PRESBYTERY OF TROPICAL FLORIDA

COMMITTEE ON MINISTRY MANUAL

Revised 02/2015
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COM – DEFINITIONS AND DUTIES

COM Member Job Description

For use by PTF’s Nominating Committee when seeking new members of COM

Summary from Book of Order 2009-2011, G-11.0500:

COM:
- Serves as pastor and counselor to ministers and Certified Educators
- Facilitates relations between congregations, ministers, Educators, and Presbytery
- Settles difficulties on behalf of Presbytery when possible and expedient

Responsibilities:
- Visit regularly and consult with each minister of the presbytery and report annually
- Make recommendations regarding calls for the services of its ministers
- Visit with each session at least once every three years – “Triennial Visits”
- Counsel with churches regarding calls to permanent pastoral relations and visit and counsel with pastoral nominating committees
- Counsel with churches about the advisability of calling a designated pastor
- Counsel with churches regarding temporary contractual pastoral relationships and provide pulpit supply lists as may be necessary
- Provide for implementation of equal opportunity employment for ministers
- Approve pastoral calls, approve examinations of ministers, dissolve pastoral relationships, grant permission to labor within/out the bounds, dismiss ministers to other presbyteries
- Serve as an instrument for promoting the peace and harmony of churches
- Exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church
- Administer PTF’s Sexual Misconduct Policy and provide training on appropriate relationships

How the above responsibilities get done:

The Committee on Ministry meets monthly. Items of general concern and reports from the three Regions of the Presbytery are presented, discussed, and acted upon. The decisions of COM are reported to Presbytery; the discussions that take place at COM are confidential.

A great deal of the work of the committee takes place in its Regions. Each Region also meets monthly. Through the Regions, all COM members have liaison assignments, usually about 3-4 churches. The work of the church liaison is critical to the function of COM as it is the liaison that initiates contact with our churches and helps us be a “connected” church.

The work of the liaison includes:
- CONNECTING with the pastor and session of each of their assigned churches
- Organizing and conducting timely Triennial visits with churches
- Being both VISIBLE and SUPPORTING during times of transition in pastoral leadership by providing support to both the session and the PNC
- Assisting churches as they evaluate the needs for new pastoral positions or new ministries
- Facilitating communication as a means of resolving conflict as necessary and appropriate
The participation of all of its members is vital to the functioning of COM. Thus, regular attendance at BOTH monthly COM and monthly Region meetings is important. COM meetings are usually about 3 hours; Regular regional meetings usually last 2 hours; Additional meetings are held as necessary to interview candidates, etc. (Schedule of meetings can be obtained from Presbytery’s office and should be shared with nominees.) Ongoing and frequent contact and counsel with assigned liaison churches is also an essential part of the role of a COM member.

**SUGGESTIONS FOR READING COMPENSATION REPORTS**

These reports may serve COM in several ways as we seek to guide and support our clergy and churches. They may provide indications of good news to celebrate and motivate us to make a phone call and find out how things are going. They may suggest financial distress, church conflict, or changes in priority, which COM would do well to ascertain sooner rather than later. They may raise questions about the adequacy of compensation or about the church’s awareness of the importance of staff reviews or congregational action in changes of terms of call.

Here are several questions to ask while reading these reports:

1. Do they meet the presbytery minimums?
2. Do they present any surprises?
3. Are there any reductions in compensation?
4. Are any reports missing?
5. Are there discrepancies in how members of a multiple staff are treated?
6. Are the reports congruent with what you know of the church?

Concerns about the answers to any of these questions should be brought to the attention of the Regional Coordinators and/or the COM region meetings.

**PASTORAL CARE GUIDELINES**

a. The Committee on Ministry shall perform the duties of *Book of Order 2009-2011* G-11.0501a, to “serve as pastor and counselor to the ministers of the presbytery,” in a way that is appropriate for the particular situation.

b. Pastoral care will often be provided by the Executive Presbyter/*Presbytery Administrator, the Pastor to Pastors*, or a minister member of the Committee on Ministry.

c. When the Committee on Ministry becomes aware of a marital difficulty, substance abuse, health issue, or other spiritual, emotional or physical need in one of the minister members of our Presbytery, the Committee on Ministry will reach out in love and compassion, providing ministry, support, guidance, or resources as are appropriate.

d. The minister members of the Presbytery should feel free to seek pastoral care from the Committee on Ministry or one of its members.
Dear [CLERK FIRST NAME],

As you may know, one of the ways in which presbyteries relate with congregations is by means of a visit from members of the presbytery's Committee on Ministry to pastors and sessions. The purposes of this visit are as follows:

- to celebrate the ministry of the congregation,
- to share information and become better acquainted,
- to explore common needs and resources,
- to invite self-examination,
- and to strengthen connections among God, the church, and the presbytery.

To this end, I have planned with your pastor for [COM REPRESENTATIVE] and I to join you at the [DATE] regular meeting of the session. We'd like about forty-five minutes to an hour of your time. Attached is a list of reflection questions for use at our meeting. [WE WILL BE MEETING SEPARATELY WITH EACH OF YOUR PASTORS AND THEIR SPOUSES.]

We look forward to being with you on the [DATE]th.

Sincerely,

[NAME OF COM LIAISON TO THE CHURCH]
Member, Committee on Ministry,
Presbytery of Tropical Florida

cc: [PASTOR’S NAME]
Dear [FIRST NAME OF PASTOR],

Enclosed please find a copy of my letter to the session concerning a triennial visit. I would also like to make arrangements for [NAME OF COM REP] and I to meet with you and [SPOUSE’S FIRST NAME, IF APPLICABLE] perhaps over lunch or dinner. The purpose of our visit is twofold. One purpose is to look with you at your joys, visions and desires, and learnings concerning your ministry at Sunrise. The other is to foster the relationship between you and the presbytery. Attached are some reflections questions which might help shape our conversation.

I’ll give you a call soon to see when we might get together.

Sincerely,

[COM LIAISON’S NAME]
Member, Committee on Ministry,
Presbytery of Tropical Florida
1. What are the best things happening in the life of this congregation?

2. What does the congregation need in order to fulfill its ministry?

3. What next steps are emerging?

4. What is your sense of the presbytery? How would you describe the church’s relationship with the presbytery?

5. Do you have any questions or other comments for us?

We would also like to have a time of prayer together for our ministries.
Triennial Visit
Reflection Questions with Pastor [AND SPOUSE, IF APPLICABLE]

1. What are the most fulfilling aspects of your ministry?

2. How is your ministry affecting the congregation?

3. Do you have any concerns about your ministry?

4. What next steps are emerging for your spiritual and vocational development?

5. What next steps are emerging for your ministry?

6. How is the relationship between your family and the church going?

7. How would you describe your relationship with the presbytery?

8. Is there any way, in addition to our prayers, in which we might support your ministry?
**Triennial Visit Report Form**

**Those attending:** (Session moderator, other staff, elders, others, COM visitors)

**Setting and date of the visit**

**with session:**

**with pastor(s) and spouse(s):**

**The congregation’s strengths in ministry:**

**Needs, hopes, and next steps in the congregation’s ministry:**

**The relationship between the church and the presbytery:**

**Referrals or needed follow-up:**

**To be included in report to COM Chair and Executive Presbyter / Presbytery Administrator, but not session --**

**Special joys or concerns for the pastors:**
CHANGES IN PASTORAL RELATIONSHIPS
Presbytery of Tropical Florida
Committee on Ministry

COVENANT OF CLOSURE
With an Outgoing Pastor

The Rev. _____________________________ and his/her spouse (if applicable), the __________________________Church, and the Committee on Ministry of the Presbytery of Tropical Florida, having discussed the intent and requirements of the Presbytery’s policies regarding pastors who are leaving service in a congregation, enter into the following covenant:

The Rev. _____________________________ and his/her spouse (if applicable) agree(s) to:

a. Not worship with the congregation. For the health of the congregation and its relationship with the new pastor it is necessary for the former pastor and spouse to find a different congregation with which to worship. For the same reasons, if the pastor’s spouse happens to be employed by the church as well, this relationship should terminate at the same time as the dissolution of the relationship between the pastor and the church.

b. Not involve himself/herself in any leadership or advisory role (public or private) in the congregation. This includes refraining from suggesting names to Nominating Committees or commenting on potential candidates.

c. Not intervene, support or give advice to anyone involved in a congregational disagreement or dispute.

d. Not officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, etc. unless expressly invited by the Moderator of the Session.

COM’s interpretation of this is that if a member of the congregation approaches the former pastor and asks if he/she will officiate at a special event that the former pastor shall decline the request and refer that member to the current pastor of the congregation. The former pastor shall not give any indication to the member that he/she would be glad to officiate if only the current pastor would invite him/her. That would be contrary to the spirit of this covenant and would not contribute to the health of the congregation and its relationship to the current pastor.

e. Refuse requests for pastoral services by members of the congregation: and

f. Refrain from giving opinions or directions regarding church business that could undermine the transitions necessary for the church and the development of the relationship between the congregation and a new pastor.

Please note that there are no time limits to these responsibilities. They do not expire after a certain period of time has passed. It is understood that this policy does not affect or require termination of friendships with individuals in the congregation, but these friendships must be continued in the spirit of the above agreement.

In addition, adult children of the former pastor who wish to continue membership in or worshipping with the congregation previously served by their pastor parent should consult with the Session and incoming pastor as to the propriety of such a decision.

The responsibilities of the Session, on behalf of the congregation, are as follows:
a. Respect the terms of the Covenant as outlined above.

b. Interpret to the congregation the terms of the Covenant of Closure. Many members will not understand the change in relationship that occurs when a pastor ceases to be the pastor of the congregation. This may be true particularly when a former pastor is elected to be a Pastor Emeritus(a). The congregation mistakenly may have the understanding that a Pastor Emeritus(a) is exempted from the terms of this Covenant. He/she is not exempted in any way.

c. Instruct the congregation not to involve itself in the continuing ministry of the former pastor.

d. Incorporate any written agreement in the Session Minutes.

3. The Presbytery of Tropical Florida’s Committee on Ministry shall:

a. Interpret the Covenant of Closure and its purpose to the Ministers of Word and Sacrament and to the Sessions of the Churches
b. Be the Presbytery’s agent in reminding the parties to the Covenant of Closure of the principles of the Covenant in the event any failures to live up to these principles are reported to it and to enforce compliance with the principles of the Covenant should that become necessary

| _______________________________________________ | ______________ |
| Outgoing Pastor | Date |
| _______________________________________________ | ______________ |
| Spouse (if applicable) | Date |
| _______________________________________________ | ______________ |
| Clerk of Session | Date |
| _______________________________________________ | ______________ |
| COM Moderator | Date |

Please return to:
Presbytery of Tropical Florida
440 E Sample Road
Suite 208
Pompano Beach, FL 33064

Phone: 954-785-2220
1-800-940-9511
Fax: 954-785-1983
CALLING A DESIGNATED PASTOR

A designated pastoral relationship, full or part-time, is a call to a minister of the Word and Sacrament established by the presbytery for a term of not less than two or more than four years. The call approved by the presbytery is renewable anytime during the last six months of the term. The circumstances in which a congregation might consider seeking a designated pastor may include, but are not limited to the following:

1) The church needs time to engage in a particular task, such as conflict resolution, healing from some trauma, an in-depth mission study, or a move into transformation.
2) The church may need a specialized person, and so may not want to disallow someone serving during a term of transition from continuing to serve permanently.

The congregation and the minister must both have agreed to be considered for a designated relationship and received approval of the Committee on Ministry. A church desiring to call a designated pastor must request the Committee on Ministry’s guidance in its search. Following COM approval, a congregational meeting should be held in order to: 1) agree to participate in the designated search process; and 2) elect a Designated Pastor Nominating Committee. If the vote on both points is affirmative, the Designated Pastor Nominating Committee shall conduct an “open search process.”

(An open search process is defined as either:
1) placing the church’s CIF onto the Church Leadership Connection’s opportunity list and considering those candidates who apply to and are approved by the Committee on Ministry or
2) having received and considered at least two clergypersons recommended by the Committee on Ministry before issuing a call).

The Designated Pastor Nominating Committee shall ordinarily prepare a Church Information Form and submit it to the COM for approval before it is placed on the denomination’s search site. This committee shall nominate candidates to the congregation for its consideration and vote, only ministers designated to it by the Committee on Ministry. The pastoral nominating committee may ask the Committee on Ministry to consider designating a particular minister candidate that it is interested in, but the COM must approve that individual prior to his or her selection as a ministerial candidate for that congregation. The minister ultimately elected by the congregation is installed by the presbytery and is a member of the session.

The presbytery may designate and the congregation may call more than one minister to serve as designated pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery. When there is more than one pastor, if they are designated co-pastors, the ministers and the session shall agree on a schedule for sharing the times each will moderate.

ENDING THE CALL

The call to a designated pastor, approved by the presbytery, cannot be changed or dissolved except by consent of the presbytery. It must be at the request of the pastor or of the church (by action of the congregation), and when the presbytery, after consultation with the minister and the congregation, finds
that the church’s mission under the Word imperatively demands it. The call may be dissolved when the term specified in the call expires without action having been taken to renew it. Consultation, however, must be taken with the Committee on Ministry at least six months before the expiration of that term, as to the advisability of allowing the term to expire.

**DESIGNATED PASTOR TO PASTOR**

After at least two years of the designated pastor relationship, providing an *open search process* was conducted initially, the session, with the concurrence of the Committee on Ministry and the designated pastor, may call a congregational meeting to prosecute a call to the designated pastor to become pastor. For that single purpose the session would act in place of a PNC. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.

If an open search for the designated pastor was not conducted initially, then the session, with the concurrence of the Committee on Ministry, may choose to call a congregational meeting to elect a Pastor Nominating Committee to conduct a full pastoral search (with the designated pastor being one of those candidates to be considered).

It is recognized, however, that there may be situations in which a congregation might not pursue calling the designated pastor as the permanent pastor after the two year relationship; i.e. the church might be closing, or unable to support a permanent pastor, or find that the relationship with the designated pastor has not been effective. It is not to be assumed that a designated position must be changed to a regularly installed position. All changes must have the approval of COM and the presbytery.

**An open search process** is defined as either: 1) placing the church’s CIF onto the Church Leadership Connection’s opportunity list and considering those candidates who apply to and are approved by the Committee on Ministry or 2) having received and considered at least two clergypersons recommended by the Committee on Ministry before issuing a call.


**Dissolution of Pastoral Relationships**

**Background and Introduction**
Ordinarily and ideally a pastoral relationship between the pastor and the congregation will be dissolved amicably and with a tone of celebration (and a measure of grief) as the pastor moves to a new field or to retirement. On occasion, however, the relationship is dissolved under less than ideal circumstances. In this event the Presbytery is interested in providing a policy which will insure some degree of care for both pastor and congregation. Toward that end, the following policy will be observed.

**Principles**
1) Pastoral calls are established and dissolved by the Presbytery.
2) Every call in the PCUSA is an agreement between the Presbytery, the Pastor and the congregation. All three parties are involved in every decision regarding the establishment of a pastoral relationship and the dissolution of a pastoral relationship. The Committee on Ministry (COM) shall be involved in the entire process of dissolving a pastoral relationship.
3) When the congregation and the pastor agree upon terms of dissolution, the Committee on Ministry (COM) is empowered to act with the power of the Presbytery in this regard and reports all such action to the Presbytery itself. If agreement between the congregation and pastor is not attained the action to dissolve the relationship and establish the terms of the dissolution proceeds to the floor of the Presbytery as specified in the Book of Order.
4) All official matters regarding separation/termination of a pastor shall be documented in writing and shared with all three parties.
5) All conditions for separation shall be compatible with the provisions of the Book of Order.
6) The congregation and the Presbytery must approve the dissolution of the call and any severance terms.

**Voluntary Dissolution**
Voluntary dissolution occurs when the pastor announces to the session, and then to the congregation, that he/she is requesting the Presbytery to dissolve the relationship on a specific date. Ordinarily such a request would come because the pastor has received another call, or is intending to retire.

When pastoral relationships are dissolved, the following policies will be observed:

a. The church will provide payments of the effective salary and dues to the Board of Pensions, PCUSA, through the date the dissolution becomes effective.

b. The church will also provide payment for any unused vacation leave earned through the date of dissolution.

c. The church will provide reimbursement for all professional expenses incurred prior to the dissolution of the pastoral relationship that are in accord with the pastor’s most recently approved Terms of Call.

d. All financial compensation and reimbursements due to the pastor will be paid in full by the date of the dissolution of the relationship.
e. Any termination package that exceeds compensation earned through the date the dissolution becomes effective must be approved by the Committee on Ministry and by a vote of the congregation. When the termination of the pastoral relationship comes at the request of the congregation, it is appropriate, but not required, that the church continue to provide the effective salary for one month for each year of service in the church. The church shall be guided by the Dissolution of Pastoral Relationships Policy.

f. The property of the pastor will be removed from the church office and other property (except for the manse) within 15 days of the date of the dissolution of the relationship. Any extension must be made as a recommendation from the Session for approval to the Committee on Ministry.

g. The use of the manse will be provided to the departing pastor for 30 days after the dissolution of the relationship.

IN VOLUNTARY DI SSOLUTION

1) When the session feels that, for the peace and harmony of the church, it is prudent for the congregation to request the dissolution of the relationship with a pastor or an associate pastor, it shall consult with the COM first before calling a congregational meeting. The COM also shall counsel with the minister involved. Following such consultation, the session may be authorized by the COM to call a congregational meeting to request Presbytery to dissolve the pastoral relationship. The call to the meeting shall also include the date and compensation terms of the dissolution. The portion of the session meeting concerning the dissolution shall be conducted by a moderator appointed by the COM.

*The right to vote on this matter belongs to the congregation, not to the session. The session calls the meeting and may make a recommendation. The final authority on the matter, however, belongs to the Presbytery; the Presbytery’s decision is definitive.

2) If, in the case of conflict within a church, the COM, after full investigation, decides it would be in the best interest of either the congregation or the pastor, or both, it shall initiate the process above.

3) In rare cases the COM may recommend to the Presbytery that the relationship be dissolved even if neither the congregation nor the pastor request it. Special provisions and safeguards for this process are spelled out in the Book of Order.

MUTUAL DECISION FOR DI SSOLUTION

If, in the case of conflict within a church, the session and pastor mutually agree it is prudent for the congregation to request the dissolution of the relationship with the pastor or the associate pastor, they shall consult with the COM first before calling a congregational meeting. Following such consultation, the session may be authorized by the COM to call a congregational meeting to request Presbytery to dissolve the pastoral relationship at a mutually agreed upon termination date. The call to the meeting shall also include the date and compensation terms of the dissolution. The portion of the session meeting concerning the dissolution shall be conducted by a moderator appointed by the COM.
**TERMINATION COMPENSATION**

(ordinarily for involuntary or mutually agreed upon dissolution)

In some cases it is appropriate to seek agreement on a time within which the departing pastor is expected to find a new call or other employment. If the pastor has a new call or employment within the agreed upon date, the relationship is dissolved and there is no additional severance compensation beyond accrued vacation. If the date arrives and the pastor has no new call or employment, it may be appropriate to reduce the suggested amounts shown in the guidelines below.

If, however, it is deemed wise to end the relationship earlier, severance compensation is generally in order.

The adequacy and appropriateness of a termination agreement with a departing pastor will be determined by the session, subject to the approval of the COM. The terms may vary, depending upon such factors as length of service, reasons for the dissolution, and the availability to the minister of funds or other employment.

The purpose of termination compensation is to forestall hardship while the departing minister vigorously seeks another position. Termination compensation should be based on compassion, not strict justice; the church should seek to care for the needs of the minister beyond the strict requirements of legal obligation. Neither should it impose undue hardship on the church, for the needs of the church as well as of the minister must be weighed in each case. Nothing in this paper, however, should be construed as providing an entitlement to the minister, nor should the record of comparable situations in the Presbytery be regarded as precedent-setting. Each situation is to be considered on its own.

Issues to be considered in determining appropriate termination compensation might include items such as: How long might it take the departing pastor to secure another call? Are there issues of cause involved? Are there relocation concerns to consider? Are there health concerns that might limit the pastor’s ability to attain timely employment? What is the financial ability of the church to pay severance and also provide for pastoral leadership? Other pertinent issues may also be considered; this sample listing is not to be considered as exhaustive.

The Presbytery, as a party to the original call, shares responsibility for seeing that the termination is both equitable and compassionate.

The following guidelines are not to be taken as fixed obligations or limits. Thus the following are suggested minimums, plus accrued vacation:

1) For service up to 2 years: three months’ total compensation  
   For service of 3-4 years: four months’ total compensation  
   For service over 4 years: one month’s compensation per year of service or part thereof, with a suggested maximum of 10 months.

2) Working from these guidelines, a church and a minister might agree on other arrangements. For instance, a longer period of compensation at a lower rate, a lump-sum payment, extended use of the manse in lieu of cash, or a simple extension of the compensation period in case of need.

3) Unused study leave is to be cancelled; the minister is not entitled either to paid leave or cash compensation for unused time for continuing education.

4) The minister is entitled to any legitimately accrued but unused vacation.
5) It may be stipulated that all compensation, except accrued vacation, be terminated immediately upon the beginning of new and/or comparable ministerial employment elsewhere.

**Termination Agreement**

*(ordinarily for involuntary or mutually agreed upon dissolution)*

1) The agreement should include all financial obligations of the church to the departing minister. The continued compensation may be for a specified period of time or “for __ months, or until the Rev. ___ has found employment, whichever comes first.” Do not include an open-ended provision for compensation “until the Rev. ______ receives a call.”

2) For ministers who are retiring, all financial responsibilities of the church to the retiring pastor should be met by the dissolution date agreed upon by the congregation.

3) If the minister is living in church-owned housing, the agreement should specify when the manse is to be vacated and what costs are to be paid by the church and the minister. Before the agreement is signed, arrangements should be made for a walk-through inspection of the manse, with the minister present, by a team or committee designated by the session. Common-law landlord-tenant provisions should be considered in determining responsibility for any damage that may be found. If there is a dispute in this regard, the COM may be able to help with mediation.

4) The agreement should state the specific date when the pastor’s responsibilities to the congregation end, and the specific date of dissolution. Ordinarily these dates would be the same unless there is accrued vacation involved. The agreement should state specifically whether the pastor is or is not entitled to accrued vacation, and should spell out how such vacation, if any, is to be compensated. Accrued Study Leave is not payable to the pastor as severance.

5) The agreement should include the minister’s understanding and acceptance of G-14.0606 and the guidelines of the COM regarding the relation of former pastors to the church, and any other agreed-upon restrictions on the minister’s activities in the interest of the church, including agreement not to sue. Express also any limitations on the church in the interest of the minister, including agreement not to sue.

6) If the minister has possession of any church-owned equipment, or if property of the minister is in the church, these items should either be returned prior to the execution of the agreement, or the agreement should specify what is to be done with them.

7) If there are any debts of the minister, claims by the minister against the church for reimbursement, or outstanding claims against the church (such as bills charged to the church by the minister), these should be settled or provided for in the agreement.

The Termination Agreement must be approved by the congregation and is subject to approval by the Presbytery through the COM.

**The death of the pastor and the use of the manse.**

In case of the death of a pastor, the surviving family members who resided in the manse will be provided 90 days use of the manse. For cases requiring a longer transitional time, the Session must recommend a different agreement for approval by the Committee on Ministry.
POLICY FOR PASTORAL TRANSITIONS

When a Minister of the Word and Sacrament vacates a position with a church or other approved ministry, the Committee on Ministry shall observe the following process.

a) An exit interview with the pastor will be scheduled by the appropriate Region of the Committee on Ministry.
   1) The exit interview will normally be done by the appropriate Region.
   2) The exit interview will be designed to offer appropriate elements of instruction, guidance, celebration and pastoral care.

b) A transitional meeting with the session will be scheduled by the Committee on Ministry.
   1) The transitional meeting will normally be held at a stated or called meeting of the session, with representation from the Committee on Ministry.
   2) The transitional meeting will be designed to offer appropriate elements of celebration and pastoral care as the church faces the conclusion of a pastor's ministry.
   3) The transitional meeting will cover the following, as appropriate for that particular situation:
      a. Vacancy dues with the Board of Pensions, PCUSA
      b. Options for pastoral leadership.
      c. The process for electing a Pastor Nominating Committee.
      d. The process for searching and calling a pastor.

c) Policies Related to the Call of a Pastor
   1) No election of a Pastor Nominating Committee (PNC) can be held until representatives of the Committee on Ministry have met with the Session to give instruction regarding the process of calling a pastor and Committee on Ministry has given its approval.
   2) The Church Information Form must be approved by the congregation’s Session prior to being presented to Committee on Ministry.
   3) The Committee on Ministry must approve the Church Information Form before it can be circulated.
   4) Appropriate background checks shall be made by the staff of the Presbytery before a Pastor Nominating Committee can become a final candidate.
5) An interview with representatives of the Committee on Ministry shall be held to examine the candidate’s knowledge of the Christian faith and views in theology, the Bible, the Sacraments, and the government of the church.

6) After all other requirements of the Book of Order have been met, and the call is issued and accepted, the Committee on Ministry will assign a Pastor Liaison to the incoming pastor. The Pastor Liaison will:
   a. Provide a welcome and orientation to new ministers coming into the membership of our Presbytery so that all minister members may be fully integrated into the life and work of Presbytery.
   b. Make occasional pastoral contacts, calls or visits to the new minister.
   c. Provide pastoral care, as needed.

7) When working with churches with limited resources at times of contract renewal or changes in pastoral leadership, COM will:
   a. Engage the session in assessment of the church’s ministry;
   b. Urge consultation with the Congregational Transformation Committee;
   c. Discuss with the session the spiritual needs of the church’s members and the stewardship of the church’s resources;
   d. Affirm the importance of trained pastoral leadership;
   e. Encourage the church to look beyond the status quo;
   f. Be pro-active in helping the church find appropriate leadership
      1. Provide a Moderator during times of transition;
      2. Assist in search for pulpit supply as necessary;
      3. Provide resources to assist in search for temporary pastoral leadership as necessary;
   g. Invite the session to examine its relationship with neighboring churches;
   h. Review with the session the financial condition of the church.
   i. Consult with CTC regarding creative and supportive responses to the church’s situation and needs.

   Typically, this work of COM will be carried out by the church liaison in consultation with the Regional COM representatives and with COM. This work will begin with the initial meeting of the liaison with the Session when a pastor departs.

   d) A Statement of Ethics for Departing Pastors

   1) When a pastor departs from a ministry in a church, whether this is a Senior Pastor/Head of Staff or an Associate Pastor, the following Statement of Ethics for Departing Pastors will be read from the pulpit at the dissolution of a pastorate or other pastoral relationship, and published for distribution to the active membership.

   2) “When a pastor leaves a charge, there are bonds of affection between the minister and members of the church which continue to be cherished. Relations of friendship continue, but the pastoral relationship does not. In order that the work of the church may prosper
the Presbytery directs that the church be reminded of these requirements. When any minister resigns from a pastorate or retires from services, or becomes a pastor emeritus, the minister should cease to perform such functions of a pastor as funerals, baptisms, and weddings, unless invited to officiate in such a capacity by the pastor or by the moderator of the Session.”

3) Individual members are asked not to place former pastors in the awkward position of asking their friend to perform the duties of a pastor. Ministers of the Word and Sacrament are directed to tactfully decline all such invitations that come from former parishioners rather than from other pastors or governing bodies.
**WHEN A PASTOR IS PREPARING TO LEAVE**

As soon as a pastor determines that s/he will be leaving a call, there are several steps for the pastor, the COM, and the session to follow.

**The Pastor**

1) When you begin to plan a move (e.g.: circulating your PIF, planning your retirement, preparing your resignation) that will result in the dissolution of your call, talk to your COM liaison right away for purposes of personal reflection and to become acquainted with the appropriate time-frames for sharing information.

2) Contact your church liaison to invite COM representative(s) to the session meeting where your resignation will be announced.

3) Be intentional about providing opportunities for closure.

4) Celebrate your ministry with the congregation.

5) Decline to be involved in the choosing of an interim pastor or the formation of a Pastor Nominating Committee.

6) Share with the congregation in a pastoral letter the Statement of Ethics for Departing Pastors in our Manual of Operations:

   **A Statement of Ethics for Departing Pastors**
   
   *When a pastor departs from a ministry in a church, whether this is a Senior Pastor/Head of Staff or an Associate Pastor, the following Statement of Ethics for Departing Pastors will be read from the pulpit at the dissolution of a pastorate or other pastoral relationship, and published for distribution to the active membership.*

   "When a pastor leaves a charge, there are bonds of affection between the minister and members of the church which continue to be cherished. Relations of friendship continue, but the pastoral relationship does not. In order that the work of the church may prosper, the Presbytery directs that the church be reminded of these requirements. When any minister resigns from a pastorate or retires from services, or becomes a pastor emeritus, the minister should cease to perform such functions of a pastor as funerals, baptisms, and weddings, unless invited to officiate in such a capacity by the pastor or by the moderator of the Session."

   Individual members are asked not to place former pastors in the awkward position of asking their friend to perform the duties of a pastor. Ministers of the Word and Sacrament are directed to tactfully decline all such invitations that come from former parishioners rather than from other pastors or governing bodies.

7) Adhere to the “Statement of Ethics for Departing Pastors.”

8) If you accept a call in another Presbytery, verify that the calling Presbytery requests a transfer of membership from Presbytery of Tropical Florida.

9) Submit appropriate “change of status” forms to the Board of Pensions.

10) Participate in an exit interview with the COM.

**COM**

1) Send representative(s) to the session meeting at which the pastor’s resignation is announced for the following purposes:

   a. To assure the session of COM availability;
b. To convey the importance of a clean and celebrative parting and the need of a congregational meeting to dissolve the call;

c. To invite initial responses from the elders;

d. To provide the Session with the “Statement of Ethics for Departing Pastors.”

e. To give preliminary information about interim pastoral staffing, including an introduction to the five interim ministry tasks, sources of potential interims, the need for an interim search committee, and options if an interim is not in place when the pastor leaves;

f. To describe the pastoral search process, including the importance of an assessment for the church’s readiness to undertake a search, the need for permission to form a pastor nominating committee, and the need for a search budget.

g. To discuss the CIF and PIF process and options for completing the CIF (i.e., will the PNC do this, will the session and/or congregation have input, and if so, how).

h. To discuss the appropriateness of the Executive Presbyter / Presbytery Administrator declaring the pulpit vacant and preaching the first Sunday after the pastor’s departure.

2) Be present at the congregational meeting to dissolve the pastoral relationship.

3) Be in close touch with appropriate session members and provide concrete help in obtaining interim pastoral staffing.

4) Attend the first meeting of the PNC and several meetings thereafter at significant junctures in the process, such as the first receipt of PIFs and the development of interview questions.

5) Review and discuss the CIF as its formation develops so as to assure its ultimate approval by COM.

6) Stay in close contact with the PNC, offering to provide information and training throughout the process as necessary.

7) Arrange for interviews with COM representatives for all candidates who come for a face-to-face interview.

8) Assure that all parties have appropriate documents when needed, such as terms of call, statements of faith, and autobiographical information.

9) Schedule an exit interview with the departing pastor.

Session

1) Consult with your COM liaison on a regular basis.

2) Make plans to celebrate the ministry of the departing pastor.

3) Call a congregational meeting to concur with the pastor’s request to dissolve the pastoral relationship with the congregation, and invite the COM liaison to attend this meeting.

4) Consult with COM and/or Executive Presbyter/Presbytery Administrator about candidates for interim pastoral staff.

5) Seek COM approval for interim pastoral staff.

6) When appropriate, request permission of COM to form a PNC.

7) Support the congregation and the PNC with prayer and adequate budget funding for interim leadership and the PNC search process.

8) Communicate regularly with the congregation about how the life of the church is being sustained.

9) Approve at the appropriate time the CIF and commend it to COM for its approval.

10) Abide by the “Statement of Ethics for Departing Pastors”.

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INTERIM PASTORATES

THE SERVICE OF AN INTERIM PASTOR

Ordinarily, when a pastoral or co-pastoral position becomes vacant, the Session of the particular church shall seek the services of an interim pastor or co-pastor to fill the responsibilities of that position while a search for a new pastor or co-pastor is being conducted. Exemption from this process requires the approval of the Committee on Ministry. When an associate pastoral position becomes vacant, the Session of the particular church may seek the services of an interim associate pastor to fill the responsibilities of that position while a search for a new associate pastor is being conducted. Exemption from this process requires the approval of the Committee on Ministry. Once the pastoral relationship has been terminated, or a date of certain departure for a pastor, co-pastor, or associate pastor has been set, the Session should consult with the Committee on Ministry regarding the process to seek an interim pastor and to receive a list of prospective interims. (Book of Order 2009-2011 G-14.0553). It is the responsibility of the session, with the approval of the Committee on Ministry, to contract with interim pastor. The departing pastor shall not be a part of that decision or attempt to influence the selection process. The interim pastor shall not begin his or her service until the current pastor, co-pastor, or associate pastor has left the congregation.

Ordinarily, interim pastors are NOT eligible to be the next installed or permanent pastor.

There shall be a written contract for the services of an interim pastor that will spell out the interim's responsibilities, set the time limits of the contract (not more than 1 year, but renewable if needed), make clear the compensation for the terms of the agreement, and define the termination details. (See attached "Covenant with Interim Pastor")
INTERIM MINISTRY TASKS

The role of the interim pastor will be to assist the congregation in the following developmental tasks:

**Developmental Tasks for the Congregation**
1) Coming to terms with history
2) Discovering a new identity
3) Managing shifts of leadership
4) Rethinking denominational linkages
5) Commitment to new leadership and a new future

In doing this work with a congregation, the interim pastor carries out the following process tasks:

**Process Tasks for the Interim Minister**
1) Joining the system
   a. Firsts
   b. Attachments
   c. Space
   d. Pastoral needs and scheduled events
   e. Ritual
2) Analyzing the organization as a system
3) Connecting with the denomination or larger church
4) Focusing and assuming responsibility
5)Exiting and evaluating

The interim pastor also works at the following additional tasks:

**Additional Tasks**
1) Reducing the level of anxiety
2) Rebuilding infrastructures
3) Attention to stewardship/financial matters
4) Renewing the spiritual life of the congregation
5) Conflict management
6) Teaching moments re: dynamics of change
Covenant With Interim Pastor

This covenant between the Session of _____ Presbyterian Church, and Interim Pastor ______ is for the purpose of providing interim pastoral services. This relationship shall begin effective ______ and continue through ______. This covenant may be renewed upon the concurrence of the session, the interim pastor, and the Presbytery of Tropical Florida.

It is understood that the Interim Pastor is accountable to the Presbytery through the Committee on Ministry and to the Session. The Interim Pastor will provide written reports about her/his ministry every six (6) months to the Committee on Ministry and to the Session. This report shall be sent to the clerk of session, the COM Chair, the COM Regional Coordinator, and the COM church liaison.

It is understood that the Interim Pastor is not eligible to be called as Pastor. The Interim Pastor will not be involved in the work of the Pastor Nominating Committee beyond providing opportunities for the committee to communicate with the Session and congregation about the committee’s progress.

It is agreed that this covenant may be terminated upon thirty (30) days’ written notice by either the Interim Pastor or by the Session.

Goals for the ministry are to work with the congregation on the five developmental tasks of interim ministry:

1) Coming to terms with history.
2) Discovering a new congregational identity.
3) Facilitating shifts in lay leadership and changes in congregational power structures.
4) Rethinking and renewing denominational linkages.
5) Preparing for new pastoral leadership and a new future.

At least 30 days prior to the end of the covenant period, the interim minister, representatives from the session, and representatives from COM shall meet to assess the ministry and to discuss renewal of the contract.

Ordinarily, compensation for the interim pastor will be within 80-120% of the compensation for the prior pastor.

The compensation for this agreement shall be as follows:

Salary $ 
Housing $ 
50% Social security offset $ 
(7.65% X Cash Salary & Housing) 
Pension/retirement (12% X Cash Salary & Housing & Social Security Offset
Medical (21% X Cash Salary & Housing & Social Security Offset 
Medical deductible vouchedered 
Automobile allowance (current IRS rate) at least $4,000 vouchedered 
Book Allowance $ 
Vacation 1 month (up to 31 days) 
Continuing education 2 weeks, at least $1,250 vouchedered 
Full moving expenses vouchedered

Total $ $ 

In the event that the church calls a pastor before the end of the covenant, compensation shall extend 60 days beyond written notice from the session or until the interim pastor begins new employment, whichever is sooner.

Pastoral Responsibilities (job description should be included)
LEAVE POLICIES

FAMILY AND MEDICAL LEAVE POLICY

a) In order to provide pastoral care and support to the pastors of the presbytery, congregations shall observe the following family and medical leave policy for its pastoral staff who are serving in permanent pastoral relationships. The permanent pastoral relationships are installed pastor, associate pastor, and co-pastor and pastor.

b) The church will provide for a paid leave of up to 90 days if the pastor has a serious health concern that makes it impossible to perform the functions of the pastoral position.

c) The church will provide for an unpaid leave of up to 12 weeks every calendar year when a pastor or the pastor’s family has any of the following concerns:
   1) A birth of a child in order to care for that child
   2) The placement of a child under the age of 18 in the pastor’s home for adoption or foster care
   3) The pastor needs to care for a spouse, son, daughter, or parent if one of those persons has a serious health concern such as an illness, injury, impairment or physical or mental condition involving in-patient care in a hospital, hospice or residential medical care facility or continuing treatment by a health care provider.

d) The congregation will continue to provide for full participation in the programs of the Board of Pensions, PCUSA, and will continue to pay dues as whatever rate was paid immediately prior to the unpaid leave.

e) This Family and Medical Leave will be in addition to any vacation or other leave provided by the pastor’s terms of call.

f) The pastor may elect to use vacation or other paid leave for any of the above listed concerns.

g) The congregation may agree to provide a paid leave in place of the unpaid leave as specified in “c” above.

DISABILITY POLICY

a) In the event a pastor becomes disabled the employing Presbytery or congregation shall continue to provide the current rate of effective salary for 90 days from the date of disability.

b) A pastor who is living in a manse at the time of becoming disabled may continue to have full use of the manse for up to 90 days from the date of disability.

PASTOR/ASSOCIATE PASTOR EMERITUS/EMERITA
When any pastor or associate pastor retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor emeritus or emerita, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of the pastoral or associate pastoral relationship or anytime thereafter.
PASTOR NOMINATING COMMITTEES

PASTOR SEARCH PROCESS CHECKLIST

COM liaisons need to share the following information / steps / skills with sessions and with PNCs:

1) The importance of prayer in the entire process

2) If a Mission Study has not recently been completed, it should be done before or concurrently with the election of the PNC

3) Electing a PNC – representative of the congregation – 7-11 members (suggested)
   • The nominating committee proposes a representative slate of people to serve on the PNC.
   • The congregation, in a duly called congregational meeting with a full quorum present, may nominate from the floor and/or elect the slate presented.

4) Initial organizing information for the PNC
   • Officers needed: chair and secretary
   • Other positions suggested: vice-chair, corresponding secretary, computer person
   • Extensive meeting time will be necessary
     a. CIF needs to be approved by session and COM
     b. Forms can be obtained from www.pcusa.org/clc

5) Equal Employment Opportunity

6) Budget for the PNC process + moving expenses

7) Confidentiality

8) The importance of regular communication with the congregation and session regarding progress and process, but not names or assessments of candidates.

9) Writing the CIF

10) Getting the CIF approved by the session and by the COM

11) Entering the CIF through the COM Chair into the CLC system

12) Sources of PIFs – computer match, ads in publications, self-referrals

13) How to read a PIF

14) Communications with candidates
   • Ask if still interested
- DO NOT – Call references without permission
- DO NOT – Visit congregation without permission
  a. Request sermon tapes and ask any supplemental questions
  b. Conduct a phone interview
  c. Conduct a face-to-face interview and hear the candidate preach in a neutral pulpit

15) Reference-checking questions

16) Interview questions

17) Mid-governing reference check and COM interview required for all final candidates

18) COM approval of candidate and terms of call required

19) Congregational meeting to call a pastor
  - Called by the session for the purpose of electing a pastor
  - Includes terms of call
  - Importance of preparation and communication with the congregation

20) Examination and reception of the candidate by the presbytery
SUGGESTIONS FOR PASTOR NOMINATING COMMITTEES

PIF rating considerations - rate from 1 (poor, unacceptable) to 5 (excellent, desirable)
1) Evidence of general professional growth
2) Cultural and educational background
3) Apparent administrative ability
4) Community service
5) Job performance (pastorates past and present)
6) Theological viewpoint (degree to which it is expressed with originality and clarity; & reasonably reflects my/our expectations)
7) Evidence of pastoral interest, warmth, and concern
8) Preaching
9) Interest and involvement in Christian education
10) Imagination and resourcefulness
11) Problem-solving ability
12) Conflict-management ability
13) Leadership style
14) Match with our needs

Or: from your CIF, make a list of mandatory qualifications and desirable qualifications as a committee. Use this list to rate each candidate, as above.

Reference checks
1) Have the presbytery executive/presbytery administrator or the chair of COM check with other presbytery executives and/or Committee on Ministry Chairs before final candidacy.
2) Do not check references which come from other sources besides the candidate without obtaining the candidate’s permission.
3) Let the candidate know you are checking references.
4) If possible, have at least two people participate in the reference-check calls.
5) Develop a list of questions which you will ask all references. Some suggestions:
   - How do you know the candidate?
   - What are the candidate’s ministerial strengths?
   - What are the candidate’s ministerial weaknesses?
   - If you were going to suggest the candidate’s next continuing education experience, what would it be?
   - What questions would you suggest we ask the candidate?
   - Is there anyone else you suggest we talk to regarding the candidate?
**Interviewing suggestions**

Ask each candidate the same questions.
Determine in advance who will ask each question.
Ask open-ended questions.
Allow time for the candidate to ask questions, and note what they ask.
Use the interview time efficiently.

**Avoid:**

Idle chatter.
Questions with yes/no answers.
Questions which include the answer.
Questions which can only be answered with inside information.
Questions which require a dissertation.
Questions about plans for marriage/family/spouse’s work.

**Possible questions**

1) Tell us about your faith journey.
2) What has been most satisfying in ministry thus far?
3) What has been most frustrating?
4) How do you train/equip lay persons to share in ministry?
5) How do you work with staff?
6) How do you help members become involved in the church?
7) How do you help members grow spiritually?
8) How do you prepare your sermons?
9) Why are you seeking to re-locate at this time?
10) Describe a conflict situation which you had responsibility for managing.
11) How do you care for yourself? How do you play? nurture your own spiritual life?
12) In what area of ministry are you most intentional about growing?
PROFESSIONAL COMPENSATION

SUGGESTED COMPENSATION GUIDELINES FOR ESTABLISHING AN EDUCATOR’S SALARY

The following worksheet will assist in determining an appropriate salary range for a church educator. The committee may find it helpful to work through this form before the search using the minimum requirements for the minimum range and the maximum the church can pay for the maximum of the range. When the committee has decided whom it wishes to call, this may be helpful in determining the salary offered. It may also be used during the annual salary reviews to take into account any new factors, years of experience, or progress toward certification.

The salary should be determined on the basis of the duties performed and the skills of the person called to accomplish them. In keeping with the Churchwide Compensation Guidelines, it is also appropriate to study the salary in relation other staff and clergy compensation packets. For that reason this format is based on the figure determined locally by the presbytery to be a minimum compensation for clergy. The committee’s presbytery office can supply the most recent minimum salary figures. If the presbytery breaks the minimum figures into cash salary and housing allowance, add these two together to find the base figure for an educator.

Presbytery minimum salary (cash and housing) $ ______

Now proceed by circling the letter of the qualification that applies to the position being considered in grouping 1 through 4 below. Then multiply the presbytery minimum above by the appropriate percentage. Last, do the addition or subtraction to or from the base figure.

1) Academic Qualifications (only one of the following applies)
   a. If educator has not earned a BA/BS (undergraduate degree)
      Subtract 15% (.15 minimum) Subtract $ ______
   b. If educator has BA but has not earned a MA in Christian Education (MACE) or MA in a related field
      Subtract 5% (.05 x minimum) Subtract $ ______
   c. If educator has ME or MA (above) add nothing
   d. If educator has earned doctorate in related field
      Add 20% (.20 x minimum) Add $ ______

2) Certification (only one status applies)
   a. If educator is Enrolled Educational Assistant
      Add 5% Add $ ______
   b. If educator is Certified Associate
      Add 10% Add $ ______
   c. If educator is Certified Christian Educator
      Add 15% Add $ ______
   d. If educator is not in the certification process, add nothing

3) Complexity
   Various characteristics of a position make it more complex and thus worth more to the church.
Typical salary factoring includes such ingredients. It is recommended that the base salary be increased by 1% for each of the following that apply to the position.

- Staff responsibility for more than one session committee
- Supervise day care or weekday program in addition to education program
- Congregation is bi-lingual, multi-racial
- Church is under Administrative Commission or other conflict situation

Count the number above that apply and multiply by 1% of base salary
(.01 x number of factors above x minimum) Add $ _______

**Experience**
Add 1% per year of full-time experience as a church educator
(.01 x number of years x minimum) Add $ _______

**Calculate Salary**

Presbytery minimum salary $ _______
Add/subtract for academic qualifications $ _______
Add/subtract for certification level $ _______
Add for factors of complexity $ _______
Add for years of experience $ _______

Total salary $ _______

Other Compensation (benefits and payments to which an educator is entitled) include:

- Social Security (FICA): Unlike clergy, educators are not self-employed and therefore must receive Social Security.

- Health care insurance: Educators may be enrolled in the Presbyterian Church (USA) Board of Pensions health plan. For eligibility and guidance, call the Board of Pensions for their brochure on lay employees.

- Retirement plan: See note about health care above.

- Vacation and sick leave: Four weeks of vacation, including at least two weekends, is recommended; and ten days of sick leave.

- Continuing education time and expenses: It is recommended that two weeks be paid for continuing education.

- Other professional expenses: These expenses may be reimbursed by voucher; including such items as mileage, books, professional magazine subscriptions, memberships in professional organizations.
Your Salary Package should include the following:
  - Cash Salary
  - FICA
  - Annuity
  - Major Medical

Your Total Package should also include the following annual expenses:
  - Car Allowance
  - Book Allowance
  - Continuing Education Allowance

Your Total Package should also include the following as needed funds:
  - Activity Fee Allowance
  - Petty Cash Account
Presbytery of Tropical Florida
440 East Sample Road, Suite 208
Pompano Beach, FL  33064
954-785-2220 / 800-940-9511 / Fax: 954-785-1983

MINIMUM TERMS OF CALL 2015
Applies to full-time pastoral, stated supply and interim positions.

Cash Salary and Housing Allowance $38,872.20

Housing $15,159.26

(If Manse is provided – Cash Salary $23,712.94)

Social Security Offset 7.65% X Cash Salary & Housing $2,973.73

Pension & Death & Disability 12% X Cash Salary & Housing $4,664.66
(Minimum Participation is $13,850.00)

Major Medical Insurance
(Minimum Participation is $44,000.00)

Single 23.0% X Cash Salary & Housing $8,940.61

Member & Family 24.5% X Cash Salary & Housing $9,523.69

Major Medical Deductible*:
This is the amount to be contributed to a Health Flexible Spending
Account by reduction from salary.
The maximum amount allowed by law is $2,500.00.

Single 1.5% of effective salary voucheded $583.08
(Minimum Participation is $44,000.00)

Family 3.0% of effective salary (including Member) voucheded $1,166.17
(Minimum Participation is $44,000.00)

Professional Expenses including but not limited to mileage
at the current IRS rate per mile (.575) plus tolls
and parking; cell phone; professional allowance
meals; professional publications and dues voucheded $4,250.00

Continuing Education: Pre-approved voucheded $1,250.00

Two (2) weeks per year cumulative for three (3) years
to maximum of six weeks

Vacation One (1) month (up to 31 days)

Sabbatical – Recommended: At least 90 days after six years of service.

*With Call to Health, Single = 1% or $388.72; Member & Family = 2% or $777.44

Revised: 02/2015
PASTOR COMPENSATION POLICY

The Committee on Ministry will annually review the minimum terms of call for a full time pastor and will recommend these minimum terms for adoption by the Presbytery. The Committee on Ministry will review for the Presbytery the adequacy of changes in the terms of call of all pastoral relationships within the Presbytery and will report to the Presbytery the full terms of all calls and changes in terms of calls to be approved by the Presbytery with particular attention paid to any changes that are not deemed adequate.

a) The minimum terms of call will have a specific figure for salary, housing allowance, books, and continuing education.

b) The minimum terms of call will provide for a Medical Deductible Allowance of 3% of the salary and housing.

c) The minimum terms of call will provide for a Social Security offset at 7.65% of the salary and housing (or at the current IRS defined rate).

d) The minimum terms of call will require full participation in the Board of Pensions program for pension and medical dues.

e) The minimum terms of call will provide for a Vacation Leave of one month (up to 31 days).

f) The minimum terms of call will provide for a Continuing Education Leave of 2 weeks and a specific amount, which can be accumulated for up to three years.

g) The minimum terms of call will provide a plan for a regular Sabbatical Leave, in accordance with the Sabbatical Leave policy of the Presbytery.

h) Part time pastorates will be defined as half-time, three-quarter time, or other similar definitions. The minimum terms of call for part time positions will be reduced by the expectation of hours to be worked (with half time receiving no less than half the minimum terms for full time, three-quarter time receiving no less than 75% of the minimum terms for full time, etc)

i) Congregations calling a pastor who is in the military reserves shall include a “Mobilization Agreement” in the terms of call.
PASTORAL CALL FORM

The ________________ CHURCH NAME ________________, being well satisfied with your qualifications for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly call you ________________ NAME ________________ to undertake the office of ________________ POSITION ________________ of this congregation beginning ____DATE____ promising you in the discharge of your duty all proper support, encouragement and allegiance in the Lord.

That you may be free to devote full time to the ministry of Word and Sacrament among us, we promise and oblige ourselves to provide you with the following annually.

Salary $  
Housing $  
Total Salary & Housing $

Social Security Offset 7.65% x Cash Salary + Housing $
Pension/Death/Disability 12% x Cash Salary & Housing $

Major Medical
- Single 23% x Cash Salary & Housing $
- Married 24.5% x Cash Salary & Housing $

Major Medical Deductible (Contribution to a Health Flexible Spending Account by reduction from salary)
- Single 1.5% X Cash Salary & Housing * vouchered $
- Member+Family 3.0% X Cash Salary & Housing* vouchered $

Professional Expenses including but not limited to mileage at the current IRS rate per mile (.575 for 2015) plus tolls & parking; cell phone; professional allowance meals; professional publications & dues vouchered $

Continuing Education: Pre-approved vouchered $

Two (2) weeks per year cumulative for three (3) years to maximum of six (6) weeks
Vacation One (1) month (up to 31 days)

Total $ 

The church agrees that at the end of six years of __________POSITION __________ service that Sabbatical of 90 days is offered as recommended by the Presbytery of Tropical Florida. This cannot be used or combined with other vacation or granted time off to extend beyond the 90 day period.

We promise and oblige ourselves to review with you annually the adequacy of this compensation. In testimony whereof we have subscribed our names on this ________________ day of __________ month, ________________ year. 

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

(Signed) ____________________________________ Moderator of the Congregational Meeting
(Signed) ____________________________________ Minister

*With Call to Health: Major Medical Deductible Single = 1%, Member & Family = 2%
CERTIFICATION OF CALL

By Presbytery of Call

By the Presbytery of Tropical Florida:

This call has been reviewed by the Committee on Ministry. The Committee recommends that the presbytery approve this call.

Date of action _______________ (Signed) _________________________________

COM Moderator

This call was approved by the Presbytery of Tropical Florida, through action taken by its Committee as authorized by G-11.0502h.

Date of Action _______________ (Signed) _________________________________

Stated Clerk

By Presbytery of Present or Care Call

This call has been reviewed by the Committee on (Ministry or Preparation for Ministry).

The Committee recommends that the presbytery find it expedient to release

_______________________________________ to accept this call.

The Presbytery of ______________________ hereby finds it expedient to

release _______________________________ to accept this call and

therefore has placed this call in the minister's/candidate's hands.

Date of Action __________ (signed) _________________________________

Stated Clerk

By Candidate

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

Date of Acceptance _______________ _________________________________

Signature
THE SABBATICAL OF THE MINISTER OF WORD AND SACRAMENT

A Question and Answer Primer for Ministers and Churches in the Presbytery of Tropical Florida

Committee on Ministry
Presbytery of Tropical Florida
1. What is a sabbatical?
A sabbatical is an extended time off for the Minister of Word and Sacrament in addition to the minister’s usual vacation time. The purpose of a sabbatical is to provide rest and reinvigoration for ministers so that they can be even more equipped to shepherd the flock of God with vigor, creativity, and longevity. The sabbatical is both a reward to the minister and a great benefit to the church itself.

2. Why should a church provide a sabbatical to its pastor?
A sabbatical is a great benefit to a church since it helps to provide the pastor with energy, ability, and stamina needed to shepherd the flock of God with excellence over a long period of time. It may lead to far more effective pastoral leadership and prevent the pastor from burnout or tendencies in this direction. This could possibly also lead to a much longer church-pastor relationship. While some may see a sabbatical as a loss to the church for the period of time the pastor is gone, they are failing to see the long-term benefits to the church. Instead, a church should consider the sabbatical a strong, worthwhile investment - not a sacrifice.

3. What is the Biblical precedent for a sabbatical?
The Sabbath day given to the Israelites established the precedent of the sabbatical from the very conception of the Old Covenant (Ex. 20: 8-10). Rest was considered highly valued and essential. As such, God commanded rest. In the Old Testament, even the ground for farming had to be given a one-year sabbatical after every six years of planting (Lv. 25: 2-4). Failing to do so would deplete the soil of its ability to produce bountiful crops. The results are similar with people.

4. Are there sabbaticals in other professions?
Yes. One correlation is in the teaching profession. Most educational organizations offer sabbaticals of sorts to their teachers. For the most part, this is built into the yearlong schedule. So, a teacher who is paid on a twelve-month basis has a two or three month sabbatical each summer. A college professor’s summer is closer to four months every year. (College professors are often given addition semester-long or yearlong sabbaticals, but these are often for publishing purposes.) Sabbaticals are particularly needed in the teaching profession. Teaching requires creativity and fresh vigor for optimal effect. While pastors are not schoolteachers, they are certainly teachers needing such rest and reinvigoration as well.

5. What does the Presbytery of Tropical Florida recommend regarding sabbaticals?
While the Presbytery of Tropical Florida does not require sabbaticals per se, it strongly urges churches to provide them. The Presbytery sees the great benefits for both the church and pastor. Namely, the pastor is able to remain fresh, creative and thoughtful. This also leads to greater longevity for a pastor at any given church. In addition, the Presbytery has seen so many cases of pastoral burnout as to urge churches to provide sabbaticals. For the same reasons, this Presbytery recommends the same for all full-time Ministers of Word and Sacrament. Therefore, this Presbytery asks that a sabbatical be at least discussed with the pastor every year as part of the review of the terms of call. Each church must report to Presbytery the fact that the Sabbatical was discussed when it yearly reports on all its terms. If a sabbatical is granted, the church should inform Presbytery and the Committee on Ministry in the terms of call and as the sabbatical approaches.

6. How much time should be given for a sabbatical?
The Presbytery of Tropical Florida recommends that a Minister be given a one-month sabbatical after every three years of service or a two-month sabbatical after every five years. However, a church can choose to give more time than this or give time more frequently.
7. How does a church go about providing a sabbatical to a pastor?
If a church has a personnel committee, that committee could bring a recommendation of a sabbatical and its terms to the Session. An individual Session member can also bring up a sabbatical for discussion and make a motion for one. The Session would then discuss the recommendation or motion and make decisions regarding it. This could be done in a regularly scheduled stated Session meeting. In most cases, it would be best if the pastor were not present during the discussion so that open discussion can be made and a decision rendered. However, input from the pastor should be sought at some point and details of a sabbatical should be worked out in conjunction with the pastor.

8. How should the pastoral duties be accomplished while the Pastor is absent?
Often a church can simply allow for an associate pastor to fill the role of head pastor during the sabbatical. Other specifically appointed members of the congregation may also be assigned to help with the pastoral duties such as visitation. A sabbatical may be a great way for elders of a church to step up in ministry. This in turn may make the church much stronger in the end. If a church does not have an associate or it chooses not to have an associate do the preaching, ministers of Presbytery who regularly fill pulpits can fill the preaching role. It is also possible that a Seminary student or recent graduate would be an excellent possibility. Either way, these costs will be somewhat low and manageable for congregations who prepare in advance. Communion must be administered by ordained ministers. If this is not done by an associate, this role can also be filled by those same ministers in the Presbytery. All those who will be helping during the sabbatical should be secured well before the sabbatical begins. Presbytery can help churches to meet these needs and so both Presbytery and the Committee on Ministry should be informed of an upcoming Sabbatical as noted.

9. How should the Session be run in the pastor’s absence?
If the sabbatical is say, a one-month sabbatical, the Session might consider not meeting for that one month. Session is required to meet only four times per year. If the sabbatical is longer, say three months, the Session will most likely want to meet. To do so, the church must secure a moderator who must be an ordained minister. This again could be the associate pastor at a church or it would have to secure an ordained minister from the Presbytery. The Committee on Ministry can assist in this regard. A church should be certain that major decisions regarding the direction of the church are not made in the pastor’s absence.

10. How should the church prepare the congregation for the sabbatical?
The leadership of the church should make certain the sabbatical and its duration is announced to the congregation often. Every effort should be made to inform every member of the congregation of the upcoming sabbatical. The purpose of the sabbatical and all its benefits to the church and pastor should be clearly stated as well. The congregation should also be given the clear understanding that this sabbatical was proposed by and has the full backing of the Session. The church should also be made aware of who will be filling the duties of the pastorate during the sabbatical. All of this information should be repeated often and placed in the church newsletter and bulletins.

11. What should the church avoid in preparing the congregation for the sabbatical?
The leadership should not present the pastor as being given the sabbatical since they are 'burned out’ or stressed out or in special need of a rest. This could give the impression that something is wrong. Even if
this is the case, you may not want to inform the congregation of this in this manner. Instead, the congregation should be told that the sabbatical is a reward for the pastor’s hard work and to make them even better over the long haul in service to this church.

12. What else should the church do for the congregation during the sabbatical?
The church should continue to announce the sabbatical and its purpose and benefits during the sabbatical so that newcomers and others who have not been informed are kept abreast. The congregation should be reminded of those who have been given the pastoral duties during the pastor’s absence so they know whom they should contact. The congregation should also be clear of the return date of the pastor.

13. What should Ministers do on their sabbaticals?
The Minister should do that which is restful and reinvigorating to them during the sabbatical. Many will pursue areas of personal interest engaging in projects that rejuvenate them and use their creativity. A pastor should absolutely not be using the sabbatical to prepare future sermons or lessons. Likewise, the pastor should not be making or receiving pastoral calls during the sabbatical. Even if these things might be enjoyed, it is not rest and would be counter-productive to the sabbatical and unfair to the church that granted the sabbatical. Likewise, the pastor should not be visiting their church during the sabbatical unless there is some pressing emergency that cannot be handled by those left in charge. This would be very rare. Finally, the pastor should also not be using the sabbatical to engage in a search process for another church.

14. Should pastors stay in the area during their sabbaticals?
It is not recommended that pastors stay in the area a great deal of time during their sabbaticals. As a rule of thumb, pastors should plan to be away about half the time or more of their complete sabbaticals. When at home, a pastor is still likely to see parishioners in and about the community. As such, they are still ‘pastoring’ to some degree. As a rule, pastors should not take ‘stay-at-home’ vacations. They should likewise not take fully ‘stay-at-home’ sabbaticals. Obviously, getting away physically helps a person to get away mentally and emotionally. For this reason alone, pastors should get away during their sabbaticals.

15. What should the pastor do to prepare for the sabbatical?
The pastor can help the church to have the personnel in place to take on pastoral duties. The pastor can also help prepare these personnel for their task. Pastors should also plan what they will do on their sabbaticals in advance. Last-minute planning during the sabbatical itself may take away from the rest that is needed on the sabbatical. It may also take away travel opportunities for the pastor due to failure to plan ahead. The pastor may need to prepare well in advance financially and begin saving on a regular basis. Failure to do so may cause them to have fewer options when it comes to travel. As stated, a fully stay-at-home sabbatical is not recommended.

16. Should the Pastor be contacted when away on a Sabbatical?
This should be avoided. While there may be some rare occasion when the pastor would need to be contacted, this would not be normally the case. Instead, the person or people designated as in charge during the pastor’s absence should handle any emergencies that arise. If the pastor needs to be contacted, it would be at the discretion of those left in charge. For this possible rare emergency, pastors should be sure to leave their cell-phone numbers.

17. Is the pastor paid during a sabbatical?
Pastors are indeed paid their full salary during a sabbatical. A sabbatical is not a leave of absence, which is unpaid. Unpaid leave would not be desirable to most pastors.

18. Should the church offer the pastor monetary help for the sabbatical?
A church is not expected to provide monetary help to its pastor for a sabbatical. However, a church should understand that a sabbatical will mean many expenses for the pastor. As such, any financial help would be greatly appreciated and may help make the sabbatical even more restful and reinvigorating as the pastor is able to travel more freely. Therefore, a church may choose to present the pastor with a monetary gift as, perhaps, a bonus would be presented. A church should consider this monetary gift a part of the wise investment of the sabbatical itself and the reward of the sabbatical to the pastor.

19. Does the pastor still receive full vacation and study leave during the year in which there is a sabbatical?
Absolutely. The entire one-month of vacation and two weeks of study leave are given to every pastor during every year - even those years with sabbaticals. So, if there is a month-long sabbatical on a given year, the pastor receives that sabbatical and one month vacation and two weeks study leave. Sabbatical is additional time off. There is one exception. According to the Manual of Operations, study leave is not granted at all to Presbytery staff members in the year of a sabbatical.

20. Can a sabbatical be combined with vacation time and study leave so that a longer leave is made possible?
A sabbatical can have vacation time and study leave added to it in any measure. That is, you can add the one-month vacation time to a one-month sabbatical. (This would make for a two-month leave in total.) You can add on just one week or any other combination that is desired. However, a longer sabbatical may not be the best thing for the minister or church. Therefore, vacation time should only be added to a sabbatical if the pastor and Session discuss it and decide together that this is what is desired.

21. What should the church do upon the return of the Pastor?
Those with the pastoral responsibilities during the sabbatical should be in contact with the pastor upon his or her return. The pastor should be briefed with all needed information at this time. A church might consider having a welcome back reception after a service as yet another show of appreciation for the pastor. This might be particularly appropriate if the sabbatical was a long one. Again, the congregation should be clear as to the date of the pastor's return. The pastor should thank both his congregation and Session for their support and commend them for their wise action on behalf of the church itself.

22. Should a church provide sabbaticals to other staff members?
For the same reason a head pastor is given a sabbatical, the church would be well-served to provide sabbaticals to other staff members. Once again, this would be at the discretion and approval of the Session. For obvious reasons, a church would be advised not to place sabbaticals of staff members in a way that they overlap to any degree. Rather, sabbaticals should be well spaced out.

23. When in the year is it best to take a sabbatical?
Churches in South Florida are particularly advised to have sabbaticals taken during the summer months. This is a down time in most churches both in attendance and activity. It is not necessary, however, for a sabbatical to be taken at that time. There may be reasons that a pastor will need to take the sabbatical at another time of year or that another time would be better for the church. So there should be flexibility regarding this but, all things being equal, a church and pastor should select the summer months.
RECEIVING MINISTERS INTO THE PRESBYTERY

CRIMINAL BACKGROUND CHECK POLICY

The policy of the Presbytery of Tropical Florida is to conduct a criminal background check on all Ministers of Word and Sacrament, and all Commissioned Ruling Elders, as a condition of membership in the Presbytery.

Initial background checks will be completed on all Ministers of Word and Sacrament and Commissioned Ruling Elders on the active rolls of Presbytery on the date of Presbytery adoption of this policy. No members will be accorded "grandfather status."
The local churches are responsible for background checks on all paid employees and volunteers subject to screening.
The Stated Clerk, the Presbytery Executive/Presbytery Administrator, and the Moderators of the Committee on Ministry shall be solely authorized to view the background reports.
Information gained from the background checks will be held in the strictest of confidence. The background check report shall be the sole property of the Presbytery of Tropical Florida.
No background check may be commenced without the written consent of the Minister or Commissioned Ruling Elders.
Adverse information regarding sexual misconduct, abuse, or child sexual abuse will be discussed with the individual and appropriate action taken. Other adverse findings will be treated as pastoral issues.
I, ______________, hereby authorize the Presbytery of Tropical Florida and/or its agents to make an independent investigation of my background for criminal activity in the last seven years. This investigation may include criminal and police records, including those maintained by both public and private organizations and all public records.

I understand that this investigation is pursuant to a policy adopted by the Presbytery of Tropical Florida at its February, 2010 stated meeting, and it is a condition for new or continuing membership in the Presbytery as a Minister of Word and Sacrament.

I understand that adverse information regarding sexual misconduct, abuse, or child abuse or child sexual abuse may result in disciplinary action against me.

I authorize the Presbytery of Tropical Florida to conduct a criminal background investigation of my history over the last seven years. I release the Presbytery of Tropical Florida and/or its agents and any person or entity which provides information pursuant to this authorization, from any and all liabilities, claims, or lawsuits regarding the information obtained from any and all of the above referenced sources.

The following is my true and complete legal name, and all information is true and correct to the best of my knowledge.

______________________________________________________________
Full name (printed)

______________________________________________________________
Maiden name or other names used

______________________________________________________________
Present street address How long?

______________________________________________________________
City/State Zip

______________________________________________________________
Former street address How long?

______________________________________________________________
City/State

Social Security Date of birth

______________________________________________________________
Signature Date

POLICY FOR RECEIVING RETIRED MINISTER INTO PRESBYTERY
a) There will be a reference check made by either the General Presbyter or Committee on Ministry chairperson with the Presbytery from which the minister is coming.

b) The minister will be asked to submit a statement of faith, not to exceed one (1) page, which will be reviewed by the Committee on Ministry and shared with the Presbytery.

c) Committee on Ministry meet with the minister.

d) Reception by Presbytery, with opportunity for members of Presbytery to greet the minister.

**PROCEDURES FOR MINISTERS OF OTHER DENOMINATIONS**

The procedure for establishing a relationship between the Presbytery and ministers of other denominations desiring to serve within our bounds is as follows:

The minister needs to do three things, in whatever order is workable:

1) Meet with the Presbytery executive/Presbytery Administrator.

2) Submit to the Presbytery office (to the Presbytery executive/Presbytery Administrator's attention) a letter of current standing in their denomination and sealed transcripts of their higher education.

3) Submit a letter of request concerning the relationship they desire with the Presbytery. This request might include (but is not limited to) serving in a temporary pastoral relationship, becoming a commissioned ruling elder, or seeking ordination and ministerial membership in the Presbytery.

The executive/administrator recommends to the minister and to the appropriate groups in Presbytery how the minister and the minister's work might structurally relate to the Presbytery. The executive/administrator fosters communications between the minister and the appropriate Presbytery groups.

The Committee on Preparation for Ministry makes an assessment of the minister's educational background and communicates that assessment and any additional recommendations to the appropriate groups in Presbytery. The minister is not permitted to engage in active ministry in the Presbytery until CPM has made its assessment.

This assessment shall be forwarded to the Committee on Ministry. The Committee on Ministry shall make recommendations to the presbytery concerning the relationship of the presbytery with the minister requesting relationship, abiding by all appropriate provisions of the Book of Order.
SEXUAL CONDUCT AGREEMENT FOR MINISTERS OF OTHER DENOMINATIONS SERVING CONGREGATIONS IN THE PRESBYTERY OF TROPICAL FLORIDA

Sexual Conduct

It is the policy of the Presbytery of Tropical Florida and its congregations to maintain workplaces and church communities free from any form of sexual misconduct, including sexual harassment, by any member, employee, or volunteer. A willingness to recognize the dignity and worth of each person is essential to our mission, and it is the responsibility of each person to respect the personal dignity of others. The Presbytery of Tropical Florida expects those who work or serve within its bounds to demonstrate a basic generosity of spirit that precludes expressions of sexual misconduct.

I, ________________________________ affirn that:

(Please print)

____ (initial) I have read and understand the Sexual Conduct Policy of the Presbytery of Tropical Florida, and

____ (initial) I agree to abide by its provisions.

Further: (Please check one of the following)

_____ I certify by the signature below that no civil, criminal, and/or ecclesiastical complaint has ever been sustained* or is pending* against me for sexual misconduct; and that 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. (Attach additional pages as necessary.)

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________

The information contained in my Personal Information Form, or application to be placed on the Approved Pulpit Supply list of the presbytery is accurate to the best of my knowledge and may be verified by the presbytery and the calling or employing entity. I hereby authorize the presbytery and entity to which my Personal Information Form or application is being sent to inquire concerning any civil or criminal records, or any judicial or ecclesiastical proceedings involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the presbytery and entity to which my Personal Information Form or application is being sent.
I have read this certification and release form and fully understand that the information obtained may be used to deny me employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action from the legitimate release of any information related to sexual misconduct.

__________________________________________ Date __________________
Signature

Definitions:
*Sustained
1) In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
2) In a civil court, "sustained" means that there has been a judgment against the defendant.
3) In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilt with censure imposed by a permanent judicial commission in the Presbyterian Church (U.S.A.) or an equivalent body of another church.

*Pending
1) 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.
2) In a civil court, "pending" means a case in which there has not been a decision or judgment.
3) In an ecclesiastical case, "pending" means an accusation is being investigated by an investigating committee or charges have been filed but have not yet been decided by a permanent judicial commission; or an accusation or charges are in an equivalent state or process in a church other than the Presbyterian Church (U.S.A.).

AGREEMENT TO ABIDE BY AND BE SUBJECT TO THE PCUSA CONSTITUTION AND PRESBYTERY’S POLICIES

As a non-Presbyterian minister serving in a ministerial capacity in a Presbyterian congregation, I agree to the extent that I am not prohibited by my conscience or the official doctrine of my denomination, while I am serving a church within the Presbytery of Tropical Florida, to abide by and be subject to the Constitution of the Presbyterian Church (U.S.A.) (Book of Confessions, Form of Government, Directory for Worship, and Rules of Discipline) and the policies of the Presbytery of Tropical Florida as contained in the Manual of Administrative Operations, and as may be adopted by the Presbytery. I hereby authorize the Presbytery of Tropical Florida to work with my ecclesiastical body of membership regarding disciplinary action, of any kind, involving me.

__________________________________________ Date __________________
Signature
A SERVICE FOR THE COMMISSIONING OF RULING ELDERS

OPENING SENTENCES (Responsively) From Romans 12:5-8 and Ephesians 4:1-6 We, who are many, are one body in Christ,

and individually we are members one of another.
We have gifts that differ according to the grace given to us:
prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching;
the exhorter, in exhortation; the giver, in generosity; the leader, in diligence;
the compassionate, in cheerfulness.

Lead a life worthy of the calling to which you have been called,
making every effort to maintain the unity of the Spirit in the bond of peace.
There is one body and one Spirit,
just as you were called to the one hope of your calling,
one Lord, one faith, one baptism,
one God and Father of all, who is above all and through all and in all.

CONSTITUTIONAL QUESTIONS
The Presbytery of Tropical Florida is satisfied that _____Name(s)_______ have met all requirements and completed all preparations prescribed in the Constitution of the Presbyterian Church (U.S.A.). We now commission ____Name(s)____ to serve as commissioned ruling elder with and for ____Name of church or ministry_______.

____Name(s)______, please respond to these questions:

Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?
I do.

Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal and God’s Word to you?
I do.

Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?
I do and I will.

Will you be a minister of the Word and Sacrament in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?
I do.

Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?
I will.
Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?
   I will.

Do you promise to further the peace, unity, and purity of the church?
   I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?
   I will.

Will you be a faithful commissioned ruling elder, watching over the people, providing for the worship? In your ministry, will you try to show the love and justice of Jesus Christ?
   I will.

PRAYER (Responsively)
   Almighty God, in every age you have chosen servants to speak your Word and lead your loyal people.
   We thank you for ________Name(s)______, whom you have called to serve you as a commissioned ruling elder in and for ________Church or ministry______.
   Give them gifts to do their particular work.
   Fill them with your Holy Spirit, so that they may have the same mind that was in Christ Jesus and be faithful disciples throughout their lives.
   God of grace, in baptism you have called us to a common ministry as ambassadors of Christ, trusting us with a message of reconciliation. Give us courage and discipline to follow where your servants rightly lead us, that together we may declare your wonderful deeds and show your love to the world; through Jesus Christ the Lord of all. Amen.

DECLARATION AND GREETING
   The moderator says:
   ________Name(s)______, you are now a ruling elder commissioned to lead worship and preach for ________Church or ministry______.
   On behalf of the Presbytery of Tropical Florida, I welcome you to this ministry.
   The grace of the Lord Jesus Christ be with you.
   Amen.

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SERVICE OF WORSHIP AND RECOGNITION OF HONORABLE RETIREMENT

Opening
   There are different gifts,
   But it is the same Spirit who gives them.
There are different ways of serving God,  
But it is the same Lord who is served,  
God works through different people in different ways,  
But it is the same God whose purpose is achieved through them all.

Litany of Recognition  
O God, Creator of all things visible and invisible and Lord of history, You have called us by the voice of the Church to serve Jesus Christ and revealed to us this work for which we have been chosen.  
Thanks be to God.  
Holy Spirit, You have given us the scriptures to be a unique and authoritative witness to Jesus Christ, and we have accepted them to be God's Word for us.  
Thanks be to God.  
Master and Teacher, You have enlisted us in Your service and instructed us so that we might lead others, be a friend, love our neighbors, and work for reconciliation in the world.  
Thanks be to God.  

Prayer  
Eternal God, through the ages men and women have been called to witness to Your love and to give evidence of Your kindness to Your people. We honor your servant today. Your Church has been enriched by his wisdom, energy, sensitivity, love of Your Word, and obedience to Your Spirit. For Your manifestation in his life and ministry, we give You thanks, O Lord.  
We are grateful that, in the years ahead, he may enjoy a new measure of Your peace. Bless him with good health. Teach him new uses of his time. Continue to use him for the constructive purposes of Your Kingdom. Surround him with the continued comradeship of friends and colleagues. As he has served You with joy and faithfulness, may he continue to know the happiness of Your presence; through Jesus Christ our Lord.  
Amen.  

Declaration  
In the name of Jesus Christ, the great Head of the Church, we recognize the honorable retirement of __________ in accordance with the Constitution of the Presbyterian Church (U.S.A.) and the action of this Presbytery.  
We, the members of the Presbytery of Tropical Florida express our appreciation for your faithful service and acknowledge the privilege we enjoyed in serving with you. Beloved in Christ, inasmuch as God's goodness has brought you to years of Christian maturity in the gospel ministry, the Presbytery of Tropical Florida, in granting your request of retirement, desires to make public acknowledgment of your service to the Kingdom of God.  

Presentation of Certificate of Retirement  
Benediction
SEXUAL MISCONDUCT PREVENTION POLICY

[Introduced directly on the policy proposed by the Office of the General Assembly of the Presbyterian Church (U.S.A.)]

Introduction:
We believe that Scripture and our faith in Jesus Christ call us to standards of responsible conduct in all of life, including sexual behavior. Human sexuality is an integral part of who we are as persons. However it can become the basis for oppression, where trust relationships are breached and persons are abused. The purposes of this policy are:

1) To prevent and eliminate sexual abuse within the Presbytery of Tropical Florida.
2) To safeguard the Church’s members and staff from abuse through any form of sexual misconduct.
3) To seek justice by assuring effectiveness of the church’s administrative, investigative and judicial process in determining truth, protecting the innocent, and dealing appropriately with those who victimize others.
4) To promote proper healing of all persons and congregations where sexual misconduct has occurred.

Definition:
Sexual abuse of another person is any offense involving sexual conduct in relation to

1) Any person under the age of eighteen years or anyone over the age of eighteen years without mental capacity to consent, or
2) Any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position. (D-10.0401c).

Prevention:

1) All candidates, ministers, and employees of the Presbytery of Tropical Florida are required to sign a written acknowledgment (see Attachment A’) indicating that they have received a copy of this Sexual Misconduct Policy and of the Standards of ethical Conduct. Such acknowledgment will be kept in the person’s personnel file.

2) All ministers seeking new calls within the Presbytery of Tropical Florida shall complete the Personal Information Form currently being distributed by the Call Referral Services of the PC(USA), including Part IV, Sexual Misconduct Information or its successor form.

3) It is further the policy of Presbytery that employees and volunteers other than ministers complete an Employee/Volunteer Questionnaire. (See Attachment "B")

4) The employing body is responsible for contacting references for prospective ministers, employees, or volunteers.
5) The Presbytery recommends that all member churches having staff or volunteers in regular contact with children or youth require those persons to sign off on the Presbytery Sexual Misconduct Form (see Attachment "B") and submit to a criminal background check. Without background checks and a signature on the Sexual Misconduct Form, churches are vulnerable to possible lawsuits.

6) The Presbytery of Tropical Florida and all its agencies, committees, and affiliates will adhere to this policy, including its standards, procedures, and practices.

7) This policy shall be distributed to all ministers, employees, volunteers, and entities of the Presbytery of Tropical Florida. The policy shall be made available to all persons who accuse others of misconduct as well as those accused of misconduct.

8) The Presbytery of Tropical Florida will provide a training workshop for each new minister, employee, or volunteer. Failure to attend such workshop will result in dissolution of the relationship.

RESPONSE COORDINATION TEAM

The Response Coordination Team (RCT) shall be a standing task force consisting of five persons: the executive presbyter/presbytery administrator, the stated clerk, and three persons appointed by the COM. The RCT shall be under the supervision of the Committee on Ministry, and their three appointees shall be subject to an annual review. The team shall elect the chair annually. The RCT shall act as the “first responder” in the event of an allegation of sexual misconduct.

When a member of COM, the presbytery executive/presbytery administrator, or the stated clerk has received information concerning an allegation of sexual misconduct, they shall inform the chair of the Response Coordination Team (RCT).

The Response Coordination Team shall:

1) Counsel with the person making the report to the RCT.
2) Provide for counsel (the term “counsel” in this document does not mean “hiring a lawyer”, but rather, “conversation and advice”) for the person making the allegation;
3) Consider and respond appropriately to the needs of all parties:
   - the accused,
   - the family of the accused,
   - the person bringing the allegation
   - the victim
   - the session,
   - the congregation,
   - the COM,
   - and the investigating committee (if there is one).

In the event of a **WRITTEN ALLEGATION** of sexual misconduct filed with the stated clerk, the stated clerk will appoint an investigating committee and contact the other members of the RCT. The RCT shall provide for counsel with all parties (as listed above). The following issues will be considered:
1) Therapeutic intervention;
2) Administrative leave for the accused;
3) Pastorally support for all parties;
4) The establishment of clear boundaries and lines of communication during the investigative process.

The investigating committee will be oriented by a designee of the RCT regarding the allegation of sexual misconduct.

Tasks to be Addressed by the Governing Body:

1) Required reporting
   a. To insurance carriers
   b. To appropriate local, state, or federal authorities if the allegations involve the abuse of a minor child or other criminal behavior.

2) Contact with the accuser and/or alleged victims and family
   a. Meeting their needs (i.e. counseling, advocacy)
   b. Interviews in relation to the investigation

3) Contact with the accused and family
   a. Meeting his/her needs (i.e. counseling, advocacy)
   b. Interviews in relation to the investigation

4) Contact with the session and congregation (if a congregation is involved)
   Based upon need-to-know decisions, in order to help the session and congregation survive.

5) Contact with others affected
   This may include other persons in a presbytery or an agency.

Disciplinary Process:
All allegations of sexual misconduct will be investigated through the appropriate process. In cases of members under the jurisdiction of the Presbytery of Tropical Florida, judicial process as provided in the Rules of Discipline will be followed. In cases involving employees, the provisions of the personnel policy will be followed. For employees who are members of Presbytery, both personnel policy provisions and disciplinary process will apply.

Judicial Process:
If the clerk receives written allegations under D-10.0100, the clerk shall convene the team charged with selecting the members of the investigating committee (D-10.0202) which shall meet as soon as possible after its formation. The investigating committee shall conduct its investigation in accordance with D-10.0202 and Attachment "C" ["Investigating Committee and Judicial Process," Polity Reflection paper # 3]. The investigating committee shall maintain regular contact with the person making the allegations, keeping her/him informed about the status of the investigation. Under no circumstances shall the investigating committee contact the person being accused without first advising the person making the allegations of the date of that contact.
Administrative Process:
Following an accusation of misconduct against a staff member of the Presbytery of Tropical Florida or a member of presbytery serving a church or agency, the appropriate committee (COM or personnel) shall consult with the accuser, the accused, and the involved session or board of oversight to ascertain whether the circumstances would be aided by the person accused being advised to take an administrative leave. If the person accused refuses and the presbytery believes it imperative, the presbytery may proceed under G-11.0103o or the personnel policy to remove the person. The Committee on Ministry may also request that an administrative commission be appointed to deal with the discord caused by the alleged misconduct.

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

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

Certification of Receipt of Documents Related
To the Sexual Misconduct Policy of the Presbytery of Tropical Florida

I (print name)_____________________________________________________ ascertain that I have received a copy of
1) the Standards of Ethical Conduct approved by the 210th General Assembly (1998) of the
Presbyterian Church USA, and of
2) the Sexual Misconduct Policy of the Presbytery of Tropical Florida.

I further understand that it is my duty to read and understand these two documents because they may
influence both my behavior and the presbytery's processing of any complaints against me in the future.

Signed______________________________

Date _____________________________
Attachment B

Presbytery of Tropical Florida
Employee and Volunteer Sexual Misconduct Self-Certification

Choose and sign one of the two items below and the item at the bottom

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

Signature_______________________________________________________________

Date______________________________

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

Signature______________________________________________________________

Date______________________________

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

Signature________________________________________________________________

Date__________________________________________
TEMPORARY PASTORAL RELATIONS

All temporary pastoral relationships, full-time or part-time, are established by the session or commission of the presbytery with the approval of the presbytery through its committee on ministry. These temporary relationships have titles appropriate to the ministerial tasks to which the pastor is called, such as transitional, temporary supply, organizing pastor, and interim pastor. A teaching elder serving in a temporary pastoral relationship is called for a specified period not to exceed twelve months in length, which is renewable with the approval of the committee on ministry. A written agreement, or covenant, signed by the teaching elder, the clerk of session or presbytery commission, and a representative of the committee on ministry shall specify the pastoral functions, compensation, and any special skills or training required for the ministry. A temporary pastor is not installed and is not a member of the session. The presbytery shall appoint a moderator of the session who may be the temporary pastor.

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

The following temporary pastoral relationships shall be recognized by the Presbytery of Tropical Florida:

a) A bridge pastor is a temporary pastoral relationship for the purposes of providing continuous pastoral leadership and pastoral care during the initial period of transitional ministry following the departure of an installed pastor. The bridge pastor will facilitate the congregation’s ability to make a smooth transition from the former pastor’s departure to an interim pastor and/or installed pastor; identify and address anxieties that may surface during transition; strengthen ties with the presbytery and the denomination; identify and address needs for conflict transformation, healing, grief work, reconciliation, and leadership training. The bridge will ordinarily hold membership in the Presbytery of Tropical Florida and shall serve as moderator of the session. Additional goals for this ministry shall be mutually agreed upon between the session, the teaching elder, and the COM.

This is a covenantal relationship between the bridge pastor and the session, with the approval of the COM. A bridge pastor must complete at least one week of Interim Ministry Training prior to assuming the position or within the first three months of service. It is understood that the bridge pastor is accountable to the presbytery through the Committee on Ministry and to the session. Normally the bridge pastor is ineligible to become the interim pastor.

b) An interim pastor, interim co-pastor or interim associate pastor The interim pastor, interim co-pastor, or interim associate pastor is a teaching elder in a contractual relationship, not to exceed 12 months at a time, with a congregation whose pulpit is vacant. Ordinarily interim service with a particular church will not exceed two years. This temporary relation is established when a session and the presbytery through its Committee on Ministry determine such an arrangement is necessary and helpful. The interim pastor must have completed a minimum of one week of Interim Training from a presbytery-approved program, thus providing the skills necessary to facilitate the congregation and its leadership toward a new understanding of its ministry and mission. The progress of the interim relationship shall require periodic reports to the Committee on Ministry.
Presbytery action on renewal of the contractual relationship will occur no later than the first year of the interim ministry. Candidates for interim ministry in a particular church who have previously been involved in the life of the congregation shall be excluded from consideration.

The session may not secure or dissolve a relationship with an interim pastor, interim co-pastor or interim associate pastor without the concurrence of the presbytery through its committee on ministry. When a presbytery and session determine that an interim minister is necessary and helpful, the session may consult the committee on ministry and seek an interim minister as soon as a date certain for departure has been announced by a pastor, co-pastor, or associate pastor planning to leave. An interim minister is not eligible to serve that church as the next permanent or designated pastor, co-pastor, or associate pastor.

c) A **temporary supply** may be a teaching elder, a candidate, an inquirer, a commissioned ruling elder, or a ruling elder secured by the session to conduct services when there is no pastor, or the pastor is unable to perform pastoral duties, or the church is not seeking an installed pastor. The session may not secure or dissolve a relationship with a temporary supply pastor without the concurrence of the presbytery through its committee on ministry.

Appropriate guidance and supervision for an inquirer or candidate serving as temporary supply must be assured by the presbytery having jurisdiction over the church and approved by the inquirer’s or candidate’s committee on preparation for ministry.

A temporary supply may not be called to be a pastor, co-pastor or associate pastor of a church served as temporary supply, unless six months have elapsed since the end of the temporary supply relationship. A presbytery may choose to shorten or cancel the six-month interval if it is determined to be in the best interest of the congregation, by a three-fourths vote of presbytery.

d) An **organizing pastor** is a teaching elder or commissioned ruling elder appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the presbytery through its committee on ministry, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.

**Parish Associate**

A parish associate is a teaching elder who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination as a teaching elder to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery through its committee on ministry. The parish associate shall be responsible to the pastor, as head of staff, on an “as needed, as available” basis and with or without remuneration. No formal call shall be involved and any change in relationship must be approved by the presbytery.
A parish associate may not be called to be the next installed pastor, co-pastor, or associate pastor of a church served as parish associate unless at least six months have elapsed since the end of the parish associate relationship.

The presbytery shall adopt policies and procedures for oversight by the committee on ministry of the parish associate relationships of its minister members and the churches under its care, including annual review. The relationship may be renewed annually, with the concurrence of all parties.

The agreement between the session, the parish associate, and the presbytery shall terminate when the call to the installed pastor is dissolved. The presbytery may dissolve the relationship with the parish associate upon the recommendation of the committee on ministry.

Installed Designated Term Relationships

A teaching elder approved by the committee on ministry may be called as pastor, co-pastor, or associate pastor and elected for a designated term of not less than two years nor more than four years by the vote of the congregation. The relationship shall be established by the presbytery.

Such a pastor, associate pastor, or co-pastor(s) shall be nominated by the congregation’s pastor nominating committee only from among those teaching elders designated by the committee on ministry of the presbytery. The congregation and the teaching elder both must volunteer to be considered for a designated term relationship. Such a call may be established only with the prior concurrence of the committee on ministry of the presbytery. The terms of the call shall be approved by the presbytery. The minister shall be installed by the presbytery. When the teaching elder is pastor, he or she shall be moderator of the session. The sections of the Book of Order related to calling and installing a pastor shall apply.

The designated call is renewable anytime during the last six months of the term. The terms of call cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor, or at the request of the church by action of the congregation, or when the presbytery, after consultation with the minister and the congregation, finds that the church’s mission under the Word imperatively demands it, or when the term specified in the call expires without action having been taken to renew the call.

A congregation may call more than one minister to serve as pastor for a designated term, sharing duties within the congregation as agreed upon by the session and approved by the presbytery. When there is more than one pastor, the teaching elders and the session shall agree on a schedule for sharing the times each will moderate.

After two years of the designated term, with the concurrence of the pastor and the session, and upon approval of the committee on ministry, the session, acting as the pastor nominating committee, may recommend to the congregation that the pastor be called as pastor without a designated term. The session, with the concurrence of the committee on ministry, shall call a congregational meeting to prosecute the call. The action of the congregation shall be reported to the presbytery. If the congregational action is to prosecute the call, the presbytery may approve the new pastoral relationship.
VACANT CHURCHES

POLICY ON MODERATORS OF VACANT CHURCHES

a) They shall be appointed at each Presbytery meeting, from meeting to meeting.

b) Presbytery appointed moderators of vacant churches (without interim pastors) will be compensated by the church $100 plus mileage per monthly stated meeting with compensation for any additional meetings to be negotiated between the moderator and the session.
POLICY AND GUIDELINES FOR PULPIT SUPPLY LIST

Purpose: The purpose of the Committee on Ministry’s maintaining a Pulpit Supply List is to assist local pastors and sessions in providing preaching and worship leadership on a continual basis especially at times when the pulpit becomes vacant, the installed pastor is away, or some emergency arises which may mandate calling upon someone on a short notice to provide worship and preaching leadership.

Guidelines for inclusion on the list:

a) The COM will maintain a Pulpit Supply List which will be distributed with this policy statement through the Presbytery Office, at Presbytery Meetings, on the website, or through the chairperson or other members of the COM.

b) The COM will screen all persons on the list as to their standing in the Presbyterian Church (USA) or their standing within the denomination in which they are ordained, and the person’s willingness and ability to serve as a pulpit supply.

c) Normally, this list will contain only persons who are members of the Presbyterian Church ( USA). These persons usually are:
   1. Retired pastors residing within the bounds and members of this presbytery
   2. Ordained pastors who are laboring within the bounds of presbytery in some validated ministry
   3. Pastors with “at large” status
   4. Certified or Commissioned Ruling Elders

d) Other ordained pastors from both denominations in correspondence with the Presbyterian Church (USA) and those not in correspondence, upon request, will be considered on a case by case basis after a careful screening by the Committee on Ministry, which shall include:
   1. An interview by the whole Committee on Ministry
   2. A written theological statement shall be required, much the same as the theological statement is required of any pastor requesting membership in the Presbytery of Tropical Florida
   3. A letter from the appropriate official(s) of the Church of which they are a member which shall contain statement as to the standing of the individual
   4. Any other reference checks deemed appropriate by the COM
   5. Attendance, introduction to the Presbytery, including seating as a corresponding member, if appropriate at a regularly meeting of the Presbytery

e) Any person on this list who is asked to supply a pulpit for more than one month (four consecutive Sundays) shall consult with the COM before agreeing to do so.
## APPROVED PREACHING LIST
### 2014

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<th>Name</th>
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|                              |                             | C - 786-210-0980  
|                              |                             | ashleypatra1@gmail.com                      |
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| **Krch, Rev. Jack**          | 1657 SW Bellevue Avenue Port St. Lucie 34953 | H-772-336-4064  
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| **Roberts, Rev. Dr. Eugene (RCA)** | 713 NW 98 Circle Plantation, FL 33324 | H – 954-472-6115  
|                              |                             | gcroberts67@yahoo.com                       |
| **Sapp, Rev. Dr. Stephen**   | 8316 S.W. 84th Terrace Miami, FL 33143 | W- 305-284-3669 |
| **Shoaf. Rev. Diane**        | 1516 NE 104 Street Miami Shores, FL 33138 | H - 305-758-5350  
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| **Stover, Rev. Dr. Timothy** | 1720 N. 53rd Avenue Hollywood, FL 33021 | C – 954-401-2855  
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Welty, Rev. Raquel  
7681 Tahiti Lane, #106  
Lake Worth, FL 33467  
H-561-293-7033  
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*Minister has received at least Week 1 of Interim Training.*

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<th>Name</th>
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| Guirimitey. Dr. Jacobo* | 8401 SW 62nd Avenue Miami, FL 33156 33143 | H - 305-667-6783  
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                    |                                 | JaGui2109@aol.com |
| Khan, Musarrat*   | 1460 NW 66th Terrace Margate, FL 33063 | H - 954-956-8863  
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                    |                                 | musarrat@bellsouth.net |
| Reese, Sid*      | 9655 Biscayne Boulevard Miami, FL 33138 | H - 305-757-3120  
                    |                                 | C - 305-331-4729 |

* Had been approved by Committee on Ministry for Commissioned Lay Pastor if opportunity to serve congregation arises. The Committee on Ministry suggests that the minimum Pulpit Supply Remuneration be $130 plus travel at the current IRS rate with consideration being given if there is more than one worship service and/or additional Sunday duties required.

POLICY FOR THE VALIDATION OF MINISTRIES  
PRESBYTERY OF TROPICAL FLORIDA
The *Book of Order* requires that each presbytery develop a policy whereby its active minister members participate in a validated ministry (G-2.0503{a}). A teaching elder who is an active member of a presbytery may be engaged as follows:

A. Engaged in a validated ministry  
B. Member-at-large  
C. Honorably retired

A retired teaching elder engaged in ministry beyond the jurisdiction of this church does not require validation of that ministry but requires the approval of the COM.  

The presbytery requires that a validated ministry shall meet all of the following criteria (See G-2.0503 {a} 1-5):

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 the Presbyterian Church (U.S.A.).  
   We define this such that the mission of such ministry shall be consonant with the mission of the church.

2. The ministry shall be one that serves others, aids others, and enables the ministries of others.  
   We define this such that the ministry should serve people in the name of Jesus Christ, rather than in the production of goods, profits, or be self-serving in nature.

3. The ministry shall give evidence of theologically informed fidelity to God’s Word. This will normally require that those seeking to serve in that ministry have a Master of Divinity degree or its equivalent and have completed the requirements for ordination set forth in G-2.0607.  
   We define this such that the employing agency will normally require that those seeking to serve in that ministry have a Master of Divinity degree or its equivalent and have met the ordaining requirements of their respective denominations. We further define this such that a validated ministry shall provide opportunities to articulate the Christian faith and, where possible, involve the Ministry of the Word and Sacraments.

4. The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions.  
   We define this such that the ministry is answerable to the presbytery for its conduct and character through at least annual review and communication with the Committee on Ministry. We acknowledge that when the validated ministry is beyond the jurisdiction of the Presbytery we shall encourage teaching elders to initiate the establishment of accountability standards for conduct and character with the employing agency if there are none in place.

5. The ministry shall include responsible participation in the deliberations and work of the presbytery and in the worship and service of a congregation of the PC(USA) or a church in correspondence with the PC(USA) G-5.0201.  
   We define this such that one must:
   (1) participate in at least two presbytery meetings a year;  
   (2) participate actively on at least one presbytery committee;
(3) affiliate with a local Presbyterian church as a Parish Associate and/or by regular attendance, and actively support and participate in the mission and ministry of that church.

Teaching elders desiring to be engaged in a validated ministry beyond the jurisdiction of this church shall complete the following process:

- Notify the COM Chair of his/her intention to request approval of a validated ministry.
- Appear before the Regional Sub-committee of the Committee on Ministry in the geographic bounds of residence for examination.
- Submit a complete description of the ministry including, but not limited to, compensation. Such description shall include information as to how the ministry meets the criteria for validated ministry under G-2.0503(a) as defined above.
- Present a letter from the employing/calling organization presenting a rationale for the appropriateness of the ministry being performed by an ordained minister, and a request that the ministry be validated.
- A statement of the intent and mode of participation in presbytery and affiliation with a local congregation.

A request for a validation of ministry beyond the jurisdiction of the PC(USA) shall be presented to Presbytery for approval upon recommendation of the Regional Sub-committee through the Committee on Ministry.

The teaching elder serving in a validated ministry beyond the jurisdiction of the PC(USA) shall submit an annual report to the Committee on Ministry. This report shall include information concerning the current level of participation by the minister in the life of a congregation and of the presbytery, any and all changes in the description of the validated ministry, whether the ministry maintains the threshold of appropriateness to be performed by an ordained minister, how the ministry has fulfilled the requirements of a validated ministry and other items as requested.

The Committee on Ministry may at its discretion remove the validation of a ministry if a teaching elder in a validated ministry beyond the jurisdiction of this church fails to submit an annual report as requested by COM, and shall follow the procedures for moving the minister to the inactive roll if he/she fails to submit an annual report for two consecutive years. Inactive minister members remain under the care, oversight, and discipline of the presbytery. After consultation with the inactive member, the Committee on Ministry may recommend that he/she be released from the exercise of ordained office by action of the Presbytery under the constitutional provisions of (G-2.0508).

The presbytery reserves the right not to validate any ministry of a teaching elder who is laboring within the bounds of the presbytery and fails to participate in presbytery or in a local congregation of the PC(USA) or a church in correspondence with this church.
ADDENDUM

Una Afirmación de Etica de Separación de Trabajo para Pastores/as
(A Statement of Ethics for Departing Pastors)

Cuando un pastor se separa del ministerio de una iglesia, sea este/esta el Pastor/a o Pastor/a Asociado/a, la siguiente Afirmación Etica para Pastores/as al Separarse de sus Iglesias será leída desde el pulpito al disolverse el pastorado u otra relación pastoral, y será publicado para distribución a la miembrecía activa.

“Cuando un pastor/a deja el cargo, existen lazos de afecto entre el/la pastor/a y los miembros de la iglesia que continuarán siendo muy apreciados. Las relaciones de amistad continuan, pero la relación pastoral no. Para que el trabajo de la iglesia prospere, el Presbiterio pide que la iglesia recuerde estos requerimientos. Cuando cualquier pastor/a renuncia al pastorado o se retira del servicio, o llega a ser pastor/a emeritus, el/la pastor/a cesará de realizar funciones de un pastor/a como funerales, bautisos, y bodas, a menos que sea invitado/a a oficiar en tal capacidad por el pastor o por el/la moderador/a del Consistorio.”

A los miembros se les pide que no pongan a sus pastores/as pasados/as en posisiones difíciles de pedirle a su amigo/a realizar los deberes de un/a pastor/a. Ministros/ras de la Palabar y Sacramento son instruídos a declinar con tacto todas estas invitaciones que les viene de feligreses anteriores no sea que ántes vengan de otros pastores/as o cuerpos gubernamentales.
STUDENT PASTOR GUIDELINES

On rare occasions, the best fit for pastoral leadership at a particular church could be the placement of a student, still in preparation for ordination, in the role of pastor. This could apply to a church in a period of transition, including a time of tight finances.

Responsibilities of the Student Pastor should be determined prior to the placement of the Student Pastor at the church. The Student Pastor could be expected to lead worship, carry out administrative tasks, provide pastoral care, outreach and mission leadership, as well as any other tasks deemed necessary by the church and the Committee on Ministry. The Presbytery and COM would need to determine which, if any, of the sacraments the Student Pastor would be permitted to perform.

Helpful Characteristics (Also for any called position or position recognized by presbytery)

1) Acknowledgement of changes in both PC (USA) and our culture.
   We have a new Form of Government and a new ordination standard (G-2.0104(b)).
   As disagreements intensify over such issues as the definition of marriage, churches are
   leaving for newly formed denominations, and disputes over ownership of church property
   go to PC (USA) and secular courts.
2) In our culture, we face diminishing resources in a difficult economic environment, an emerging
   church movement that crosses theological boundaries, an increasingly diverse society, and a post-
   denominational/ post Christian environment.
   We are telling the story of Jesus in a new environment.
3) Openness to change
   A willingness to learn and try new things instead of preserving the status quo can help the
   pastor and the congregation survive and even thrive.
4) Flexibility
   Capability of adapting to new circumstances can foster new solutions.
5) Imagination/Creativity
   An ability to see new things to do and new ways to do things can create a connectional and
   missional environment. This involves the Student Pastor challenging himself/herself and
   members of the congregation to recognize that doing things as they have always been done
   does not work anymore.
6) Confidence
   Belief in oneself and one's abilities is particularly helpful in a changing environment.
7) Ability to mediate conflict
   The ability to help resolve disagreements with diplomacy. A loving attitude helps to
   maintain a calm and peaceful atmosphere where changes and growth can occur.
8) Self-care
   Physical, emotional, and spiritual care of self and family is vital to prevent potential
   burnout.
9) Feeling “called” by God
   A commitment to service in His name is of critical importance, as opposed to just doing a
   “job.”
10) Attention to listening
Listening for direction from God includes seeing and hearing His message through a variety of people and circumstances.

Listening to other people is helpful to understanding their needs and supports the ability of the Student Pastor to be helpful.

11) Focused
   At meetings, with groups and individuals, it helps to stay on point.

12) Vision-oriented
   Divinely inspired anticipation sets the tone for developing plans for the church.

13) Goal-oriented
   Setting goals is a prerequisite to developing plans for the church.

14) Practicality
   The ability to draw a road map for divinely inspired goals, short term, medium term, and long term is essential to moving the church forward.

15) Accountability
   Being accountable to the church and presbytery is necessary for successful ministry.

Helpful Resources

1) Mentor(s)/Support Team
   A minimum of two persons can be helpful, to call upon for any questions, thoughts, decisions, or direction.
   The mentors/support team members should be seasoned veterans, free of any agenda except trying to discern God’s direction for the church.

2) Previous career experiences
   Someone with ministry as a second career can bring a multitude of gifts to the table.
   As seminary students learn after the first years in service, seminary does not prepare you for the job that is required. Real life experiences make a big difference.
   Many who are called later in life have entrepreneurial spirits and are self-starters who have run companies and corporations. Their skills can include the ability to read profit and loss statements, do marketing, understand cultural trends.

3) Intern assistant
   An intern can reduce stress, help to get more done, and foster more creative ideas.

4) Administrative Commission
   Having an AC in place can remove all people that had agendas within the church. Having an AC whose only agenda is to restore a church to a healthy body allows the Student Pastor the freedom to pursue God’s direction quickly and firmly without all the road blocks.

Simultaneous school and ministry can be very challenging. But it includes input and support from other pastors and Christian educators within the seminary – instructors and colleagues with whom the student can talk honestly and openly about any issue going on in the church.

Resources for this report include the Report to COM 2-2014 from SPC Ft. Lauderdale Student Pastor Dwayne L. Black; Triennial Visit with Dwayne and Cindy Black Jr. 06-12-2014 reported by Liaison Elder Seok Ho Song and Elder Marianne Shine, Region 2/COM; Triennial Visit with SPC Ft. Lauderdale 06-17-2015 reported by Elders Marianne Shine and Neil Carr, COM/Region 2; summary response from Dwayne L. Black 06-18-2014.
Respectfully submitted,
Marianne Shine and Gary Richardson