessions or Boards.
7. Maintain a list of ministers or educators within the presbytery who are willing to serve in limited roles for one another during Sabbath Leave.
8. Seek funds and resources to assist ministers or educators with Sabbath Leave.
9. Develop criteria for application of funds and resources for Sabbath Leave.

Committee on Ministry Responsibilities

1. Receive for approval the terms of call or changes in the terms of call including Sabbath Leave.
2. Determine and approve who will moderate the Session in a minister's absence.

3. Serve as a mediator in any concerns of the Session, Board, minister, or educator relative to the Sabbath Leave.
4. Receive the Sabbath Leave written report from the minister or educator after it has been presented to Session or Board upon re-entry to ministry.

Stewardship Implications

Ministers, educators, churches, institutions, and agencies are encouraged to prepare in advance by setting aside funds each year so that resources will be available during the time of Sabbath Leave. The minister or educator will continue to receive full salary and benefits during the Sabbath Leave. While calling bodies may choose to receive a "love offering" to assist the minister or educator with the expenses of travel and study, ordinarily these expenses of the Sabbath Leave will be assumed by the minister or educator.

Churches, institutions, and agencies should take into account that they may also incur expenses for substitute pastoral, pulpit, educational, and administrative supply staff and possibly other matters during the Sabbath Leave. In addition, churches who are unable to secure lay leadership within their own congregation might consider using Commissioned Lay Pastors, associate pastors, or seminary students who might be willing to preach or teach one Sunday. Churches that have difficulty in providing for the Sabbath Leave may consult with Presbytery through the Committee on Ministry or the Inspiration and Support Team for ideas on creatively addressing leadership needs.

Suggestions for Transitional Leadership During Sabbath Leave

In churches served by one pastor, and especially for smaller churches, the following are some ideas for how to fill the leadership needs of the church during the three-month period that the minister/educator is on Sabbath Leave:

- a) Be sure that the Sabbath Leave is planned at least a year in advance so that the leadership needs can be planned appropriately.
- b) Many retired ministers live within the bounds of our Presbytery. The Committee on Ministry and/or Presbytery staff can provide names of these persons who live nearby. Finding such a retired person who could work part-time in the minister's absence, i.e., preaching on Sundays and visiting the sick and moderating the Session meetings is a natural way to be the church. The Session and retired minister negotiate an appropriate honorarium for these services.
- c) Several retired educators live within the bounds of our Presbytery. The Committee on Ministry and/or Presbytery staff can provide names of these persons who live nearby. Finding such a retired person who could work part-time in the educator's absence, i.e., teaching on Sundays and coordinating programs is a natural way to be the church. The Session and retired educator negotiate an appropriate honorarium for these services.
- d) The Session might consider asking Elders to take extra leadership responsibility to fulfill the various administrative and ministerial tasks of the minister or educator, including rotating the preaching and teaching.

- e) The Session is encouraged to consider inviting Presbytery staff, other denominational officials, seminary faculty and leaders in church agencies and institutions to preach and teach. The Sabbath Leave can be a time in which the particular congregation becomes better acquainted with the Presbytery, Synod, and General Assembly and their various missions.
- f) Our denomination now has trained Transitional pastors. Generally churches that are seeking a full-time pastor use the services of these specialists for an extended period of time. Sometimes Transitional pastors might be available to serve during a Sabbath Leave. Most often the Presbytery staff is aware of Transitional pastors and their availability.

Special Considerations

In addition, congregations, institutions, and agencies with multiple ministers or educators on staff may limit Sabbath Leave to one staff person within twenty-four (24) months.

Where married couples serve in ministry to the same congregation, institution, or agency, exceptions may be made at the discretion of the calling body. However, in such situations the maintenance of faithful ministry by all participants should be the primary concern. Incumbent upon the congregation, institution, or agency and the married couple serving in ministry is the attention to detail of responsibilities.

APPENDIX A

“In her book, ***Keeping the Sabbath Wholly***, Marva Dawn describes this way of living first of all as ceasing.

‘We cease not only from work itself, but also from the need to accomplish and be productive, from the worry and tension that accompany our modern criterion of efficiency, from our efforts to be in control of our lives as if we were God, from our possessiveness and our enculturation, and finally, from the humdrum and meaninglessness that result when life is pursued without the Lord at the center of it all.’

But, Dawn goes on to say, true Sabbath keeping also involves embracing.

‘Sabbath keeping is not just negative ceasing. We choose to embrace time instead of space, and giving instead of requiring. In response to the grace of God we gladly embrace our calling in life, and in the fullness of healing brought by our relationship with God we can embrace the wholeness of God’s shalom. All these Sabbath gifts set us free to embrace the world. These elements of God’s kingdom and his purposes move us beyond the repentance of ceasing and the faith of resting into the application of the Christian lifestyle.’

Finally Sabbath keeping comes round to feasting.

‘After the ceasing, the resting, and the embracing comes the feasting. Observing the Sabbath includes not only the freedom from, and repentance for, work and worry (ceasing), the renewing of our whole being in grace-based faith (resting), and the intentionality of our choosing and valuing (embracing), but also the fun and festivity of the weekly eschatological party. I use the word eschatological to emphasize our

experience of both present joy in our feasting and anticipation of the future, eternal consummation of joy.”^{iv}

APPENDIX B

Sabbath is a concept rooted in scripture which relates to rest from labors for God (Gen 2.3), humans and animals (Ex 34.21), and the land (Ex 23.10-11). Sabbath is also about true worship of God (Isa 58.13-14) as well as God’s love for humanity (Mk 2.27-28). Sabbath in its final sense relates to enjoying God forever (Heb 4.9). In scripture Sabbath is modeled on a series of interrelated times of rest—days, years, and cycles of years. Resting from labors begins in the act of creation when God rested on the seventh day. Again in Exodus 20:10-11 the fourth commandment calls all people to “remember” and “keep holy” the Sabbath. Exodus 23 and Leviticus 25 speak of Sabbath days and years and Sabbath land years when the ground is untilled so that it can be naturally replenished. Sabbath is a time to refill and replenish the soul, to be refreshed in the Spirit with renewed dedication and vision, restored in physical health and energy all of which potentially can bring great benefits in renewed and more fulfilling and productive ministry that glorifies God.

The Hebrew calendar included a Sabbatical Year, sometimes called "the dropping year" or "the year of Sabbatical Desistence." It occurred every seventh year. God spoke to Moses on Mt. Sinai and directed its establishment. (Ex. 23.10 - 11; Lev. 25.1-7, 20-22; Deut. 15.1-6) The primary purpose was to let the field lie fallow. The Hebrews believed that the land belonged to God, and since it was in constant use during the previous six years, required a year of rest. “The sabbatical year began in the seventh month, and the whole law was then read during the feast of tabernacles; so that holy occupation, not apathetic rest, characterized it, as in the case of the Sabbath day. At the completion of the week of sabbatical years the jubilee crowned the whole. Canaan's conquest took seven years, the allotment of land seven more; then began the law of the sabbatical year.”^v At one point it included the cancellation of all debts, but after rebuilding of the temple, lending money on interest was forbidden. "...the Sabbatical year bore to the other years precisely the same relationship as the Sabbath bore to the other days.”^{vi} It was a time of rest and renewal for the fields.

Scripture abounds with illustrations of God's leaders spending significant time in solitude and reflection in preparation for God's service and continuation of ministry. Moses spent 40 days on Mt. Sinai (Ex 24.18). Elijah stood apart at the cave and listened to God (I Kings 19.13) Esther fasted three days to prepare for her calling to a “time such as this” (Esther 4.14-16). Elizabeth remained in seclusion during part of her pregnancy (Luke 1.24). Mary remained with Elizabeth for three months when she was expectant with the Christ child (Luke 1.56). John the Baptist received the word of God in the wilderness (Luke 3.2). At the Spirit's direction Paul spent days dwelling with various disciples prior to one of his beatings and his imprisonment (Acts 21.4-11). Jesus constantly sought relief from the crowds that followed him by going to the wilderness, a mountain, or by the sea (Matt 4.1, 5.1, 13.1, 13.53, 14.13, 15.29). Jesus called Peter, James and John

with him to the mountain for the transfiguration (Matt 17. 1f, Mk 9.2f, Lk 9.28). Jesus took time away for prayer (Jn 18.1f)

APPENDIX C

Traditional Sabbath Leave Model

- A minister/educator who has served in their present call for six (6) continuous years receive a Sabbath Leave of three (3) months.
- The Sabbath Leave would ordinarily come during the seventh year of ministry in one place.
- Sabbath Leave with full pay would not ordinarily exceed three months.
- Accrued vacation time and annual continuing education may be attached to the Sabbatical Leave.
- Individual churches, institutions, or agencies and the minister or educator could negotiate for a longer period depending upon the nature of the Sabbath Leave experience.
- Additional time without pay could be approved provided the total time away does not exceed four months.
- Upon completion of the Sabbath Leave, the incumbent minister or educator would normally continue serving the same call for a period of at least four times the length of the Sabbath Leave plus accrued vacation time.
- A minister or educator who contemplates seeking another call within the next 12 months should not participate in a Sabbath Leave.

Gradual Sabbath Leave Model

- A minister/educator receives gradual Sabbath Leave after four (4) to twelve (12) years of continuous service of ministry in one place.
- After four (4) years, the minister/educator receives one (1) month of Sabbath Leave.
- After eight (8) years of service, the minister/educator receives two (2) months of Sabbath Leave.
- After twelve (12) years of service, the minister/educator receives three (3) months of Sabbath Leave.
- The Sabbath Leave would ordinarily come during the fifth, ninth, and thirteenth years of ministry in one place.
- Accrued vacation time and annual continuing education may be attached to the Sabbatical Leave. Individual churches, institutions, and agencies and the minister or educator could negotiate for a longer period depending upon the nature of the Sabbath Leave experience.
- Sabbath Leave with full pay would not ordinarily exceed three months.
- Additional time without pay could be approved provided the total time away does not exceed four months.

- Upon completion of the Sabbath Leave, the incumbent minister or educator would normally continue serving the same call for a period of at least four times the length of the Sabbath Leave plus accrued vacation time.
- A minister or educator who contemplates seeking another call within the next 12 months should not participate in a Sabbath Leave.

APPENDIX D

Internet Resources

A comprehensive list of websites related to Sabbath Leave is listed in the back of *Clergy Renewal The Alban Guide to Sabbatical Planning*. Below are two of 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.
- Consult Alban's Congregational Resource Guide at www.alban.org for more resources and retreat ideas.

The bibliography in *Clergy Renewal The Alban Guide to Sabbatical Planning* has a number of other resources listed which are excellent sources for additional information and guidance for Sabbath Leave planning.

Resources

**(SEE FOOTHILLS PRESBYTERY
RESOURCE CENTER BIBLIOGRAPHY ON SABBATH)**

NOTES

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- i A. Richard Bullock and Richard J. Bruesehoff, *Clergy Renewal - The Alban Guide to Sabbatical Planning* (Bethesda, MD: Alban Institute, 2000): pp. 3-4.
 - ii Roy M. Oswald, *Why You Should Give Your Pastor a Sabbatical* (Bethesda, MD: Alban Institute, 2001). Concepts on benefits for the congregation are summarized from the VHS and accompanying Leader Guide.
 - iii Use of prayers, candles, or other symbols of staying connected to the minister or educator during the Sabbath Leave mark the power of God's sustaining presence through the Holy Spirit. Multiple resources for sending and returning liturgies are available from the Presbytery Resource Center.
 - iv A. Richard Bullock and Richard J. Bruesehoff, *Clergy Renewal - The Alban Guide to Sabbatical Planning* (Bethesda, MD: Alban Institute, 2000): pp. 3-4.
 - v "Faussett's Bible Dictionary" from *Bibleworks 6*. Dictionary, circa 1888. Electronic edition held by International Bible Translators, Inc., 1998. *Bibleworks* was programmed by Michael S. Bushell and Michale D. Tan, 1993-2003.
 - vi (International Dictionary of the Bible, Vol. 4, page 142).

VIII MINISTERIAL ETHICS

PASTORS AND FORMER PASTORS

(Updated 2016)

Introduction: The ties that bind pastor and people are often deep and profound and may lead to difficulties when the pastor retires or moves to another church, particularly when the former pastor continues to reside relatively close to the place of former service. Certain “unwritten” ethical standards have been established through the years that have governed the relationship between a pastor and his/her successor and the relationship between a pastor and his/her former congregation. When these standards are observed, the relationships can be rewarding and satisfying to all parties concerned. When they are violated, embarrassment and animosity are almost sure to arise, and the peace, purity, and unity of the church may be threatened.

Because of the sensitive nature of these relationships, Foothills Presbytery establishes the following standards to guide pastors and congregations when a pastoral relationship is dissolved. This move from “unwritten” to “written” standards is an effort to bring some uniformity and clarity to a sensitive issue.

The Former Pastor: When pastoral relationships with congregations are dissolved, pastors shall:

1. Announce publicly that he/she is no longer available for pastoral services (including, but not limited to funerals, weddings, baptisms, pastoral counseling, visitation), except at the invitation of his/her successor or the Session.
2. Refer all requests for pastoral services to the current pastor and/or Clerk of Session.
3. Discourage members of the former congregation from “following” him/her to the next pastorate.
4. Exercise great care to have no further influence on the former congregation.
5. Refuse to criticize the work of his/her successor and refuse to listen to criticisms from members of the former congregation. Instead, the former pastor shall encourage active support of the new pastor.

The Congregation: When pastoral relationships are dissolved, the congregation is encouraged to:

1. Remember that the former pastor is no longer their pastor, and refrain from calling him/her to perform any pastoral services.
2. Cherish the friendships they had with their pastor, and continue those friendships, but do not confuse friendship with pastoral relationship.
3. Resist comparing the new pastor with his/her predecessor, immediate or otherwise.

The New Pastor: The new pastor also has role to play in preventing conflict in the presence of the former pastor. The new pastor should:

1. Remember that the ties that bind the members of a congregation to its former pastor(s) have been forged through the unique experience of the pastorate. A congregation that loves its former pastor(s) reveals a capacity to love its new pastor.
2. Refrain from criticizing the former pastor.
3. Be aware that the former pastor has a body of knowledge and “hindsight” that may be useful at times.
4. Consider including the former pastor in significant moments in the life of the church that may provide an occasion for celebrating the past and its connection with the present and future.

Recommendation for Use:

- This policy statement shall be given to every pastor who leaves a pastorate and to every pastor beginning a new pastorate within the bounds of Foothills Presbytery.
- The policy statement shall be sent to the Clerk of Session of a vacant church immediately after the departure of the former pastor.
- The policy should be shared with the Pastor Nominating Committee as they begin their work.

IX. Ethics Policy: Christian Educators, Youth Directors and non-ordained Church Program Staff

The relationship between a Christian Educator/Youth Director and members of the congregation are deep and quite often profound. It can make transitioning out of that role or leaving for another job difficult for everyone. It is particularly challenging when the former Educator/Youth Director continues to reside in relatively close proximity to his/her-place of former service or remains a member of the congregation. Certain informal ethical standards have been established through the years, standards that have governed the relationship between a past Educator/Youth Director and his/her successor and the relationship between the Educator/Youth Director and his/her congregation. When these standards are observed, the relationships can be rewarding and satisfying to all parties concerned.

The Former Christian Educator, Youth Director, or Program Staff:

When relationships with congregations are dissolved, the past employee shall:

1. Announce to session, committees and congregation that he/she is no longer available for duties and responsibilities, which fell under his/her previous job description.

2. Exercise great care to **have no further influence on the former congregation**,
3. Do not criticize the work of his/her successor and refuse to listen to criticisms about his/her successor from members of the congregation. Instead, the former employee shall encourage active support of the new employee.

The Congregation:

When relationships are dissolved, the congregation is encouraged to:

1. Remember that the former Educator, Youth Director or Program staff is no longer performing those duties for the church, and refrain from calling upon him/her to perform any such service.
2. Cherish the friendships they had and continue those friendships, but do not confuse friendship with a professional (pastoral type) relationship.

The New Educator, Youth Director or Program Staff:

The new Educator or Youth Director also has a role to play in preventing conflict in the presence of the former educator, youth director or program staff. The new employee should:

1. Remember that the ties that bind the members of a congregation to its former leader(s) have been forged through the unique experience of that call. A congregation that loves its former leadership reveals a capacity to love its new Educator, Youth Director, or Program Staff.
2. When suggesting changes or making improvements, refrain from criticizing the former Educator, Youth Director, or Program staff.

X. Policy & Procedures on Sexual Misconduct

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I. INTRODUCTION

A. Summary:

This document, the *Foothills Presbytery Policy and Procedures on Sexual Misconduct*, is referred to herein either by its full title, or by the word “Policy”. The Foothills Presbytery is referred to herein either by its full name, or by the word “Presbytery”. As used herein, the word “Church” refers to the PC (USA) denomination, and the word “church” refers to a local church.

This Policy provides information that is intended to heighten the awareness of conduct that can be construed to be sexual misconduct, and to help avoid claims of sexual misconduct because of thoughtless actions. This Policy also defines the response of Foothills Presbytery in the event that an incident of sexual misconduct is alleged or

does occur. The overall intent of this Policy is to minimize the possibility that an incident of sexual misconduct will occur, while clearly defining the consequences that will be faced by the perpetrator of any such incident.

B. Application:

This Policy applies to the following individuals:

1. All Teaching Elders=Ministers of the Word and Sacrament (a) who serve in validated ministries of Foothills Presbytery, regardless of the geographic location of the entity that they serve; (b) who serve in validated ministries of a different Presbytery, but are serving in any capacity at an entity located within the geographic boundaries of Foothills Presbytery; or (c) who are members at large of Foothills Presbytery, and/or honorably retired and residing within the Presbytery (hereinafter “Minister” or “Ministers” or “Teaching Elder” or “Teaching Elders”);
2. All Commissioned Ruling Elders who serve in commissions authorized by Foothills Presbytery;
3. All certified Christian educators who serve in congregations located within the geographic boundaries of Foothills Presbytery;
4. All full-time or part-time staff members of the Presbytery office and members of Presbytery entities, such as Camp Buc, whether employees or volunteers (hereinafter employees and volunteers may be referred to, either individually or collectively, as “Staff Member” or “Staff Members”).

Ministers, Commissioned Ruling Elders, certified Christian educators, and Staff Members shall at all times conduct themselves in accordance with the guidelines and principles stated within this Policy, and stated in any documents referenced by this Policy.

C. Implementation:

A copy of this Policy shall be provided to each individual to whom it applies. They shall acknowledge its receipt, and their understanding of its provisions, by signing and returning the “Acknowledgment of Receipt” form. Initial and continuing training shall be provided by the Presbytery and its entities to assure that ministers and staff remain aware of the commitment of Foothills Presbytery to minimize the probability that any incidents of sexual misconduct occur.

If an individual subject to this Policy is reported to be in violation of this Policy, the reported incident shall be investigated in accordance with the provisions of this Policy. If, as a result of the investigation, it is determined that the individual has violated this Policy, a proceeding shall be launched to complete the ecclesiastical or personnel action. If the individual is a Teaching Elder or Commissioned Ruling Elder, the proceeding shall be conducted by the Permanent Judicial Commission of the Presbytery. If the individual is a staff member, the proceeding shall be conducted by

the personnel committee of the entity, or by the person to whom the individual reports administratively. Furthermore, if the staff member is a member of the Church, details of the violation shall be reported to the Session of the church at which the individual is a member.

This Policy seeks to fulfill the Presbytery's responsibility in the Administration of Mission as noted in *Book of Order*, G-3.0106.

II. THEOLOGICAL PREMISE

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect. (Romans 12:2)

As God who called you is holy, be holy yourselves in all your conduct. (1 Peter 1:15)

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. (James 3:1)

I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it-- not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. (1 Peter 5:1b-3)

The *Foothills Presbytery Policy and Procedures on Sexual Misconduct* is created within the framework of what it means to be a sexual person in Christian faith, and a servant in the church. Our sexuality, as a dimension of our whole selves, is to be offered to God. In the expression of our sexual desires, we are called to holiness. God values sexuality as good, blessed, and purposeful, as an expression of love, and for the procreation of children. We are thus called to be responsible in the use of our sexuality, and to respect each other. Sexuality is a gift to be celebrated.

The centerpiece of this Policy is that all people — men, women, and children — are created by God in the image of God, and therefore all have dignity and worth. From this belief in the sacredness of our physical beings, we understand and declare that every person has the right to sexual and bodily integrity. As human beings, and especially as Christians, we are to respect one another in body, mind, and spirit. This respect maintains boundaries between individuals; boundaries which, when linked but not crossed, create Christian community. Under the guidance of God's spirit, such community encourages trust, openness, and compassion, as well as accountability and responsibility.

Leadership within the Christian community, whether exercised by ministers or lay people, is a sacred trust to be exercised with faithfulness and love. Sexual misconduct by Ministers, Commissioned Ruling Elders, certified Christian educators, and Staff Members is a violation of this trust, betraying its victim, damaging the abuser, and threatening the sanctity and credibility of the church itself.

Because of the inherent power associated with positions of leadership, the responsibility for maintaining appropriate boundaries rests with those trusted as leaders. This responsibility is rooted in both Christian ethics for church leaders and professional ethics for Ministers, Commissioned Ruling Elders, certified Christian educators and Staff Members; boundaries must be taken seriously. Those who are called to tend Christ's flock must conduct themselves in a manner which nurtures and protects the vulnerable. Consequently, the "good of the Church" cannot ever be served by overlooking sexual misconduct or an abuse of power and trust such as that involved in sexual malfeasance.

Therefore, the response to any allegation of sexual misconduct must be an impartial and exhaustive inquiry that takes the alleged violation, and all persons involved, seriously. Above all else, the inquiry must seek to determine the truth, for only truth can give birth to justice. The goal of justice and compassion — the goal of this process — is the restoration of Christian community, the healing of broken boundaries and injured persons, and the rehabilitation of God's people.

All Ministers, Commissioned Ruling Elders, certified Christian educators, and Staff who serve the Church within Foothills Presbytery, in either a temporary or permanent relationship, are expected to adhere to Christian ethical principles in their sexual conduct and in their exercise of authority and power. This is part of our Christian witness to the community.

Our commitment is to model the example of Christ and to be rooted in the love of Christ in all relationships. For any Christian to betray trust by committing the grave transgression of sexual misconduct involving a child or adult is to deny his or her own Christian identity, and to deny to the one abused the witness to the risen Christ in the world. Such betrayal will cause a grave injury to the one abused, and is thus a violation of faithfulness to Christ. Because of the serious consequences of sexual misconduct, the Church must make every effort to ensure that sexual misconduct does not occur within its jurisdiction. If such misconduct does occur, the Church must make a clear and just response.

Foothills Presbytery affirms that all forms of sexual misconduct:

- **are sinful,**
- **are contrary to God's will for humanity,**
- **and shall not be tolerated.**

III. GENERAL PRINCIPLES

It is the policy of Foothills Presbytery of the Presbyterian Church (USA) that all Ministers, church members, and non-member employees, serving the church in any capacity, are to maintain the integrity of the pastoral, professional, and volunteer relationship at all times. Sexual misconduct is a violation of these relationships and is also a violation of the principles set forth in scripture, thus it is never permissible.

Foothills Presbytery adopts this Policy for use by the Presbytery. Its purposes are:

1. to establish and enforce the standards of ethical behavior that are reflected in our ordination standards, and are consistent with Reformed tradition and with federal and state law (*Book of Order*, G-2.0104a);
2. to establish procedures for inquiry into, and effective response to, allegations of sexual misconduct, while providing protection of individuals in the Church;
3. to serve as a guide for personnel policies established by the Presbytery and its entities;
4. to demonstrate pastoral concern for all parties involved when there is an allegation of sexual misconduct; and
5. to further the peace, unity, and purity of the Church through justice and compassion.

False accusation is a violation of trust, just as sexual misconduct is a violation of trust.

The protection of children is a particular concern because of their unique vulnerability. South Carolina state law requires that a person having reasonable cause to suspect sexual abuse of a child shall report it to the appropriate Church officials, and to the appropriate secular agency, for immediate investigation*. Any resultant civil, criminal or institutional investigation will be in addition to the disciplinary process that the Church will follow as described in this Policy. The Constitution of the Presbyterian Church (USA) states: "Any member of this church engaged in ordered ministry and any certified Christian educators employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse." (Book of Order, G-4.0302)

**** See Appendix I, Definitions, Child sexual abuse, and Mandated Reporter***

IV. PRECAUTIONARY MEASURES

It is essential that Foothills Presbytery and its entities be proactive and ever vigilant in their approach to hiring, supervision, and training to minimizing the possibility that any acts of sexual misconduct occur.

A. Employment Practices

1. Record Keeping

Accurate record keeping is an essential part of hiring and supervision practices. Foothills Presbytery shall maintain a personnel file for every staff member and for ministers. The file shall contain the application for employment, any employment questionnaires, the Certification reproduced in Appendix 3, reference requests and responses, and any other documents related to this Policy.

2. Screening Applicants

Foothills Presbytery shall establish practices for hiring and for accepting volunteers. The applicant's identity shall be confirmed by requiring photographic identification such as a driver's license. A criminal check shall be performed. The Certification reproduced in Appendix 3 is an essential element in this process.

3. References

Foothills Presbytery is responsible for contacting references for prospective ministers, employees, or volunteers. A written record of the conversations and/or correspondence with references shall be kept in the individual's personnel file.

For ministers transferring from one position to another, Foothills Presbytery, careful that no violation of confidentiality occurs, shall assume responsibility for reference checks at previous locations. These checks shall be made through the Synod executive, Presbytery executive, or other authorized persons who would report to the Committee on Ministry that either there has not been any reported sexual misconduct, or that there has been and the Committee on Ministry should inquire further into the reported misconduct.

Conversely, the person within Foothills Presbytery who is authorized to respond to a request for a reference from another Presbytery or entity is obligated to give truthful information regarding any allegations, inquiries, and administrative or disciplinary action related to any substantiated sexual misconduct committed by the applicant. The response, however, must be limited to information that is a matter of public record such as Presbytery minutes, or is in the applicant's personnel file that is maintained Foothills Presbytery.

If the applicant provides false or misleading information, or if relevant information is withheld, the applicant shall be removed from consideration. If this is discovered after the applicant has been accepted, the applicant shall be removed from the position.

Applicants shall be informed of any allegations of sexual misconduct that are received from a reference. The applicant shall be given the opportunity to submit additional references, or provide evidence to correct, or otherwise respond to, the negative information. However, the preceding paragraph relating to false or misleading information shall apply when considering the options for the applicant.

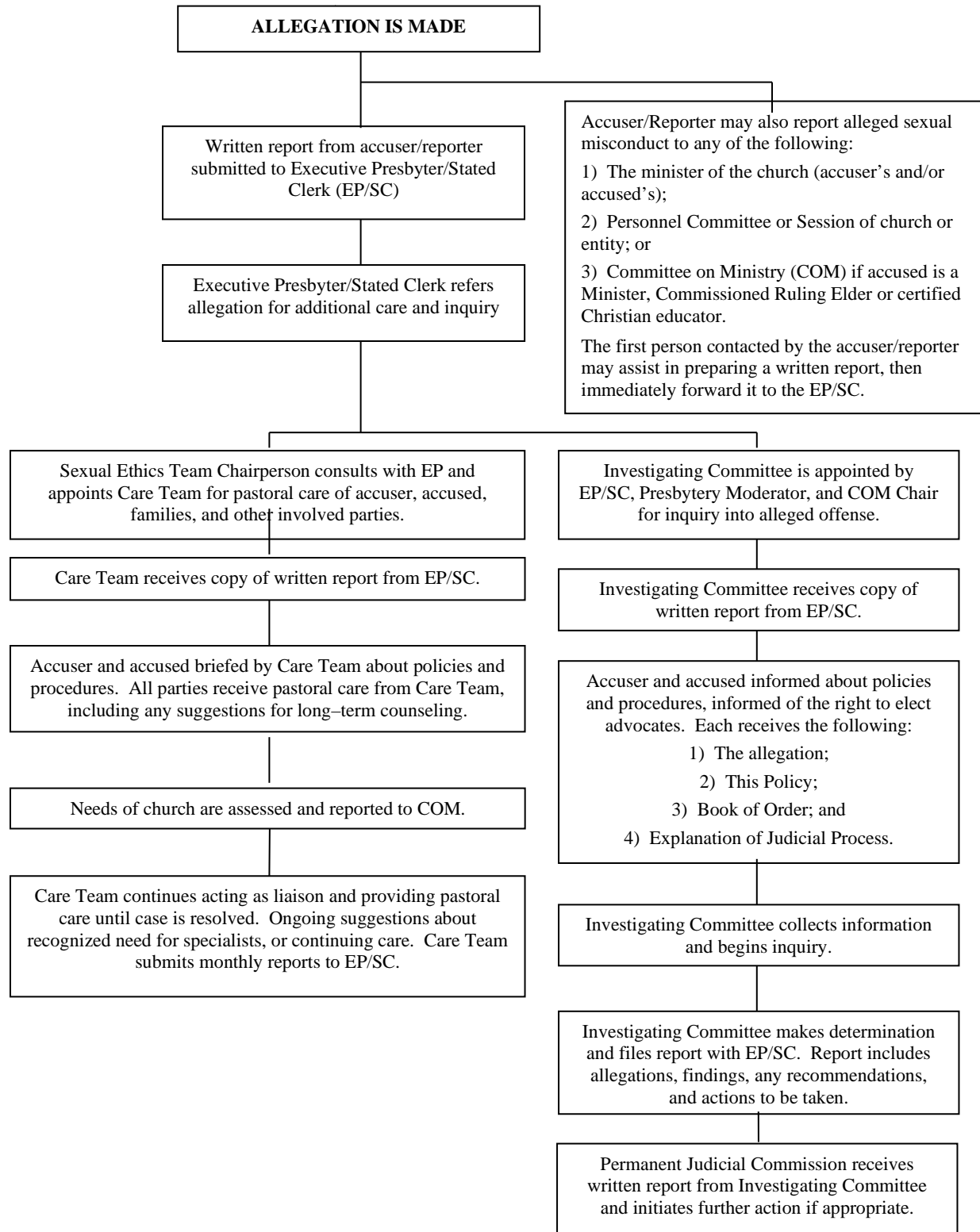
B. Liability Insurance

Foothills Presbytery shall obtain endorsements to their general liability insurance policies so that liability for sexual misconduct is covered. To the degree possible and affordable, such endorsements shall provide for legal defense expenses and judgments in civil suits brought against Foothills Presbytery and its entities, and their ministers, officials, employees, and volunteers.

Standard insurance policies shall be expanded by endorsements to apply to all entities, outreach and mission programs, and any other programs serving Church members and the general public.

Foothills Presbytery shall regularly inform their insurance carriers about programs that they endorse or sponsor, and the related duties of ministers, employees, and volunteers. Furthermore, the insurance carriers shall be periodically requested to review the sexual misconduct policies and procedures in effect at Foothills Presbytery. The carriers should also be requested to provide all related material that they publish, and provide appropriate training sessions that are available.

V. PROCESS SUMMARY



VI. RESPONSE TO ALLEGATION

A. Procedures

1. Receiving Initial Report

The initial allegation of sexual misconduct may occur in a variety of ways, but it likely will be verbal. Because the Presbytery or entity cannot control to whom the accuser/reporter first speaks when alleging an act of sexual misconduct, it is important that officers, employees, and other individuals who are highly visible to church members, staff, and visitors, understand the process by which allegations of sexual misconduct are to be channeled to the Executive Presbyter/Stated Clerk by means of a written report. ***Anyone initially learning of an incident of sexual misconduct shall not undertake an inquiry, or engage in questioning the accuser or the accused.***

Any report of sexual misconduct must never be taken lightly, or disregarded and allowed to circulate, without concern for the integrity and reputation of the accuser, the accused, and the Church. Any report must be treated as a matter of highest confidentiality, both before and after it has been submitted to appropriate authorities. **However, any report of sexual misconduct involving an alleged victim (accuser) whose age is less than the age of consent must be immediately reported to appropriate authorities. Refer to Appendix I, page 29, Definitions, and review the definitions of: Child sexual abuse, and Mandated Reporter.**

The person to whom the allegation is first made shall explain the reporting process to the accuser/reporter, and assist in the preparation of a written report that shall be forwarded to the Executive Presbyter/Stated Clerk. If the accuser/reporter is hesitant to have details of the alleged incident divulged to “higher authorities,” the person receiving the initial report has a special pastoral responsibility to encourage willingness to divulge by stressing the need to protect others, and the need to avoid the situation whereby the Church could be unable to respond in the future because of the lack of factual information from witnesses and other credible sources.

When the initial report identifies someone in an imminent crisis situation, such as threatened suicide, the Executive Presbyter/Stated Clerk can immediately intervene with appropriate action before following the investigation procedures stated in this policy.

2. Subsequent Reporting

The member of the Presbytery or entity who receives from any source information alleging sexual misconduct must immediately submit a written report of the alleged offense to the Executive Presbyter/Stated Clerk (*Book of Order*, D-10.0102b). However, if the accused is the Executive Presbyter/Stated Clerk, the written report shall be submitted to the Associate Stated Clerk.

Upon receipt of the written report describing an alleged offense, the Executive Presbyter/Stated Clerk shall, without undertaking further inquiry, report to the Presbytery that an offense has been alleged without naming the accused or the nature

of the alleged offense. The written report shall then be referred immediately to an Investigating Committee. (*Book of Order*, D-10.0103)

B. Sexual Ethics Team

The Sexual Ethics Team is a body of individuals formed to work with the Presbytery and its entities in dealing with matters regarding sexual ethics and misconduct. This committee shall consist of six ministers, elders, and lay members of churches of Foothills Presbytery, who shall be elected by the Presbytery upon nomination by the Nominating Committee of Presbytery. Members shall serve three year terms, and be eligible for re-election for one succeeding term. The Sexual Ethics Team shall strive to reflect the diversity required by the *Constitution* of the Presbyterian Church (USA). (*Book of Order*, F-1.0403)

Those who serve on the Sexual Ethics Team shall be trained in the issues regarding sexual ethics and misconduct. They shall be familiar with the *Foothills Presbytery Policy and Procedures on Sexual Misconduct* (this Policy), and with the legal, administrative and disciplinary procedures of the Presbyterian Church (USA) and Foothills Presbytery.

The Sexual Ethics Team shall work in consultation with the Executive Presbyter/Stated Clerk and with the Chairperson of the Committee on Ministry to recruit a Care Team Pool consisting of individuals who can serve effectively as members of a Care Team. To have appropriate individuals available and trained for responding to a variety of scenarios involving sexual misconduct, the Pool shall have members that represent both genders, and are ministers, elders, and lay church members. The Sexual Ethics Team shall provide initial and ongoing training and support for the members of the Care Team Pool. It shall be the responsibility of the Sexual Ethics Team to form a Care Team when notified by the Executive Presbyter/Stated Clerk that a report of alleged sexual misconduct has been received.

The Sexual Ethics Team shall work in consultation with the Executive Presbyter/Stated Clerk to ensure that all ministers who serve in validated ministries in Foothills Presbytery and Presbytery staff members have received a copy of the *Foothills Presbytery Policy and Procedures on Sexual Misconduct*, and have signed a statement of acknowledgement of the policy. The Sexual Ethics Team shall provide continuing education for the ministers, church professionals, sessions and congregations of the Presbytery as needed.

C. Care Team

If an act of sexual misconduct occurs, a Care Team shall be selected from the Care Team Pool by the Chairperson of the Sexual Ethics Team, in consultation with the Executive Presbyter/ Stated Clerk. The composition of the Care Team shall be appropriate for the specifics of the particular incident. A Care Team will typically consist of three members. However, depending on the particular incident, the Care Team membership can range from one person to many.

It is the responsibility of the Care Team to respond quickly and objectively to a report of sexual misconduct. Each Care Team member shall be assigned to specifically work with, and be available to, one of the parties in the incident. The parties will typically be: the accuser, the accused, and the congregation and/or co-workers of the parties involved. Care Team members shall maintain strict confidentiality in all activities and discussions related to the incident.

The Care Team may request that resource people be made available to serve in specific situations. Typically, these would be people that have specific experience or training in disciplines such as sexual abuse and misconduct, counseling, insurance, or legal issues.

The Care Team Pool shall be trained to respond to allegations of sexual misconduct, and to recognize and identify the issues involved in sexual misconduct, sexual harassment, and child sexual abuse. Care Team Pool members shall be familiar with the legal, administrative, and disciplinary procedures of Foothills Presbytery, and the Presbyterian Church (USA). Care team members are exempt from being summoned as witnesses in an ecclesiastical judicial trial, because Foothills Presbytery recognizes that service on a Care Team constitutes “good cause” as defined in *Book of Order*, D–7.0204 and D–11.0203.

1. Primary Functions of the Care Team:

- a. The Care Team members assigned to an incident shall report directly to the Executive Presbyter/Stated Clerk;
- b. Receive the written report of alleged sexual misconduct from the Executive Presbyter/Stated Clerk;
- c. Begin its work as soon as possible, but within not more than fourteen days after receiving written notification;
- d. Provide for the pastoral care of all parties involved;
- e. Provide assistance to begin the healing process within the congregation in consultation with the Committee on Ministry, or within an entity in consultation with its administrators;
- f. Inform the parties involved (including the Presbytery) of the availability of professional psychological counseling and make recommendations concerning counseling if such counseling is desired;
- g. Remind all parties to contact their insurance carriers; and
- h. After the formal inquiry process has concluded, the Care Team shall remain available to all parties to ensure continued pastoral care.

2. The Care Team shall NOT perform the following:

- a. Act as professional counselor for any involved party;
- b. Advocate for or against any involved party;
- c. Act as legal counsel for any involved party;

- d. Replace the functions of the Committee on Ministry, Presbytery Council, Investigating Committee, or the Permanent Judicial Commission;
- e. Determine the culpability of any involved party; or
- f. Recommend or enforce a specific disciplinary action.

E. Pastoral Care by the Care Team

1. Considerations for Children

When the reported sexual misconduct involves a child (an individual less than eighteen years of age), the assigned Care Team member shall not interview the child because of possible secondary trauma caused by the interview itself, and because of the possibility of tainting the witnesses. Appropriate authorities shall be notified immediately by the Care Team if a report has not already been filed. If the Care Team determines the need for a consultant to advise it concerning the effects and complications associated with a child victim, it shall coordinate with the Executive Presbyter/Stated Clerk to contact an expert in child sexual abuse.

2. Care Team Actions

Upon receiving written notice of alleged sexual misconduct, the Care Team shall immediately convene to coordinate the pastoral care process. The Care Team shall do the following:

- a. Each Team member shall meet individually with their assigned party: the accuser, the accused, and the congregation (or entity staff) to provide pastoral care;
- b. The Team member assigned to the congregation shall accompany the Executive Presbyter/ Stated Clerk and/or the chair of the Committee on Ministry to meet with the Session (if a church is involved) to inform its members that allegations of misconduct have been made, and inform them of the response by Presbytery under this Policy; and
- c. Recommend additional resources for pastoral care and/or counseling perceived to be needed by the involved parties, and assist the Committee on Ministry in making such recommendations to Sessions and congregations.
- d. The Care Team shall collaborate with secular authorities to the extent allowed, and make them aware that it desires to be kept informed of the developments of the allegation. Furthermore, the Care Team shall consider all recommendations made by secular authorities.

When it is determined during the initial contacts that professional counseling is needed by any of the parties involved, the Care Team shall suggest that counseling (ordinarily separate counselors for each party) be obtained. The Sexual Ethics Team shall maintain a referral list of counselors and counseling centers that have special expertise in sexual misconduct issues, and issues of faith and spiritual needs. The Care Team shall provide this list to involved parties as needed, but shall not recommend that a specific counselor be utilized.

3. Financial Issues

The Care Team, the Presbytery, and the church/entity must be sensitive to the ability of parties to pay for counseling services. Although there is no obligation for the Presbytery or church/entity to pay for such counseling, reimbursement may be considered an appropriate response to a need. If reimbursement is provided, a time limit should be placed on the length of such counseling services. Note: The Presbyterian Church (USA) Board of Pensions does provide funds for counseling for members of the plan.

E. Care Team Reports

The Care Team members shall submit their initial written reports of contacts with assigned parties to the Executive Presbyter/Stated Clerk within thirty days from the date that it first receives the report of alleged sexual misconduct. The reports shall include:

1. A log (no narrative describing conversations is included) listing contacts by the Care Team for the period covered, and
2. A listing of pastoral care steps taken in support of all involved parties, and recommendations for further pastoral actions.

At the time of formation, a Care Team member will be designated as the report coordinator. This member shall collect the individual reports from the other members, and submit the combined reports to the Executive Presbyter/Stated Clerk.

Subsequent reports shall be submitted monthly to the Executive Presbyter/Stated Clerk for the duration of the assignment.

F. Jurisdiction

The response of the Presbytery or entity will vary according to the status of the accused.

1. Accused Covered by the Book of Order — Teaching Elder and Commissioned Ruling Elder

Teaching Elders and Commissioned Ruling Elders are subject to inquiry and discipline under the *Book of Order*, D-3.0101. The pastoral relationship of Teaching Elders and Commissioned Ruling Elders serving congregations is subject to oversight by the Presbytery (*Book of Order*, G-2.0501, G-2.10, G-3.0301, G-3.0307).

Ministers that are members of Foothills Presbytery, but are employed by another governing body or entity of the Church, are subject to the *Book of Order* Rules of Discipline as members of the Presbytery, and to the personnel policies of their employer.

2. Accused Renouncing Jurisdiction — Teaching Elders and Commissioned Ruling Elders

If at any time during the proceedings the accused renounces the jurisdiction of the Church, such action shall be noted and all reports, including those of the Care Team and Presbytery or entity, shall be filed with the Executive Presbyter/Stated Clerk. (*Book of Order*, G-2.0509, G-2.0407)

3. Accused Covered by the Book of Order —Staff Members Who Belong to a Presbyterian Church (Such as presbytery employees and volunteers).

The Session has original jurisdiction in disciplinary cases involving staff members belonging to a Presbyterian church, each having jurisdiction only over its own members (*Book of Order*, D–3.0101). A church member who is accused of sexual misconduct away from the congregation to which the member belongs may only be removed from membership by the Session of the member’s church.

When a church member is accused of sexual misconduct, the disciplinary process is the same as that described for teaching elders, and is described in *Book of Order*, Rules of Discipline, Sections D–10.0000 through D–13.0000.

4. Accused Not Covered by the Book of Order.

If an allegation of sexual misconduct is made against a person working for an entity of the Church, but not subject to the *Book of Order*, the director of the entity shall immediately submit the report to the personnel committee of the entity. The personnel committee may, at its discretion, solicit the assistance of the Presbytery Care Team. A Session, or entity that ordinarily functions without a personnel committee or its equivalent, may appoint an administrative commission to perform the functions described in this section. The personnel committee shall refer to, and be guided by, the written personnel policies of the governing body or entity. Its actions may include, but are not limited to, the following:

- a. Determine whether there is a reasonable suspicion that sexual misconduct may have occurred;
- b. If the accuser is under the age of sixteen, immediately notify secular authorities if this has not already occurred;
- c. If it is determined that there is a reasonable suspicion that an offense (violation of policy) may have occurred, it will gather additional information to make a determination;
- d. If it is determined that an offense (violation of policy) was committed, the committee shall prepare a written report that shall be included in the personnel file of the accused. The accused shall be given a copy of the report, and shall be allowed to attach to the written report his/her own written statements and/or other documents;
- e. Determine appropriate remedies, if any, including termination of employment;
- f. Inform the accuser and the accused of the remedy; and
- g. Notify the accuser and the accused that they have the right to appeal the personnel committee’s decision through the administrative procedures of the entity.

5. Secular Authorities and Proceedings

Investigation by Foothills Presbytery may be concurrent and cooperative with the investigation by secular authorities, because the Church has its own disciplinary concerns that are typically not resolved by secular proceedings. Foothills Presbytery therefore has a duty to conduct its own inquiry and enforce any warranted disciplinary

procedures, when that can be accomplished without interfering with the secular authorities. Furthermore, Church disciplinary action may proceed after secular authorities have either prosecuted or dropped the case.

G. Media Contact

To minimize the possibility of prejudicing an allegation yet to be decided, any media inquiry received by a Care Team member, minister, or Presbytery staff, relating to an allegation of sexual misconduct, shall be directed to the Executive Presbyter/Stated Clerk. The accuser, the accused, advocates for the accused or the accuser, family members, the church, or any others that have information about the allegations, shall be requested to not address questions from the media and to refer the media to the Executive Presbyter/Stated Clerk, or to a spokesperson that has been designated by the Executive Presbyter /Stated Clerk.

H. Presbytery Record Keeping

The Presbytery shall keep records of its actions and minutes of its deliberations, including: interviews with the accuser, the accused, and all other involved parties; copies of reports from the Care Team; correspondence related to the case; and copies of the reports from committees or commissions. The Executive Presbyter/Stated Clerk, or the director of the entity, shall maintain the records while the inquiry is in progress. After the inquiry is completed, such records shall be marked “confidential” and held by the Executive Presbyter/Stated Clerk. The Investigating Committee, or entity personnel committee, shall prepare a brief summary report that shall be included in the permanent personnel file of the accused when the accused is found to be guilty. Note: refer to the paragraph that follows for the procedure when an accused is vindicated. Copies of the summary report shall be given to the accuser and the accused. The accused shall have the right to attach a signed personal statement and/or other documents to the summary report that is retained in the permanent personnel file. Decisions of the Permanent Judicial Commission shall be recorded in Presbytery’s minutes, and shall also be included in the permanent personnel file of the accused.

When the accused is vindicated of a sexual misconduct charge, or when the charge has been dropped because it was found to have no substance, the personnel file of the accused shall not contain any reference to the charge. Neither shall information about the charge become a part of any reference for future employment that is provided by the Presbytery, or by an entity.

I. Statute of Limitations

In accordance with the *Book of Order* (Rules of Discipline, D–10.0401b), there is no statute of limitations for filing charges alleging sexual abuse. However, because of the difficulties associated with the collection of evidence relating to allegations of abuse that occurred many years in the past, and the awareness of the psychological complications involved, the Presbytery and its committees shall proceed with extreme caution in such cases.

VII. MEETING ALL PARTY'S NEEDS

In cases of sexual misconduct, there are diverse needs that must be met for the good of all involved individuals, groups, and entities. To assure that the Presbytery is ready to meet the variety of needs that exist, a Care Team shall be named for each incident as described in Sections VI.B. and C. of this Policy. In any case of sexual misconduct, the needs of the accuser and/or reporters and their families (if any), the accused and family (if any), Presbytery, employing entities, and congregations, include the items described in the sections that follow.

A. The Needs of the Accuser

The Presbytery, employing entity, and Care Team shall collaborate to provide adequate pastoral care for accusers of sexual misconduct, and for their families. The accuser, and/or the accuser's family, may initially be so angry and alienated from the Church that offers of help are perceived as insincere, or as attempts to cover-up the incident. If they at first refuse to accept offered pastoral care, the Care Team shall continue to offer assistance for a reasonable period of time. Most importantly, the Presbytery or entity shall not act in a self-protective manner by ignoring the accusers, reporters and their families or trivializing the incident.

The extent of the damage to the accusers of sexual misconduct will vary from person to person, and is influenced by such factors as the type and degree or severity of abuse, the age and emotional condition of the accuser, human dynamics, and the depth of the accuser's religious faith.

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, unworthiness, and feelings of alienation from God, self, the religious community, and family are frequently suffered by accusers. It is important for the Care Team to be sensitive to the accuser's pain and the need for healing, and to act by making appropriate compassionate pastoral care available.

Following are some of the needs of accusers:

1. *To be heard and taken seriously*

From the time that the accuser/reporter first indicates that sexual misconduct has occurred, that person should receive immediate attention and serious consideration from all Presbytery and/or entity representatives.

2. *To receive respect of privacy, and to be assured that confidentiality will be preserved whenever possible*

The Care Team treats all information as confidential until the confiding party gives permission for revealing that information, or until disclosure is otherwise required by secular law.

3. *To receive pastoral and therapeutic support*

The accuser may require spiritual and professional assistance as a result of sexual misconduct. The Care Team shall offer to help arrange for such support so that the accuser can continue to work or remain in school, and/or worship in their community of faith without intimidation.

4. *To be informed about the Church process*

The Care Team member designated as the contact person for the accuser shall confirm that the accuser has received a copy of the *Foothills Presbytery Policy and Procedures on Sexual Misconduct*, information regarding the process of the inquiring body, and a copy of the *Book of Order*. The Investigating Committee shall communicate with the accuser as described in the *Book of Order*, Rules of Discipline, Chapter X.

5. *To be informed of the right to legal counsel*

The Care Team shall inform the accuser that he/she has the right to seek legal counsel. However, the accuser shall be informed that in church disciplinary or remedial cases “no person shall act as counsel who is not a member of the Presbyterian Church, (USA)” if that person intends to appear before the Investigating Committee (*Book of Order*, D–11.0301).

6. *To be assured of an advocate of one’s own choosing*

An accuser may need continuing moral support from a trusted individual who is present as needed while the Church judicial process deals with the accusation. This advocate may be a relative, friend, or someone suggested by the Care Team. This advocate can speak for the accuser when necessary.

7. *To be assured that justice will be pursued*

The accuser must be assured by the Care Team, and shown by the judicial processes of the Presbytery, that justice is being pursued through fact-finding, comprehensive search for the truth, confrontation, and movement toward agreement that may involve removal or temporary exclusion of the accused from office or position, or adjudication of the alleged offense.

8. *To receive healing and reconciliation*

Healing, and reconciliation with all concerned — self, family, the Church, and ideally the accused — can begin through the use of the Presbytery’s processes and resources. However, it must be recognized that all of the needs may not be met through the reasonable handling of a specific case, but may only occur over a lengthier period of time. All of these needs must be taken seriously and compassionately, and the rights of the accuser preserved and respected.

B. The Needs of the Accused

The Presbytery shall offer pastoral care to the accused and his/her family. If the accused is a Teaching Elder or Commissioned Ruling Elder, this care and treatment shall be consistent with the guidelines and procedures of the Committee on Ministry (*Book of Order*, G–3.0307).

Whether the claims are true or false, the accused may experience feelings of guilt, indignation, shame, anger, mistrust, lowered self-esteem, depression, unworthiness, and feelings of alienation from God, self, the religious community, and family. In addition, there may be fear of job loss, incarceration, and loss of reputation.

Following are some of the needs of the accused:

1. To be informed about the charges and Church process

a. Information about the charges

The accused shall receive written notice that an allegation has been filed, and a copy of the allegations. Simultaneously, the accused shall be advised to not have further contact with the accuser(s) or their families.

b. Information about the Church process

The Care Team member designated as the contact person for the accused shall confirm that the accused has received a copy of the *Foothills Presbytery Policy and Procedures on Sexual Misconduct*, information regarding the process of the inquiring body, and a copy of the *Book of Order*.

c. Information regarding the results of the investigation

The Investigating Committee shall communicate with the accused as described in the *Book of Order*, Rules of Discipline, Chapter X.

2. To receive respect for privacy and to be assured that confidentiality will be preserved whenever possible and/or appropriate.

The accused shall be warned that any statements made to the Investigating Committee may be used against the accused in later proceedings. The accused shall also be advised that, except as required by law or by court order, the Care Team member shall not reveal to any other person or entity any information provided to the member by the accused.

3. To be informed of the right to legal counsel

The accused may seek legal advice from any source. However, the accused must be informed that in Church disciplinary or remedial cases “no person shall act as counsel who is not a member of the Presbyterian Church, (USA)”. (*Book of Order*, D-11.0301)

The Executive Presbyter/Stated Clerk shall maintain a list of Presbyterian lawyers who are willing to represent parties in Church disciplinary cases in the Presbytery.

If an allegation proceeds to the initiation of a disciplinary case and the accused is unable to employ counsel, the accused may request appointment of counsel under the provisions of *Book of Order*, D-11.0302.

4. To be assured that justice will be pursued

The accused shall be assured that he or she will be afforded a fair hearing and unbiased treatment.

5. *To receive pastoral and therapeutic support*

The Care Team shall suggest that the accused seek spiritual support and/or professional counseling. The Care Team, without any endorsement, may provide to the accused a list of names of impartial ministers or therapists, but shall not itself engage in counseling. People in staff positions, such as Presbytery Executives or Stated Clerks, shall not engage in personal counseling of the accused because of their involvement in the disciplinary process.

6. *To receive assistance in relating to the Session and congregation.*

When an allegation of sexual misconduct is made against a Teaching Elder, Commissioned Ruling Elder, or certified Christian educator, the Committee on Ministry shall assist the Teaching Elder, Commissioned Ruling Elder, or certified Christian educator in relating to the Session and the congregation. The Care Team shall alert the Committee on Ministry to the perceived needs of a particular congregation, and recommend expert resources if appropriate.

7. *To be mindful of the economic security and care for family of accused.*

When an allegation of sexual misconduct has been made, the economic security of the accused may be threatened, along with the person's reputation, career, and family relationships.

When the accused is a Teaching Elder, Commissioned Ruling Elder, or certified Christian educator, the Care Team shall inform the accused that the Committee on Ministry is a resource for that person to provide counseling with respect to the spiritual, emotional, and financial needs of the accused and their families, though financial support is not available from Presbytery. The Care Team shall not become personally involved with trying to meet these needs.

C. The Needs of the Congregation

A congregation may experience many problems following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize that congregation or entity, damage morale, create serious internal problems, and limit the trust that a congregation may place in succeeding ministers or staff. Efforts must be made to recognize and identify the resultant problems, and heal the damage that is done to the congregation. A number of needs unique to the congregation will emerge, though these needs will not necessarily emerge in the same sequence in each situation.

Following are some of the needs of congregations:

1. *To receive pastoral care*

Members of the congregation and church staff will need pastoral care. If it is the minister or Commissioned Ruling Elder who is accused of sexual misconduct, care shall be provided by another member of the ordained staff if the church has multiple ministers, or by a trained Transitional minister. If the minister or Commissioned Ruling

Elder leaves as a result of sexual misconduct, a trained Transitional minister or consultant in sexual misconduct may be required to work with the congregation for an extended period of time.

If it is not the minister or Commissioned Ruling Elder who is accused of the sexual misconduct, the minister or Commissioned Ruling Elder shall provide the needed care for the congregation with support from the Committee on Ministry. If not previously trained in this specialty area, the minister or Commissioned Ruling Elder shall consult with denominational specialists for advice about anticipated problems.

2. *To be informed about the case*

Members of the congregation must be given opportunities to both receive and give appropriate information. When the minister or Commissioned Ruling Elder is involved and the accusation of sexual misconduct becomes a matter of common knowledge within a congregation, or if a minister or Commissioned Ruling Elder has been found guilty of sexual misconduct, the Transitional minister or consultant may hold appropriate meetings with individuals, small groups, or with the congregation as a whole. If the accused is not the minister or Commissioned Ruling Elder, she or he may perform these functions. Such meetings should provide information about sexual misconduct in general, Presbyterian polity and the judicial process, and how any others who may have been victimized may be heard and receive care. At such meetings, members should be expected to vent their feelings. If this venting does not occur, serious problems may be created for the future of the congregation, for future ministers, Commissioned Ruling Elders, or staff, and for the Presbytery. These meetings should not occur before first conferring with, and receiving the advice and guidance of, legal counsel and Presbytery representatives.

3. *To be informed about available resource people*

The Committee on Ministry and the Executive Presbyter/Stated Clerk shall maintain a list of the following classes of resource people whose services could be used by a congregation operating under a cloud of sexual misconduct:

- a. Trained Transitional ministers;
- b. A Committee on Ministry, Sexual Ethics Team, or Care Team member knowledgeable in polity and the effects of sexual misconduct in the Church;
- c. Consultants and/or therapists with knowledge and experience in dealing with sexual misconduct;
- d. Attorneys who can discuss the legal aspects of a sexual misconduct case;
and
- e. Insurance consultants who can advise the congregation about their exposure to liability issues.

D. The Needs of an Employing Entity

The term “Employing Entity” as used in this Policy is understood to encompass the Foothills Presbytery office, the Buc Outdoor Center and campus ministries.

An employing entity may experience various problems following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize the entity staff, damage morale, create serious internal problems, and undermine trust in future leaders. Efforts should be taken to recognize and identify the problems and heal the damage done to the entity. As a preventative measure, the employing entity should already have in place the following:

1. *A written policy and procedure addressing sexual misconduct*

This document (“Foothills Presbytery Policy and Procedures on Sexual Misconduct”) shall be provided to all appropriate persons.

2. *Good employment procedures*

The employing entity should have screening procedures. It is advisable to have legal review of these procedures because South Carolina is an employment-at-will state.

3. *Risk management and liability insurance*

An employing entity must carry liability insurance covering claims of sexual misconduct, and the employing entity should consult frequently with its insurance carriers to review its risk management procedures.

4. *Clear reporting mechanisms and legal information*

The channels of reporting must be clearly defined. If the accused is the supervisor of the accuser and/or reporter, there must be an alternative route to follow for reporting an alleged incident.

A formal orientation to the work place is important. At the time of the orientation, definitions of sexual misconduct and reporting procedures should be described, along with the consequences of misconduct, all of which should be clearly defined in the personnel policy.

5. *Provision for counseling*

The personnel practices of the employing entity should include a provision for pastoral or therapeutic counseling for parties involved in an incident of sexual misconduct. The employing entity may provide at least partial coverage of counseling costs.

6. *Provision for legal costs*

The employing entity should consider providing for a reserve fund for legal expenses, to be used in the event that there is a need to either prosecute or defend a case in church or civil courts.

7. *Information regarding available resource people*

The employing entity would possibly need assistance from personnel experts, legal experts, pastoral counselors, and financial consultants. Foothills Presbytery shall make available its list of resource people when requested.

E. The Needs of Foothills Presbytery

Foothills Presbytery, when viewed from the perspective of a church council rather than an employing entity, also has special needs and responsibilities. These include:

1. *To establish a clearly defined sexual misconduct policy and its procedures*

Foothills Presbytery shall establish a comprehensive policy and procedure that defines the methodology for responding to any instances of sexual misconduct occurring within its jurisdiction. Presbytery shall encourage church sessions to establish a specific sexual misconduct policy and procedure for their church, and make it known to all members and employees.

2. *To obtain legal advice.*

Foothills Presbytery may need competent legal counsel, particularly if allegations lead to judicial proceedings under either the *Book of Order* or in civil court, or both. The attorney must be a Presbyterian to act as counsel appearing before a Church proceeding (*Book of Order*, D-11.0301), and be familiar with Presbyterian polity, civil procedure, and the legal issues found in sexual tort, sexual harassment, and child abuse.

3. *To receive advice regarding risk management and liability insurance.*

Foothills Presbytery must carry liability insurance that covers claims of sexual misconduct, and representatives of the Presbytery shall consult frequently with the insurance carriers regarding risk management for this liability.

4. *To provide education and training.*

Foothills Presbytery shall endeavor to provide ongoing educational programs, and provide training in pastoral and disciplinary procedures aimed at preventing sexual misconduct.

5. *To determine jurisdiction and to establish procedure.*

Elected officials of Foothills Presbytery (officers of the Presbytery and its Sessions) are very likely to be the ones who receive initial reports of sexual misconduct. In Foothills Presbytery, when a written statement of an alleged offense is received in accordance with the *Book of Order* (D-10.0102a-c), preliminary procedures begin automatically in accordance with the *Book of Order* and the procedures described in this Policy.

Sessions have original jurisdiction in disciplinary cases involving members of their congregations, each Session having jurisdiction over its own members (*Book of Order*, D-3.0101a)

APPENDICES

APPENDIX 1 – DEFINITIONS

Accused: the person against whom a claim of sexual misconduct is made. The word “accused” (singular form) is used throughout this Policy; however, there may be more than one accused involved in a particular incident.

Accuser: the person whose claim of knowledge initiates an inquiry into alleged sexual misconduct. The accuser may be the reporter and/or the person identified as the victim. The words “accuser” and “reporter” (singular form) are used throughout this Policy; however, there may be more than one accuser and/or more than one reporter involved in a particular incident.

Adultery: Sexual conduct that violates the marriage vows.

Advocate: a person who provides, to any individual involved in an incident, ongoing support and accompaniment throughout the inquiry process and any subsequent proceedings.

Allegation: A written report of misconduct. The initial allegation may be verbal, but must immediately be made in written format.

Care Team: a group that is assembled by the Sexual Ethics Team Chairperson in consultation with the Executive Presbyter/Stated Clerk to facilitate the process of responding to allegations that a person, subject to the provisions of this policy, has committed an act of sexual misconduct.

Certified Christian Educators: persons certified and called to service in the ministry of education in congregations or councils; there are two levels of certification, 1) Certified Christian Educator and 2) Certified Associate Christian Educator (*Book of Order*, G-2.1103).

Child sexual abuse: includes, but is not limited to:

- a. sexual contact or sexual interaction between a child (any individual under the age of consent, defined in SC as sixteen years) and an adult;
- b. sexual stimulation of a child, or the use of a child for the sexual stimulation of the abuser or a third party (adult or child); or
- c. risqué jokes, innuendo, inappropriate language, unacceptable visual contact, unwelcome casual touch, unwelcome and inappropriate hugs and kisses, or the viewing of sexually suggestive pictures, during interaction between an adult and a child.

Church: when capitalized, refers to the Presbyterian Church (USA) denomination.

church: when not capitalized, refers to a local church that is a member of the Presbyterian Church (USA) denomination, and located within the Foothills Presbytery.

Church Council: a representative body composed of ruling elders and teaching elders (Ministers of the Word and Sacrament). These are church sessions, presbyteries, synods, and the General Assembly of the Presbyterian Church (USA).

Civil Authorities: see Secular Authorities.

Civil Law: see Secular Law.

Commissioned Ruling Elder: a ruling elder commissioned to limited pastoral service as assigned by the presbytery to serve in a validated ministry of the presbytery and under the supervision of the presbytery (*Book of Order*, G-2.10)

Ecclesiastical Process: the process by which the Church exercises its authority, undertaken as described in the *Book of Order* Section D, Rules of Discipline.

Employee (member or non-member of the Church): any person employed by, or called to work for, the Presbytery, or any church or related organization or entity within the jurisdiction of the Presbytery, for salary or wages.

Fornication: consensual sexual intercourse outside of marriage.

Inquiry: a term used in the *Book of Order* to describe the process by which it is determined whether charges should be filed based upon an allegation of an offense that is received by the Presbytery (See *Book of Order* Rules of Discipline D-10.0000).

Investigation: the process of conducting a systematic inquiry into an allegation that an offense such as sexual misconduct has occurred, by collecting, examining, and assessing relevant information, and interviewing individuals.

Mandated Reporter: a person required by state law to report any and all suspected incidents of child abuse, including child sexual abuse, that come to their attention. **Under South Carolina law, all practitioners of healing, including ministers, professional counselors, marriage and family therapists, teachers, nurses, social workers, or any other persons, are mandated to report if they have reasonable cause to believe that a child's physical or mental health or welfare has been, or may be, adversely affected by abuse or neglect {South Carolina Code Ann. (Supp. 2004) Section 20-7-510}. By statute, failure to report such activity is a misdemeanor.**

Minister: one of the terms used in this Policy to designate an ordained individual, referred to in the *Book of Order* (G-2.0501) as Teaching Elder (also called minister of the Word and Sacrament).

Mutual Consent: the voluntary agreement between two parties to engage in an act together. In a sexual relationship, mutual consent is **not possible** when one of the

parties is not of the age of consent (sixteen in SC when one of the parties is over the age of eighteen), or does not have the mental capacity to consent regardless of age. Mutual consent is considered to generally **not be possible** when one party is a minister or a professional lay leader in a pastoral, counseling, or leadership position within the church, related organization, entity, or other sponsored activity in which the other party is a parishioner, member, employee, or counselee or participant. If a complaint arises from a relationship, the burden of proof will be on the minister or professional lay leader to demonstrate the possibility of mutual consent in that particular situation. NOTE: In SC, age of consent is fourteen when both parties are under the age of sixteen.

Ordered ministries: described in the New Testament and maintained by this church are deacons and presbyters (teaching elders and ruling elders). Ordered ministries are gifts to the church to order its life so that the ministry of the whole people of God may flourish. (*Book of Order*, G-2.0102)

Persons covered by this policy: this includes Teaching Elder/minister members of Foothills Presbytery, Commissioned Ruling Elders, certified Christian educators, and employees and volunteers of the presbytery and its entities.

Professional Lay Leader: any person hired to work for the Presbytery, or for any church, organization, or entity within the jurisdiction of the Presbytery, for salary or wages in a position that could be filled by either a minister or a lay person.

Reasonable Suspicion or Reasonable Cause to Suspect: a belief or opinion based on facts or circumstances that are sufficient to cause a reasonable person to want to inquire further, to take protective action, or to report the situation to either the proper authorities or an appropriate person.

Report: A verbal or written “report”, filed by a Reporter, in which sexual misconduct is alleged.

Reporter: the person who makes a verbal or written allegation, claiming knowledge of sexual misconduct committed by a person covered by this policy. The reporter may or may not be the person identified as victim of the alleged sexual misconduct, and may be an individual or an entity. The reporter whose allegation initiates an inquiry may be any person, such as: the victim, family member, friend, colleague, or independent observer of the person identified as the victim.

Response: the action taken by the church council or entity when a report of sexual misconduct is received by Presbytery. Two groups are called upon to respond, and both are utilized in every case. The two groups are the Investigating Group and the Care Team.

1. **Care Team:** A Care Team is a group constituted by Presbytery to facilitate the process of responding to an allegation of sexual misconduct committed by a person covered by this policy. (The structure and function of the Care Team are detailed in Section IV of this policy). The duties of the Care Team include:

- a. Pastoral care for the accuser and/or reporter, his/her family, and others;
- b. Pastoral care and, where applicable, rehabilitation for the accused, his/her family, and others; and
- c. Pastoral care for the congregation and staff of a church, or the staff of an entity.

2. Investigating Group

- a. **Investigating Committee:** Response by the Investigating Committee is required by the Rules of Discipline (in the case of a minister member of Presbytery). See *Book of Order*, D–10.0103, D–10.0201, and D–10.0202, which give specific direction regarding the Investigating Committee’s work and report; and
- b. **Staff Committee:** Disciplinary action will be taken in accordance with the personnel policies of the Presbytery or entity when an employee or volunteer is involved.

Secular Authorities: the municipal, state, and federal government bodies and officials that have the responsibility to investigate, prosecute, and/or bring criminal or civil charges against individuals accused of committing sexual crimes or offenses.

Secular Law: that body of law that is not ecclesiastical, and relates to affairs of the temporal world. This includes the body of municipal, state, and federal laws that is often referred to collectively as civil and criminal law. Prohibited behavior addressed by this Policy may result in the filing of criminal and/or civil charges under secular law.

Sexual Abuse: an offense of sexual conduct (carnal abuse or carnal knowledge) involving a person over the age of eighteen and:

- 1. any person under the age of sixteen years;
- 2. anyone without the mental capacity to consent, regardless of age; or
- 3. any person when the conduct includes force, threat, coercion, intimidation, or misuse of ordered ministry or position (*Book of Order*, D–10.0401c).

Sexual Ethics Team: those individuals elected by the Foothills Presbytery to work with others within the Presbytery in dealing with matters regarding sexual ethics and misconduct. The Sexual Ethics Team has the responsibility for recruiting and training individuals to serve in the Care Team pool. The Chairperson of the Sexual Ethics Team is responsible for selecting individuals from the Care Team Pool, in consultation with the Executive Presbyter/Stated Clerk, to form a specific Care Team for duty when notified by the Executive Presbyter/Stated Clerk that a report of alleged sexual misconduct has been filed.

Sexual Harassment or Unlawful Harassment: as defined by Title VII of the Civil Rights Act of 1964, any unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature, constitutes unlawful sexual harassment when:

1. Submission to sexual conduct is an explicit or implicit term or condition of an individual's employment by, or their continued status within, the entity;
2. Submission to, or rejection of, sexual conduct by an individual is used as the basis for the decision to employ that individual;
3. Sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature, have the purpose or effect of unreasonably interfering with an individual's work performance, or otherwise create an intimidating, hostile, or offensive working environment based on the declared judgment of the affected individual; or
4. An individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, sexual propositions, or other conduct of a sexual nature, or the display of sexual materials that insult, degrade, and/or sexually exploit men, women, or children.

In determining whether conduct constitutes sexual harassment, the standard to be applied is the perception of a reasonable person of the same gender as the victim. **A lack of intent to harass is not a defense.**

Examples of sexual harassment include, but are not limited to:

- a. **Verbal:** sexual innuendoes; risqué jokes; sexually suggestive or insulting questions, comments or sounds, jokes, whistling, or teasing of a sexual nature; sexual propositions or threats; continuing to make sexual advances or comments or otherwise expressing personal interest after being informed that the interest is unwelcome; sexual remarks regarding clothing, body, or love life; or any type of subtle pressure for sexual activity;
- b. **Visual:** sexually suggestive or gender–derogatory objects, pictures, computer software; posters, or letters; leering, or obscene or sexually suggestive gestures;
- c. **Physical:** unwanted physical contact including touching, punching, brushing the body, impeding or blocking movement, sexual intercourse or assault; or
- d. **Encouraging:** attitudes or patterns of variable, visual, or physical conduct (may or may not be obviously directed at a particular person) that may reasonably be perceived as tending to legitimize, rationalize, or excuse unwanted sexual advances.

Sexual Malfeasance: is defined for this Policy as the broken trust resulting from sexual activity within a ministerial, or other professional, relationship. This definition is not intended to apply to relationships between spouses, nor is it intended to restrict church professionals from having normal, mutual, social, intimate, or marital relationships.

1. Examples of **professional relationships** include counselor–client; lay employee–church member; minister–church member; Presbytery executive–committee member; supervisor/manager–employee/volunteer;
2. Examples of **sexual malfeasance** include, but are not limited to, adultery, indecent exposure, sexual activity, sexual intercourse, and sexual acts within a counseling relationship. A romantic relationship within a ministerial relationship

or other professional relationship is considered a high-risk relationship that can lead to sexual malfeasance.

Sexual Misconduct: is a comprehensive term used in this policy to include, but is not limited to:

1. Child sexual abuse as defined herein;
2. Sexual harassment as defined herein;
3. Rape or sexual contact by force, threat, or intimidation;
4. Sexual malfeasance as defined herein;
5. Production or distribution of pornography as defined by actions or policy statements of the General Assembly, Presbyterian Church (USA).

The definition of sexual misconduct does not include non-abusive relationships between spouses.

Victim: the person who claims to have been injured by sexual misconduct.

Volunteer: a person who provides services for the Presbytery, an entity, a church, and/or its entities without financial or material remuneration. Volunteers include persons elected or appointed to serve on boards, committees, other groups, or serving in some unofficial capacity identified by the Presbytery or its entities. For the purposes of this policy, volunteers are treated the same as employees, and behavioral expectations of the church council or entity are the same for volunteers as for employees.

Vulnerability: a condition in which there is less than full capacity to understand and resist the invasion of one's own boundaries. This condition occurs because of some deficiency or imbalance in social, mental, spiritual or experiential development, status, or power.

APPENDIX 2 – EDUCATION & TRAINING

Foothills Presbytery shall endeavor to conduct ongoing education and training of Teaching Elders, Commissioned Ruling Elders, certified Christian educators, and staff about the issues of sexual misconduct and the procedures for responding to any incidents committed by those to whom this Policy applies. The Presbytery shall respond to any incident that occurs within its boundaries by activating a Care Team and Investigative Committee as described in this Policy. It is recommended that churches within the Foothills Presbytery follow the example of the Presbytery by being proactive by establishing policies and offering comprehensive ongoing education and training to minimize the possibility that an incident will occur. They will then be able to respond with competence, rather than with irrationality and lack of knowledge and planning, if confronted with an allegation of sexual misconduct.

A. Groups Requiring Education and Training

Education needs will differ on a group-by-group basis. Groups of people within Foothills Presbytery that may require specific education and training include:

1. Sexual Ethics Team
2. Care Team Pool
3. Investigating Committee
4. Committee on Ministry
5. Presbytery Staff and entity staffs
6. Professional and non-professional church staff
7. Ministers (Teaching Elders)
 - a. Newly ordained ministers
 - b. All ministers of the Presbytery
 - c. New ministers joining the Presbytery
 - d. Ministerial candidates
8. Commissioned Ruling Elders
9. Sessions
10. Members of congregations

B. Responsibilities of Presbytery

Employing Entities shall:

1. Provide copies of the *Foothills Presbytery Policy and Procedures on Sexual Misconduct* (this Policy) to all full-time, part-time, temporary, and Transitional staff members and volunteers;
2. Obtain signed acknowledgment for receiving and understanding the policy; and
3. Provide initial training and continuing refresher training.

C. Education

1. Policy and procedure

All Foothills Presbytery employees and volunteers shall be completely familiar with, and comply with, the *Foothills Presbytery Policy and Procedures on Sexual Misconduct*, and any supplementary sexual misconduct policy implemented by the employing entity.

2. Preventive Awareness

Initial education for employees and volunteers shall address the issues of sexual misconduct, to include:

- a. Recognition of the imbalance of power between ministers/professional lay leaders and church members/clients.
- b. That ministers/professional lay leaders understand the necessity of maintaining appropriate boundaries, and the establishment and maintenance of a professional and caring environment and demeanor, thereby ensuring the confidentiality of the church members/clients and the protection of both the church members/clients and the ministers/professional lay leaders.

- c. That ministers/professional lay leaders be aware that frequent pastoral visits, frequent phone conversations, dating members, extended time together, and physical touching, hugs, and kisses may be associated with sexual advances. These are **high risk behaviors** that may be perceived as both unwelcome and an infringement on the rights of the recipient.
- d. That when a religious leader counsels another person, the leader must observe common professional precautionary measures such as: limiting the time spent with the counselee, assuring that there are other people in the building during counseling, and adhering to professional policies regarding touching counselees.
- e. That Foothills Presbytery strongly encourages all ministers to complete a basic unit of clinical pastoral education, or to complete a course of psychotherapy from a psychiatrist or licensed clinical psychologist, for the minister's own wholeness and health, and to follow up each year with two consultative meetings with a psychiatrist or licensed clinical psychologist. Ministers involved with extensive pastoral counseling should be:
 - (1) licensed by SC, and/or certified by an appropriate professional association, such as the American Association of Pastoral Counselors or the Association for Clinical Pastoral Education;
 - (2) be accountable to an oversight board or agency;
 - (3) consult regularly with a supervising licensed therapist; and
 - (4) provide evidence of general liability insurance, including professional liability protection.
- f. Ways to intervene when sexual misconduct has occurred.

3. Risk Management:

Initial Education for employees and volunteers shall address the issues of Risk Management.

D. Continuing Education

Continuing Education for employees and volunteers shall be offered on a timely basis. It shall include items such as:

1. Additional training about sexual misconduct issues,
2. Discussion of any "incidents",
3. Updates about legal changes,
4. Review of this Policy and any entity policies or procedures, and
5. Information on currently available resources related to the topic.

E. Education for Care Team and Investigating Committee

Training shall include:

1. In-depth training about the *Foothills Presbytery Policy and Procedures on Sexual Misconduct*,
2. Review of *Book of Order* disciplinary procedure;

3. In–depth training about sexual misconduct and its ramification for all people involved;
4. Risk management, and general information about related civil and criminal laws; and

Patterns in congregations and entities that have experienced sexual misconduct, and ways to help them heal.

APPENDIX 3 — CERTIFICATION

Sexual Misconduct Certification—PIF

(For your information only)

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; I have never been required to receive professional treatment for reasons related to sexual misconduct by me; 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 or Employment Application is accurate to the best of my knowledge. I hereby authorize the entity to which my Personal Information Form or Employment Application is submitted 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, judicial authorities, or ecclesiastical councils, to release any and all requested relevant information related to sexual misconduct allegations made against me.

I have read this certification and release form, and I fully understand that the information obtained may be used to deny my employment, or any other type of position with 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 _____ Date _____

Print Name _____

*** 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 a 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 in 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).

Sexual Misconduct is the comprehensive term used and defined in this *Policy*. By signing this certification, you acknowledge that you have read and understand this definition.

Policy and Procedures on Sexual Misconduct Certification

It is necessary that all persons covered by the Foothills Presbytery Policy and Procedures on Sexual Misconduct acknowledge being in receipt of this Policy. The Policy provides protection and empowerment for persons covered herein.

**Form for Implementing Policy of Sexual Misconduct
Acknowledgement of Receipt**

I, _____ hereby acknowledge that I
(Print Name)

received on _____, a copy of the “Foothills
Presbytery
(Month/Day/Year)

Policy and Procedures on Sexual Misconduct” dated November 2011, and that I have read the Policy, understand its meaning, and agree to conduct myself in accordance with the Policy.

Signature

***Return this page completed with name, date, and signature to:
Foothills Presbytery
2242 Woodruff Road
Simpsonville, SC 29681***

XI. Indebtedness Policy

Persons under care or who are serving a first call and applying for financial assistance under the **PC(USA)** Seminary Debt Assistance Program shall meet the following requirements:

When Foothills is the Presbytery of Care

1. Inquirers are required to complete all financial forms included in the inquiry application and to discuss with the Committee on Preparation for Ministry (CPM) their plans to minimize seminary debt.
2. Inquirers are strongly encouraged to participate in a "Fiscal Fitness" workshop being sponsored by the Board of Pensions of the PC(USA) during their Inquiry phase. If this workshop is not offered at the Inquirer's seminary, the Inquirer is eligible to apply to the CPM for financial assistance for travel and accommodations. Because this workshop is required of all Seminary Debt Assistance Program PC(USA) applicants, the CPM encourages Inquirers to attend this workshop as soon as possible to avoid delays in processing any future seminary debt assistance application the Inquirer might make. The CPM requires all candidates under care to complete a financial planning workshop prior to Final Assessment.
3. The Presbytery will encourage each potential Inquirer to seek assistance in sharing the cost of their Career and Personal Counseling Service with their home congregation. Need-based grants will be available from the Presbytery based upon the CPM's judgment.
4. On behalf of the Presbytery, the CPM will inform all Inquirers of the prospective salary that can be expected based on the current median income for the denomination reported by the Board of Pensions, and based on the minimum effective salary established by the Presbytery and will caution all Inquirers to minimize their level of indebtedness accordingly.
5. The CPM will encourage each Inquirer and Candidate to pay particular attention to incurring additional debt that would create financial stress/burden. (i.e. Explore use of available assets.)
6. The CPM will make available on an annual basis to each Candidate or Inquirer a list of possible options for pursuing grants and interest-free loans and funding that may be available through the Financial Aid for Studies Office of the Presbyterian Church (USA), the Synod of the South- Atlantic, and PC(USA) seminaries.
7. The CPM will be an advocate with the congregation of which the Candidate or Inquirer is a member and with other congregations of the presbytery as appropriate in order to generate financial support for the Candidate or Inquirer in the form of grants. The CPM shall encourage the congregation of which the Inquirer or Candidate is a member to provide financial assistance or help with indebtedness for their Inquirer/Candidate member.

When Foothills is the Presbytery of Call

1. In order to apply for financial assistance under the Seminary Debt Assistance Program, any minister serving a first call following graduation from seminary who comes with any educational indebtedness shall be required to show evidence of having attended a financial planning workshop, such as the Fiscal Fitness workshop sponsored by the Board of Pensions or other financial planning workshop. If the minister has not attended such a workshop, he/she shall be required to do so within twelve months of start-up, the cost of

registration fee, accommodation and travel for such a workshop to be considered legitimate reimbursable expense from study leave allowance.

2. The Committee on Ministry shall encourage calling congregations to utilize further educational debt reduction as a point in negotiating salary with a prospective pastor who is a recent seminary graduate.