



**Presbytery of East Tennessee  
Handbook for the Committee on Ministry**

Approved by the Presbytery on  
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## Contents

Introduction .....	3
Responsibilities as Pastor, Advisor and Counselor .....	3
Permanent Pastoral Relationships .....	4
Establishing Relationships: .....	4
Dissolving Relationships .....	5
Temporary Pastoral Relationships .....	5
Validated Ministries .....	6
Commissioned Ruling Elders in particular pastoral service .....	6
Triennial Visits .....	6
Policies and Procedures .....	6
Covenants and Forms .....	6
Resources Commended for Use .....	7
Appendices .....	8
Appendix A: Requirements for CREs .....	9
Appendix B: Mentor Guidelines for CREs and Teaching Elders.....	14
Appendix C: Examinations Policy .....	15
Appendix D: Sabbatical Policy .....	19
Appendix E: Separation Policy .....	24
Appendix F: Sexual Misconduct Policy .....	26
Appendix G: Social Media Policy .....	33
Appendix H: Triennial Visits Guidelines .....	34
Appendix I: Covenants and Forms .....	36
Covenant with a Commissioned Ruling Elder .....	37
Sample Covenant with Interim Pastor .....	38
Covenant with a Stated Supply Pastor .....	40
Pastoral Call Form .....	41
Minutes to Commission CRE .....	43
Minutes for Ordination/Installation of a Teaching Elder .....	44

## **Introduction**

The Presbytery shall elect a Committee on Ministry to accomplish the oversight of ministries in the Presbytery as mandated in the *Book of Order*, G-2.05 through G-2.11.

The Committee on Ministry shall consist of twenty-one (21) members nominated by the Committee on Nominations and elected by the Presbytery, in three classes of seven members each for three year terms. Membership shall consist (as nearly as possible) of equal numbers of teaching elders and ruling elders. Sub-committees will consist of: Examinations & Validations; Care of Congregations and Care of Church Professionals.

A quorum shall be at least a majority (11) of the membership of the committee.

The General Presbyter shall be an ex-officio member without vote

In order to fulfill its *Book of Order* mandate, this Committee shall have the authority of the Presbytery to:

- find in order calls issued by churches,
- approve and present calls for services of teaching elders in installed positions,
- approve temporary pastoral relationships, i.e., stated supply, temporary supply, interim, and commissioned ruling elder in particular pastoral service
- examine and present for membership teaching elders transferring from other presbyteries,
- dissolve the pastoral relationship in cases where the congregation and pastor concur,
- grant permission to labor within or outside the bounds of the Presbytery,
- dismiss teaching elders to other presbyteries,
- approve the ordination and/or installation commissions for teaching elders
- approve the commissioning commissions for ruling elders
- approve teaching elders going onto the field before the next presbytery meeting

with the provision that all such actions shall be reported to the next stated meeting of the Presbytery.

## **Responsibilities as Pastor, Advisor and Counselor**

The Committee shall serve as an instrument of Presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between teaching elders and/or commissioned ruling elders and churches.

The Committee on Ministry shall be informed as to the difficulties within a local congregation. When difficulties arise, the Committee shall carefully proceed as to

counseling with the teaching elder(s) and/or session and/or congregation, either on its own or seeking the advice and counsel of the full Presbytery

The Committee on Ministry shall see that care and counseling shall be available for teaching elders, commissioned ruling elders, and other certified church professionals, their spouses and families. Further, it shall see that pastoral care is given to retired teaching elders and other church professionals, and, especially, teaching elders suffering from disabilities and infirmities, and their families.

The Committee on Ministry shall see that appropriate recognition is given to teaching elders and other certified church professionals upon their retirement.

The Committee on Ministry shall be the liaison with the Board of Pensions of the PC(USA).

The Committee on Ministry shall make annual salary and benefit recommendations for teaching elders and certified church educators, and to see that all calls meet or exceed Presbytery's minimum standards.

The Committee shall report to the Presbytery annually the type of work in which each teaching elder and Certified Educator of the Presbytery is engaged. For any teaching elder performing work which is not under the jurisdiction of the Presbytery or a higher governing body or agency of the Church, this committee shall require an annual progress report.

The Committee on Ministry shall counsel with teaching elders who regularly fail to attend the meetings of the Presbytery.

The Committee on Ministry will conduct exit interviews with all pastors leaving permanent pastoral relationships and with the Session of that church.

In matters related to pastoral care, the Committee on Ministry will work in cooperation with the Support Mission Team.

## **Permanent Pastoral Relationships**

### **Establishing Relationships:**

This Committee shall make recommendations to the Presbytery regarding calls for the services of its teaching elders.

It shall counsel with churches regarding calls for permanent pastoral relations, and with every committee elected to nominate a pastor or associate pastor. It shall advise the pastor nominating committee (PNC) on the merits and availability of any candidate or teaching elder whose name is considered for nomination to the congregation, and shall have the privilege of suggesting possible names to each church's pastor nominating committee. No call to a permanent pastoral relationship shall be in order for consideration by the Presbytery unless the church has received and considered this

Committee's counsel and until a candidate has undergone a reference check initiated by the PNC in consultation with the COM liaison and the general presbyter. In addition no call will be in order until a criminal, civil and financial background check has been reviewed by the general presbyter/moderator of Committee on Ministry.

The Committee on Ministry shall appoint a liaison to each church to advise and counsel the church and the pastor nominating committee in its search for pastoral leadership.

The Committee on Ministry shall appoint a moderator of the Session for each church without a pastor.

The Committee on Ministry shall examine all candidates for permanent pastoral relationships (for ordination and/or installation) in accordance with the *Book of Order* G-2.0103, G-2.0104, G-2.0502 and G-3.0306 (See the Examinations Policy in the Appendix of this Handbook.).

The Committee on Ministry shall appoint a mentor for each pastor new to the Presbytery of East Tennessee for a period of at least one year. The CRE committee will appoint mentors for all CREs commissioned to service. *Please see guidelines in the Appendix.*

The committee is commissioned by the Presbytery to act on behalf of the Presbytery to select Ordination/Installation Commissions for teaching elders and commissioning commissions for commissioned ruling elders in particular pastoral service. Pastors and congregations are encouraged to remember that these services are acts of the presbytery and to schedule such services at times when members of the presbytery may attend.

### **Dissolving Relationships**

The Committee on Ministry may dissolve the pastoral relationship in cases where the congregation and pastor concur, reporting to the presbytery at its next stated meeting.

The Committee on Ministry shall conduct exit interviews with pastors and associate pastors and with Sessions in congregations in which a pastoral relationship has been dissolved.

### **Temporary Pastoral Relationships**

The Committee on Ministry shall counsel with sessions with temporary pastoral relationships when a church is without a pastor. See *Book of Order* G – 2.0504b.

The Committee on Ministry shall provide lists of pastors and qualified lay persons to supply vacant pulpits.

In the case of a church requesting a person to fill a temporary pastoral relationship, and the Committee on Ministry rejecting that application, the church shall have the right to appeal the Committee's decision to the entire Presbytery.

## **Validated Ministries**

The Committee on Ministry shall have the responsibility to validate the ministry of all ordained clergy-within the Presbytery, especially those persons involved in specialized ministries.

## **Commissioned Ruling Elders in particular pastoral service**

The Committee on Ministry shall have oversight of commissioned ruling elders in particular pastoral service (G-2.10). *Please see the policy on Requirements for Training, Examining, and Commissioning of Ruling Elders in the Appendix.*

## **Triennial Visits**

The Committee on Ministry shall receive, review, and approve the reports of visits to sessions by Presbytery representatives at least every three years. *Please see the Triennial Visits Guidelines in the Appendix.*

## **Policies and Procedures**

The following policies and procedures will guide the work of the Committee on Ministry. They may be found in the Appendix of this Handbook.

- Commissioned Ruling Elder Policy
- Examinations Policy
- Mentor Guidelines for Teaching Elders and Commissioned Ruling Elders
- Sabbatical Policy
- Separation Policy
- Sexual Misconduct Policy
- Social Media Guidelines
- Triennial Visits guidelines

## **Covenants and Forms**

The following are included in the Appendix:

- CRE Covenant Form
- Interim Pastor Covenant Form
- Stated Supply Covenant Form
- Terms of Call Form for Teaching Elders (installed positions)
- Commission Minutes Form – CRE
- Commission Minutes Form – Teaching Elder

The following may be downloaded from the website of the Presbytery of East Tennessee (Resources tab) ([www.presbyteryeasttn.org](http://www.presbyteryeasttn.org)):

- Annual Report Form
- Compensation Report
- Director of Christian Education (DCE) Salary guidelines
- Required Minimum Salary & Benefits Schedule for Teaching Elders

### **Resources Commended for Use**

- *On Calling A Pastor (revised)*  
<http://www.pcusa.org/media/uploads/clc/pdfs/callingpastor.pdf>
- *On Calling a Pastor the Presbyterian Way* by Dean Foose
- *The Advisory Handbook for Ministry Committees/Commissions Presbyterian Church (U.S.A.) 2011/2013*  
<http://www.presbyterianmission.org/ministries/ministers/committee-ministry-advisory-handbook/>

## **Appendices**

### **Policies and Procedures**

Appendix A:	Commissioned Ruling Elder Policy
Appendix B:	Mentor Guidelines for CREs and Teaching Elders
Appendix C:	Examinations Policy
Appendix D:	Sabbatical Policy
Appendix E:	Separation Policy
Appendix F:	Sexual Misconduct Policy
Appendix G:	Social Media Policy
Appendix H:	Triennial Visits guidelines

### **Appendix H: Covenants and Forms**

CRE Covenant Form
Interim Pastor Covenant Form
Stated Supply Covenant Form
Terms of Call for Teaching Elders (installed position)
Commission Minutes Form – CRE
Commission Minutes Form – Teaching Elder

## **Appendix A: Requirements for CREs**

The purpose of these policies and guidelines is to establish minimum requirements for commissioning ruling elders to particular pastoral service (CRE), and the continuing education and supervision of commissioned ruling elders serving in the bounds of the Presbytery of East Tennessee.

### BOOK OF ORDER REQUIREMENTS --

The *Book of Order 2011/13* (G-2.10) establishes criteria for the equipping of CREs and their ongoing accountability to the Presbytery. The Presbytery of East Tennessee, in order to facilitate its responsibilities to our CRE program, highlights these particular requirements:

1. CREs are Ruling Elders of PCUSA who are commissioned to lead worship and to preach the gospel, watch over the people and provide for their nurture and service.
2. In addition CREs may be able to carry out some or all of the following functions, contingent upon the recommendation of the CRE Committee that they are needed to further the mission of a particular church. Items A - D are enumerated in G-2.10.
  - A. Administer the Lord's Supper.
  - B. Administer the Sacrament of Baptism.
  - C. Moderate the session of the congregation to which the CRE is commissioned.
  - D. Perform a service of Christian marriage when invited by the session or other responsible committee, and when allowed by the state.
  - E. Have a voice in meetings of Presbytery.
  - F. Have a vote in meetings of Presbytery

[Note: Items E and F are prescribed in the PET Manual, not the *Book of Order*.]

3. The Presbytery shall be responsible for the commissioning of all CREs. (G-2.1003)

4. The Presbytery, through its Committee, shall train and equip candidates for the work of Commissioned Ruling Elder in Particular Pastoral Service.(G-2.1002) (See PREPARATION REQUIREMENTS.). Candidates who wish to apply through their churches' Sessions to receive training in another way, such as through a seminary-sponsored program, may offer to the CRE committee all information about that program including a syllabus of each course and grading procedures. Candidates wishing to pursue this option will be considered on a case by case basis. The coursework and the required hours must, at the least, fulfill the minimum requirements set forth under preparation requirements.

5. Elders commissioned in another presbytery who wish to pursue a commissioning in the Presbytery of East Tennessee (PET) must ordinarily have been a member of a congregation in PET for three years before making an application. Applicants must submit to the CRE Committee the following information and may be requested to submit further documentation at the discretion of the CRE Committee:

- A. A CREif (a form will be furnished to them)
- B. A letter detailing the required coursework and grading requirements of the program in which they were trained
- C. A letter of good standing from their home presbytery and a letter from the congregation last served
- D. A statement offering their reasons for seeking a commissioning in the Presbytery of East Tennessee
- E. If established, a letter from the session of their new home church within the bounds of the PET

6. The Presbytery, through its COM, shall provide for the examination of those who have satisfactorily completed the course work to be CREs. Candidates for commissioning shall be examined by the COM regarding:

- A. Their personal faith
- B. Their motives for seeking the commission
- C. The areas of instruction referred in preparation requirements.

This examination at the completion of training, if successful, will acknowledge the ruling elder as "eligible to be commissioned."

At such time as the ruling elder "eligible to be commissioned" is called to be commissioned to a specific function in a congregation or other validated ministry, the ruling elder and the calling entity shall follow the guidelines of the Committee on Ministry who will have responsibility to recommend (or not) the commissioning of the ruling elder to a specific function and will approve a commissioning service.

7. A candidate for CRE shall sign the Sexual Misconduct Policy of the Presbytery each time s/he is commissioned to a particular “call”. All CREs in active service must attend a Misconduct Prevention seminar at least once every three years. This seminar is sponsored by PET each year.

8. A CRE serving in an on-going relationship in a church shall be supervised by the Presbytery through its CRE Committee, who will appoint a teaching elder in the Presbytery as a mentor-supervisor.

9. One or more continuing education events shall be required per year, encompassing no fewer than six (6) contact hours. The CRE Committee of PET shall offer or recommend one or more education events each year that will fulfill this requirement and keep accurate records of attendance. All CREs are encouraged *and expected* to participate in the event(s). Other courses, conferences, workshops, or events may be substituted for the scheduled continuing education event with prior approval of the CRE Committee.

#### PROCESS FOR COMMISSIONING

An individual wishing to be a CRE shall make application through his/her respective Session to the CRE Committee of the Presbytery of East Tennessee. The form for this application shall be provided by the Presbytery. The CRE Committee, having satisfied itself regarding the validity of the request, shall supervise the preparation of the candidate. Upon successful completion of the required preparation, the CRE Committee, shall present the candidate to the COM for examination, and upon successful completion of that examination, the COM shall certify the candidate as eligible to receive a commission and shall present the candidate to be recognized by the presbytery. When an opportunity for service is found, which the COM deems appropriate for commissioning, the COM shall present the candidate to the Presbytery for examination and commissioning as outlined in the *Book of Order*.

A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or validated ministry by the presbytery.

#### WHO MAY PARTICIPATE IN THE TRAINING PROGRAM --

The Presbytery of East Tennessee will accept applications to become a CRE from ruling elders *who have completed at least three years of active service* in the churches in the Presbytery of East Tennessee and who have been recommended by their Sessions and pastors. Ruling elders from another Presbytery who make application through their Sessions and pastors and with the approval of the appropriate body of their home Presbytery, and with the approval of the CRE Committee of the Presbytery of East Tennessee may participate in the program with the goal of commissioning in their home Presbytery.

Ruling Elders who have completed at least three years of active service in a PCUSA church located in another presbytery and are now active members of a church in the Presbytery of East Tennessee may make application to the program through the recommendation of their new Session and pastor. The CRE Committee will consider each application on an individual basis and has the prerogative to require recommendations from the elder's previous home church.

#### PREPARATION REQUIREMENTS --

All ruling elders applying to the CRE program must attend an orientation/career development seminar before acceptance to the program is confirmed.

Preparation requirements shall consist of four (4) course periods of at least 30 hours each amounting to a cumulative total of at least 120 hours and completion of a three month internship, the particulars of which will be decided in planning with each ruling elder.

These courses *shall be led by qualified, regularly ordained seminary graduate members in good standing with the Presbytery or by other highly qualified teachers at the discretion of the CRE Committee and the approval of the Presbytery*, and shall normally be held in the Spring and Fall of each year with a complete cycle occurring every two years. Each session shall be held in a location most convenient to those candidates who enroll and to the instructor. Required subject areas are:

1. Biblical studies and teaching
2. Reformed theology
3. Presbyterian Polity and pastoral care  
(including Sexual Misconduct Guidelines)
4. Worship leadership, preaching, and Sacraments

Courses shall be taken in the order listed above and no auditing of courses will be accepted.

Successful completion of each course requires the following:

1. The attendance and participation by the candidate in a minimum of three-fourths (3/4's) of the class sessions. Missed class work must be made up with and to the satisfaction of the course instructor. Class roll will be taken by the instructor to facilitate this process.
2. The candidate's written (or oral -- under special circumstances) answers to representative questions concerning the course work. These answers shall be evaluated and approved by the instructor at the end of the course period. The instructor will provide the CRE Committee with a list of those candidates receiving credit for the subject area along with the questions and answers used in the

evaluation. These questions and answers can be used in the examination by the COM prior to commissioning by the Presbytery.

The CRE Committee shall not present a candidate to the COM for examination if all of the requirements are not met in a satisfactory manner. With the guidance of the CRE Committee and/or an appointed mentor, the candidate(s) not approved for examination shall be asked to consider prayerfully his/her place in the program. S/he shall be asked to perform specific tasks and/or address specific areas of concern that need to be pursued or fulfilled before being examined for commissioning as a CRE.

#### GENERAL INFORMATION

CREs are subject to the following guidelines:

1. CREs may administer the sacraments of the Lord's Supper and Baptism, moderate sessions, and perform marriages when permission for such is requested by the Session of a particular church and granted by the COM.
2. CREs shall be compensated at no less than the current rate approved by Presbytery when engaged by a Session for particular pastoral service.
3. CRE may enter into a covenant relationship with a particular church upon request of the Session and upon the approval of the COM. A covenant agreement between the church, the CRE, and the COM shall be drawn up and should follow the example of the Covenant with a Commission Ruling Elder which may be found on the PET website under Resources. Such an agreement shall include an annual review of the relationship by the COM, the CRE and the church.
4. The work of CREs must be reviewed on an annual basis. This review includes:
  - A. The will of the CRE to continue
  - B. The submission of an annual report to the COM and the CRE Committee
  - C. The fulfillment of the continuing education requirement
  - D. An encouragement to the CRE to stay connected to the life of his/her home church.
5. A CRE who is commissioned to the church of which s/he is a member may not be an active member of the Session during the time of his/her commission with the church.

#### STRUCTURE

The CRE Sub-Committee of the Presbytery shall administer the CRE training program and its work *under the oversight of the Support Mission Team*.

The CRE Sub-Committee shall be composed of at least six (6) persons and one (1) Presbytery staff representative as ex officio member.

#### FINANCIAL RESPONSIBILITIES OF APPLICANT

A matriculation fee of at least \$200 for the two year course will be required upon enrollment and is non-refundable if a student leaves the program.

## **Appendix B: Mentor Guidelines for CREs and Teaching Elders**

### ***FOR COMMISSIONED RULING ELDERS***

Revised August 22, 2005

#### **MENTOR QUALIFICATIONS**

1. The Mentor shall be a minister member of the Presbytery and have previous parish experience.
2. Selection shall be made by a mutual agreement between the CRE and the CRE Committee.
3. The Mentor shall be recommended by the CRE Committee for appointment for appointment by the Presbytery of East Tennessee CRE commissioning.
4. Generally, a Mentor should serve just one CRE at a time.
5. It will, generally, be advisable that a minister other than the CRE's own pastor serve as Mentor.
6. The Mentor's term shall be one year, and shall be renewable at the desire of the CRE and Mentor, and approval of the CRE Committee.

#### **MENTOR RESPONSIBILITIES**

1. Meet at least quarterly with the CRE.
2. Provide counsel, coaching and encouragement.
3. Identify opportunities for growth in leadership.
4. If the Mentor perceives difficulties with the CRE's performance, s/he is to refer this to the CRE Committee for any necessary action.
5. At the end of the one year mentoring cycle, the Mentor shall file a written report with the CRE Committee.

### ***FOR TEACHING ELDERS***

An experienced teaching elder will be appointed by the Committee on Ministry as a mentor for each teaching elder in a new call in the Presbytery of East Tennessee. The mentor will serve for a period of no less than one year as a friend in ministry and counselor to the newly installed pastor to assist in facilitating a smooth transition in the new ministry. The pastors will meet regularly as determined advisable by the teaching elders. The mentor will report periodically to the Committee on Ministry through its Care of Church Professionals Committee.

## Appendix C: Examinations Policy

### Committee on Ministry Examinations Policy

Adopted November 2007

The subcommittee on examinations and validations will conduct examinations and then make recommendations to the COM as a whole. The COM will further examine and make recommendations to Presbytery. Continuing members of the Presbytery of East Tennessee shall be examined only regarding their fitness for the particular new call.

#### ORDINATION CANDIDATES

For ordination candidates, the subcommittee requires the following at least two weeks prior to the examination date:

- A written sermon (either text or full outline) including scripture
- A one or two page narrative Statement of faith and practice, stating his/her Christian faith and views in theology, the Sacraments, and the government of this church. Specific areas of theology to be included are cited in the concluding section of this policy: “Further Information Needed . . .”.
- A one page Journey of faith
- A Personal Information Form (PIF)

The candidate can expect the examination with the subcommittee to last up to one and one half hours.

During the examination the candidate will be questioned on his/her Statement of Faith, sermon exegesis, and the areas of theology, worship and sacraments, polity and Bible. Questions related to sense of call and fitness of call to the particular church will also be asked. The examination will also include an exploration of the ordination questions (W-4.4003).

After being approved by COM, the candidate will be presented to presbytery and may be asked to preach. At that time, the floor will be open to questions from the body that cover the areas listed above.

#### TRANSFERRING MINISTERS

For PCUSA ministers transferring from another presbytery into installed positions, the subcommittee requires the following at least two weeks prior to the examination date:

- A one or two page narrative Statement of faith and practice, stating his/her Christian faith and views in theology, the Sacraments, and the government of this church. Specific areas of theology to be included are cited in the concluding section of this policy: “Further Information Needed . . .”
- A one page Journey of faith
- A Personal Information Form (PIF)

The minister can expect the examination with the subcommittee to last up to one hour.

During the examination the candidate will be questioned on his/her Statement of Faith and the areas of theology, worship and sacraments, polity and Bible. Questions related to sense of call and fitness of call to the particular church will also be asked, as well as how your current call has impacted your ministry. The examination will also include an exploration of the ordination questions (W-4.4003).

After being approved by COM, the candidate will be introduced to presbytery and the floor will be open to questions from the body that cover the areas listed above.

FOR BOTH ORDINATION CANDIDATES AND TRANSFERRING MINISTERS, the subcommittee requires the following by the examination date:

- Terms of Call
- Date to move onto the field
- Ordination/Installation Commission members with place, date and time

#### MEMBERS AT LARGE and HONORABLY RETIRED

For PCUSA ministers transferring from another presbytery to be an at large member or as Honorably Retired, the subcommittee requires the following at least two weeks prior to the examination date:

- A one or two page narrative Statement of faith and practice, stating his/her Christian faith and views in theology, the Sacraments, and the government of this church. Specific areas of theology to be included are cited in the concluding section of this policy: "Further Information Needed . . .".
- A one page Journey of Faith

The minister can expect the examination with the subcommittee to last 30 minutes.

During the examination the minister will be questioned on his/her Statement of Faith, the reasons for relocating and his or her sense of ministry in this presbytery. The examination will also include an exploration of the ordination questions (W-4.4003).

#### OTHER DENOMINATIONS

For ordained ministers of other denominations, the rules and procedures set forth in the *Book of Order* will be followed.

## COMMISSIONED RULING ELDERS

### *Approval of Eligibility for Commissioning*

Upon successful completion of the Presbytery training as outlined in the *Book of Order* and delineated in the Requirements for Commissioning of Ruling Elders in the Presbytery of East Tennessee of the Commissioned Ruling Elder committee of the Support Team and upon recommendation of the CRE committee, an elder may come before the Committee on Ministry through its Examinations and Validations sub-committee to be examined for eligibility to receive a call to ministry. The candidate is asked to provide to the subcommittee at least two weeks prior to the examination date the following:

- The recommendation of the CRE committee, along with any limitations or recommendations including a mentor
- A one or two page narrative Statement of faith and practice, stating his/her Christian faith and views in theology, the Sacraments, and the government of this church. Specific areas of theology to be included are cited in the concluding section of this policy: “Further Information Needed . . .”.
- A one page Journey of faith
- A CREif

A candidate may expect the examination with the sub-committee to last 45 minutes. During the examination the candidate will be questioned on his/her Statement of Faith, motives for seeking a commission and the areas of theology, worship and sacraments, polity and Bible. The examination will also include an exploration of the ordination/commissioning questions (W-4.4003).

Upon approval of the sub-committee, the candidate will meet with the COM.

The candidate will be recognized at the next Presbytery Meeting with a Certificate of Completion.

### *Approval for a Call*

A candidate who is meeting with the COM for examination to receive a particular call is asked to submit to the Examinations and Validations sub-committee the following information at least two weeks prior to the examination:

- An updated Statement of Faith
- An updated Journey of Faith
- An updated CREif, especially showing the ways the continuing education requirements for CRE candidates have been met
- A request for the specific privileges needed to further the mission of the particular church (G-2.1001).
- A Covenant with a Commissioned Ruling Elder outlining terms of call including length of the commission (G-2.1001).

A candidate may expect the examination with the sub-committee to last 30 minutes. During the examination the candidate will be questioned on Statement of Faith and the areas of theology, worship and sacraments, polity and Bible. Questions related to sense of call and fitness of call to the particular church will also be asked, as well as discussion of relationship of pastoral duties and other obligations. The examination will also include an exploration of the ordination/commissioning questions (W-4.4003).

Upon approval of the sub-committee, the candidate will meet with the COM.

The candidate will appear before Presbytery for approval of the commissioning to the particular call. The candidate's *Statement of Faith* and *Journey of Faith* will be placed in the Presbytery packet.

#### *Approval for extension of a call*

A candidate being considered for extension of a call after three years of service in the same particular church is asked to provide to the Examinations and Validations sub-committee the following:

- A Report from the Candidate's mentor as to the candidate's spiritual growth and fitness to continue
- A Report from the Candidate on the particular church's growth
- A copy of the Candidate's latest annual report to the CLP and COM
- A Update on continuing education events that the candidate attended
- A Request concerning privileges to be extended, if all have not already been given.

A candidate may expect the examination with the sub-committee to last 30 minutes. During the examination the candidate will be questioned on Statement of Faith and the areas of theology, worship and sacraments, polity and Bible. Questions related to sense of call and fitness to continue call based on the above reports will be discussed. *The examination will also include an exploration of the ordination/commissioning questions (W-4.4003).*

Upon approval of the sub-committee, the candidate will meet with the COM.

#### *Further Information Needed for All Individuals Coming to COM for Examination*

Specific areas to be included in a minister's, candidates, or CRE's statement of faith and practice should express your understanding of:

- A. Jesus Christ as Lord and Savior.
- B. The Trinity.
- C. The nature of the Sacraments in Reformed theology.
- D. The nature of sin and redemption.
- E. The nature and role of Scripture.
- F. Presbyterian church polity, and your view of the PC(USA)
- G. The mission of the church and Christian responsibility in the areas of peace, justice, and social and corporate life.

## **Appendix D: Sabbatical Policy**

### **Sabbatical Leave Policy For Teaching Elders and Certified Educators in the Presbytery of East Tennessee**

#### **Sabbatical--Definition**

The word "sabbatical" comes from the Hebrew word "Shabbat" (Sabbath), meaning "cease" and "rest," but in the Biblical understanding it means more than just a day off. It is a day consecrated to God, when God's people cease to do ordinary labor, but instead rest, worship, and enjoy God's creation. In the academic life, sabbaticals are extended Sabbaths, times apart from ordinary duties for the purpose of further education and research in one's field. In recent years many churches have begun to grant periodic sabbatical leave to pastors and other professional workers. They find that by granting a few months away from the demands of parish life, these church professionals may fill their spiritual/emotional/ intellectual "bucket" and thus return with renewed energy, creativity, vision and enthusiasm in the ministry. Granting sabbaticals is an investment in the quality of ministry, as well as in the length of time a minister will stay in a particular congregation. By committing ourselves to supporting on-going and serious spiritual reflection, learning, and renewal on the part of its professionals, the church takes steps toward its own faithfulness and growth.

#### ***Sabbatical--Recommendations***

*The Presbytery of East Tennessee recommends that the sessions of its churches grant paid sabbaticals of at least three (3) months to its Teaching Elders and Certified Christian Educators during every 7<sup>th</sup> consecutive year of service to that particular church, and that time spent on sabbatical not be counted against annual vacation leave.*

*Toward that desired end, the Presbytery requires that, at the end of every four (4) year cycle of service to the church (ordinarily in years 4, 11, 18, etc), church professionals and sessions discuss a possible sabbatical, taking the needs of the professional and the church into consideration. A member of Presbytery's Committee on Ministry (COM) will be made*

*available to any session needing education in regard to the consideration or planning of a sabbatical.*

*A session-level discussion of a possible sabbatical shall begin immediately for any church professional who already has over six (6) consecutive years of service in his/her church, if no sabbatical has been granted in that period of service.*

Should the session approve a sabbatical for its church professional, the Presbytery recommends that the following steps be taken:

1. That the church professional provide to the session, at least 6 months prior to the sabbatical, a rough draft of her/his sabbatical plan for feedback and approval, including personal goals, benefits for the church professional and the church, travel, activities, anticipated expenses and funding, and provision for leadership of the congregation during the sabbatical, and that the final plan be reviewed and approved by COM.
2. That the church professional and the session meet soon after the completion of the sabbatical, and share together their different experiences during the sabbatical, along with lessons learned and insights gained, and submit a written summary of that discussion to COM.
3. That the church professional serve the same church at least one (1) year after the end of the sabbatical unless extenuating circumstances arise, so that the church shares fully in all the gain that has come as a result of the sabbatical.

### **Sabbatical--Rationale**

We are concerned about the high rate of burnout among our church professionals, and wish to address this problem in a practical way. Roy Oswald, Senior Consultant of the Alban Institute, an ecumenical think-tank for the mainstream church, says that studies now identify the ordained ministry as the #1 burnout profession in the country(+). The primary cause of burnout among church professionals is, according to Oswald, "compassion fatigue."

We have also learned from Roy Oswald about the positive effects of long-term pastorates on congregations(++), and wish to do something practical that would encourage pastors to stay longer at their respective churches.

We believe, along with the Alban Institute, that the granting of periodic sabbaticals will provide the necessary rest, renewal and refreshment needed to help stem the tide of burnout among our church professionals and encourage them to stay longer in their respective churches.(++)

There is Biblical precedent for the granting of a sabbatical every seventh year in Leviticus 25:1-7, the text commanding Hebrew farmers to let their land lie fallow every seventh year, setting up a multi-year rhythm in human life consisting of six years of production followed by one year of rest.

This Biblically-based tradition of granting sabbaticals is one that has been maintained over the years in the academic world, and a practice that is growing in the business community and in the church.

Many universities and colleges throughout the country continue the long-standing tradition, dating back to when the academic world was part of the church, that grants professors an opportunity every seventh year to become students again and refresh their callings.

The popular press is reporting that large American corporations, such as Intel, Apple, McDonald's and Nike, have begun to grant sabbaticals to their executives after 4-7 years of service, and have found that these sabbaticals give these executives greater vision and make them more productive. Some companies even use sabbaticals now as an incentive to attract and retain good employees.

A growing number of churches and church governing bodies, including a number of other PCUSA Presbyteries, are beginning to develop formal sabbatical leave policies.

A number of churches in our own Presbytery have granted sabbaticals in the past decade, and the pastors and their churches have benefited from them.

## **Sabbatical—Funding**

Churches may object that they do not have enough money to grant sabbatical leave to their pastors and church professionals.

We encourage congregations to make budget provisions for a sabbatical fund, contributing a certain amount to the fund each year until there is enough in the fund to finance a sabbatical.

Outside funding is also available to churches and their clergy through two competitive grant programs: the National Clergy Renewal Grant (through the Lilly Endowment) and the Sabbatical Grants for Pastoral Leaders Program (through the Louisville Institute, also funded by Lilly, and headquartered at Louisville Seminary).

Of the two grants, the National Clergy Renewal Grant is by far the most generous. This grant offers up to \$30,000 to churches who want to offer their clergy a sabbatical. Up to \$10,000 of this grant may be used by the congregation both to provide for pastoral services in the pastor's absence and to fund congregational renewal events. The remainder of the grant may be used to pay all expenses of the pastor and his/her family to attend various renewal events, and even to pay the federal and/or state taxes that accrue because of the grant. Over 100 of these grants are awarded annually to churches of all denominations, and the annual deadline for applying is in July of each year.

The Louisville Institute offers three different levels of grants for varying lengths of sabbaticals: \$6,000 for six (6) weeks; \$8,000 for eight (8) weeks; and \$12,000 for twelve (12) weeks. Forty (40) of these grants are awarded each year, and the deadline for applying for these grants every year is in September of each year.

## **Sabbatical--Staffing**

Many retired pastors, commissioned ruling elders and other lay leaders in the area, or in the local congregation, are available to serve a church on a short-term basis during a three-month sabbatical.

Footnotes:

(+) Quoted by the Rev. David Webb of the Evangelical Lutheran Church of America (ELCA) in the Florida-Bahamas Synod sabbatical leave policy statement, after hearing Roy Oswald speak these words at the September 2000 Alban workshop "Transforming Leadership."

(++) Roy Oswald, "Why You Should Give Your Pastor A Sabbatical," (Video), Alban Institute, 2001.

(+++) A. Richard Bullock and Richard J. Bruesehof, Clergy Renewal: The Alban Guide To Sabbatical Planning (Alban Institute: 2000), p. 49.

Approved by the Presbytery of East Tennessee

September 17, 2002

## Appendix E: Separation Policy

### SEPARATION POLICY

For Departing Ministers\* and Their Former Congregations

Presbytery of East Tennessee

Pastors have privileged, precious and confidential relationships with congregations and their members. When a pastor's professional service to a congregation concludes, those privileged relationships, of necessity, must end.

Bonds of affection and friendship will remain between the minister and his/her family with church members. Friendship of a social nature may continue, but integrity to the ministry of the church and ongoing health of the community of the church requires that any pastoral relationship and service do not.

Pastoral concern for the congregation requires that, as a member accountable to the presbytery, the departing member and session are responsible for ensuring these separation policies are met. Failure to separate as described in this policy may be considered renunciation of jurisdiction resulting in loss of ordination status.

In order to provide that new and effective pastoral relationships may be called and established, the Presbytery affirms the following minimum standards of conduct:

- Former pastors will agree not to preach, lead worship, or provide pastoral functions such as presiding at sacraments, weddings and funerals.
- Any conversation including electronic communication with members regarding internal congregational matters, decisions or personalities is inappropriate.
- Keys to church property should be returned to the clerk of session and the minister should remain away from the property.
- Beware of social media participation and content, in which confidentiality cannot be assured.

The presbytery understands that separation from a congregation is a difficult transition for the people and may be especially stressful for the pastor and his/her spouse and family. For the pastor's family, physical separation is preferable, but in rare, select, controlled circumstances an ongoing association as a member may be useful to both the

family and congregation. Ordained teaching elders are reminded that the presbytery continues to be their congregation and pastoral community.

Honorably retiring pastors and spouses may contribute richly to the life of other congregations and are encouraged to do so as they remain active participants in presbytery and the larger church.

After a new pastor is installed in a congregation, and at least a year has passed, a former pastor may on special occasions accept the invitation of the new pastor and session to co-officiate in ordinances and services of the church. At such time and in consultation with and concurrence of the installed pastor, further participation in the ordinary life of the congregation is permissible.

Presbytery through its Committee on Ministry reserves the power to advise and/or discipline pastors regarding their contacts with former congregations.

*\*References to ministers and pastors in this document include associate pastors, parish associates, interim pastors, commissioned ruling elders, stated supplies and all professionals in service to a congregation of the Presbyterian Church USA.*

## Appendix F: Sexual Misconduct Policy

### POLICY AND PROCEDURES ON SEXUAL MISCONDUCT

Policy approved: September 19, 1995

Book of Order reference updates approved: June 17, 2003

Book of Order references and language updated July 2013

#### I. INTRODUCTION

Our sexuality is a gift from God and when rightly used helps lead to the wholeness of life which God intends for all people. Those who serve through the offices of the Church bear particular responsibility in making manifest the goodness of God's gift of sexuality.

SCRIPTURE states:

As God who called you is holy,  
be holy yourselves in all your conduct.  
Tend the flock of God that is your charge,  
not under compulsion but willingly,  
not for sordid gain but eagerly.  
Do not lord it over those in your charge  
but be examples to the flock.  
You know that we who teach  
shall be judged with greater strictness.  
Peter 1:15; 5:2; James 3:1 NRSV)

THE *BOOK OF CONFESSIONS* states:

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

THE *BOOK OF ORDER* states:

To those called to exercise special functions in the Church -- deacons, ruling elders, and teaching elders -- God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the Church and in the World. They must have the approval of God's people and the concurring judgment of a council of the church.

(Gifts and Qualifications G-2.0104)

THE PRESBYTERY OF EAST TENNESSEE states:

We believe and proclaim that all people are created by God. God values all human life and intends that everyone -- children, women, and men -- have worth and dignity in all relationships. We further believe in justice for all persons. Sexual misconduct of religious leaders is an abuse of power and trust, and is, therefore, unjust. Scripture asserts that religious leadership involves a covenant relationship that presumes the trustworthy exercise of power in behalf of those in our care. A betrayal of this is more than just a personal tragedy for the victim. It reflects a tragic breakdown in the character of the abuser that seriously threatens, not only those immediately affected, but also the well-being of the Church itself.

THE PRESBYTERY OF EAST TENNESSEE proclaims that the Church can never be well served by overlooking an abuse of power and trust, that sexual misconduct is wrong and that charges of misconduct must be dealt with swiftly, fairly, and with compassion for both the accused and the accuser. In doing so, we are to remember "...the purpose of church discipline is...to preserve the purity of the Church by nourishing the individual within the life of the believing community, to correct or restrain wrongdoing in order to bring members to repentance and restoration..." (D-1.0101) It is ..."for building up the body of Christ, not for destroying it, for redeeming, not punishing. It should be exercised as a dispensation of mercy and not of wrath so that the great ends of the Church may be achieved..." (D-1.010). The purpose of this Policy is to define the position of THE PRESBYTERY OF EAST TENNESSEE on matters pertaining to sexual misconduct and to state Procedures to be followed in investigating and resolving allegations of misconduct. This Policy is intended as a supplement to the Rules of Discipline (RoD) of the Presbyterian Church (USA), in particular Chapter X, Disciplinary Cases (D-10.0000).

## II. POLICY STATEMENT

Members and employees of East Tennessee Presbytery and volunteers under its supervision, including those who serve on Presbytery committees, boards, and councils and in support of Presbytery programs, shall not engage in sexual misconduct as defined in this policy. All procedures and activities under this policy shall deal seriously with every allegation of sexual misconduct. In recognition of the fact that reports of sexual misconduct can impact the reputation and effectiveness of the Accuser, the Accused, the Victim and the Church, all persons involved in this process are directed to hold information received in strict confidence. All persons are encouraged to report all accusations of sexual misconduct involving members, employees and volunteers of East Tennessee Presbytery to the appropriate Presbytery officials identified below and/or to civil authorities. (See section 4-A). In those instances where secular civil and/or criminal investigations of the same accusations are conducted, the Presbytery shall proceed carefully and with appropriate legal advice to avoid interference with the secular proceedings.

### III. DEFINITIONS

- A. **ACCUSED:** The person against whom an allegation of sexual misconduct is made.
- B. **ACCUSER:** The person reporting alleged sexual misconduct by a member, employee or volunteer of Presbytery.
1. **EMPLOYEE:** is the comprehensive term used to cover individuals who are hired or called to work for the church for salary or wages.
  2. **VOLUNTEER:** is the term used for those who provide services for governing bodies and entities of the church and receives no benefits or remuneration. For purposes of this policy, volunteers are treated the same as employees. Liabilities of the governing body or entity are the same for volunteers as for employees.
- C. **ADVOCATE:** A person chosen by the accused, the accuser or the victim to accompany him/her at any/all stages of this process.
- D. **GOVERNING BODY:** A representative body of elders and ministers having governing authority in the Presbyterian Church (U.S.A.) as defined in the Book of Order. The Session of a church has original jurisdiction in disciplinary cases involving members of that congregation. (D-3.0101a) The Presbytery has original jurisdiction in disciplinary cases involving minister members of the Presbytery (D-3.0101 b).
- E. **INVESTIGATING COMMITTEE: (IC)** A group appointed by the governing body having jurisdiction over the accused to determine whether charges should be filed (D-10.0201).
- F. **INQUIRY:** The process of an investigating committee to determine whether charges should be filed (D-10.0201).
- G. **PERSONS COVERED:** Minister members and employees of Presbytery of East Tennessee, lay members of the Presbyterian Church (U.S.A.) and non-member persons who are volunteers under the supervision of Presbytery of East Tennessee, including officers, those serving on its committees, divisions, boards and councils and in support of its programs.
- H. **SEXUAL MISCONDUCT:** may (1) occur in connection with a Presbytery-sponsored program or activity, or (2) occur in a non-church-related setting giving rise to questions of character and effectiveness of members, employees or volunteers of Presbytery. This is a comprehensive term which includes:
1. **Child sexual abuse:** Any conduct or interactions between a person of any age and a minor where the minor or the conduct with the minor is used for the sexual stimulation or gratification of the adult or of a third person. The behavior may or may not include touching. No defense of consent by the minor shall be recognized. Child abuse must be reported to the civil authorities in accordance with state law.
  2. **Rape or Sexual contact by force, threat or intimidation.**
  3. **Sexual harassment:** Continued unwelcome sexual advances, requests for sexual favors and other verbal and physical conduct of a sexual nature or harassment of an individual because of the individual's gender constitute sexual harassment when submission to such conduct is made, either implicitly or explicitly, a condition of the individual's employment, or is used as the basis for employment

decisions affecting the individual, or creates an intimidating, hostile or offensive working environment.

4. **Sexual impropriety:** Inappropriate verbal or physical sexual conduct, other than that defined above, toward those under one's supervision or for whose spiritual and physical welfare one is responsible by reason of one's position in the church. This term includes, but is not limited to, abuse of a position of trust and exploitation or manipulation of persons who are emotionally, psychologically, physically or spiritually vulnerable.

**REASONABLE SUSPICION:** A subjective criterion that refers to a belief or opinion based on facts or circumstances that are sufficient for a prudent person to want to inquire further, to take protective action, or report to authorities. State child abuse reporting laws may include wording that indicates what degree of suspicion or knowledge gives rise to the duty to report.

#### IV. PROCEDURES FOR REPORTING AND RESPONSE

##### A. REPORTING ACCUSATIONS

1. Any person with reasonable suspicion of sexual misconduct by any member, employee, or volunteer of the Presbytery of East Tennessee shall immediately submit to the Stated Clerk of the presbytery a written statement of an alleged offense, together with any supporting information. The statement shall give a clear narrative and allege facts that, if proven true, would likely result in disciplinary action (D10.0101). The accuser shall be informed of the next steps in the procedure.
2. Upon receipt of a written statement of an alleged offense, the Stated Clerk shall make report of its receipt to the presbytery and shall refer the statement immediately to an investigating committee (D.10.0103).
3. If the Stated Clerk is the accused, the report shall be made to the General Presbyter, who will then fulfill the duties of the Stated Clerk in reference to this case.
4. The Stated Clerk shall inform the General Presbyter of the alleged sexual misconduct.
5. The Stated Clerk shall notify the presbytery's insurance carriers that an accusation has been received.

##### B. INVESTIGATING COMMITTEE (IC)

1. The General Presbyter, the Stated Clerk, and the Moderator of the Presbytery's Committee on Nominations shall annually nominate members to a three-member team of Investigating Committee Moderators.
2. The Investigating Committee Moderators shall serve three-year, rotating terms and are not eligible for immediate re-nomination at the end of their terms of service.

3. Training for the Investigating Committee Moderators shall be provided by the Stated Clerk.
4. Upon receipt of a written statement of an alleged offense, the Stated Clerk shall appoint one member of the team of Investigating Committee Moderators to moderate an Investigating Committee.
5. The Moderator, in consultation with the Stated Clerk and General Presbyter, will form an Investigating Committee composed of no more than five but no less than three members as defined in D-10.0201.
6. The Investigating Committee shall make inquiry to determine whether charges should be filed and shall follow all the responsibilities of a n IC as defined in D-10.0202.
7. If the Investigating Committee determines that charges are to be filed, the IC shall designate one or more persons from among its membership to be known as the Prosecuting Committee (PC) to prosecute the case (D-10.0202j).

## V. COMMUNICATIONS

- A. The Presbytery encourages all local Sessions and all Special Ministries to establish similar policies, procedures and practices related to sexual misconduct.
- B. Local Sessions shall inform members, employees, volunteers, inquirers, and candidates of the Presbyterian Church (U.S.A.) of standards of conduct and the Presbytery's Policy and Procedures with respect to sexual misconduct.
- C. The Stated Clerk shall be responsible for providing an annual educational seminar on sexual misconduct prevention and the Presbytery's Policy and Procedures. All active minister members and commissioned lay pastors of the presbytery shall attend an educational seminar at least once every three years. Records of attendance shall be kept in the personnel files of the Presbytery.
- D. All inquiries from the media regarding an alleged incident of sexual misconduct shall be referred to the General Presbyter.
- E. All minister members of Presbytery, active and at large, all employees and volunteers of Presbytery's programs, are required to sign the following acknowledgement that they have received and read the Presbytery's Policy and Procedures on Sexual Misconduct. The signed receipt shall be kept in the personnel files of Presbytery.

Exhibit A

REPORT OF ALLEGED SEXUAL MISCONDUCT

Date of Report: \_\_\_\_\_

Accuser: \_\_\_\_\_

Name and Title: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, and Zip Code: \_\_\_\_\_

Telephone: \_\_\_\_\_

Alleged Victim: \_\_\_\_\_

Name and Title: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, and Zip Code: \_\_\_\_\_

Telephone: \_\_\_\_\_

Circle one: Adult Minor Child

Accused: \_\_\_\_\_

Name and Title: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, and Zip Code: \_\_\_\_\_

Telephone: \_\_\_\_\_

Circle one: Minister Non Minister Volunteer Independent Contractor

PRESBYTERY OF EAST TENNESSEE  
POLICY AND PROCEDURES ON SEXUAL MISCONDUCT  
ACKNOWLEDGEMENT OF RECEIPT

I have received and read a copy of "The Presbytery of East Tennessee Policy and Procedures on Sexual Misconduct".

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Signature

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Name (Please Print)

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Church

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Date

Please return the signed acknowledgment to the Presbytery office:  
Presbytery of East Tennessee  
P. O. Box 5436  
Knoxville, TN 37928-0436

## Appendix G: Social Media Policy

As pastors and church professionals we know that relationships with each other, congregation members, and colleagues in the presbytery and beyond matter. We know that healthy relationships come from good communication and care. In years past the avenues for communication were fewer and the modes much slower than today. With the advent of social media the modes of communication have greatly changed. Social media affords us great opportunities for positive communication yet inherent in it are the possibility of great pitfalls as well. In order to encourage the use of social media among pastors and church professionals to build positive relationships in their churches and larger church community, the Presbytery of East Tennessee adopts this social media policy.

- Social media is to be used responsibly and with care.
  - It is not a venue to vent frustrations about church happenings or church members.
  - It should never replace face to face communication.
  - Postings of a personal nature are to be positive and encouraging, not such that would call one's character into question.
  
- Social media – with all of its options – has the potential to enslave us. Be mindful of the time spent on social media so that it does not consume one's time such that authentic pastoral care and leadership suffer.
  
- Social media and the end of a pastoral relationship
  - Great care should be given in whether to remain social media “friends” with former parishioners. If the choice is to remain friends, then
    - Do not engage in conversations regarding the happenings of the congregation
    - Do not offer pastoral care in ways that seek to reinforce your pastoral relationship with the congregation
    - Honor the relationship developing between the interim and/or the newly -installed pastor
  - Should you choose to no longer remain media “friends” with former parishioners communicate that choice lovingly and pastorally prior to leaving.

The Committee on Ministry will adjudicate complaints about abuses of the letter and spirit of this social media policy.

## Appendix H: Triennial Visits Guidelines

Adopted March 2010

### I. PURPOSE OF THE VISITS:

The Presbytery's responsibility "to facilitate the relations between the presbytery and its congregations, teaching elders, ruling elders commissioned to pastoral service, and certified Christian educators" (Book of Order G.-3.0307) is accomplished in part through triennial visits to its sessions; these visits are carried out through the Committee on Ministry.

This is essentially a pastoral visit by the presbytery to its churches to affirm and support the good ministry being accomplished in the name of Christ, to ask questions and share information that will raise the vision of church leaders, to encourage them as they seek to respond to God's call, and to help them deal with problems that may exist.

### II. THE COMMISSION FOR THE VISITS:

**To express the character of Scripture.**

"For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be actually encouraged by each other's faith, both yours and mine." (Romans 1:11-12 KJV)

**To fulfill the Book of Order mandate to serve as Pastor, Counselor and Advisor to Teaching Elders and Congregations (G.-3.0307)**

The Committee on Ministry shall visit with each session of the presbytery at least once every three years, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of presbytery and of the larger church. (Based on G-3.0307)

To ensure that these guiding principles are being followed, those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshipping congregations should discuss with those sessions the quality of worship, the standards governing it, and the fruit it is bearing in the life of God's people as they proclaim the gospel and communicate its joy and justice (W-1.4002.)

### III. BASIC ASSUMPTIONS UNDERLYING THE VISITS.

**When will the triennial visits occur?** Ordinarily, the visit will happen as part of a stated session meeting, at whatever is the regular meeting of that church's session. The visit should last 45 minutes to an hour.

**Who will be visiting?** Ordinarily, a pastor and elder, at least one of whom is a current COM member.

**Will they also visit with the pastor(s)?** Yes, the pastors are members of the session.

**What will the visit include?** (See “outline of a visit” below)

**Will there be a written report of the visit?** Yes, a 1-page written report that will go to the COM and the session that was visited.

**Will our visitors join the congregation for worship?** Yes, if the session meeting happens near the time of regular worship services.

**Can the session have more visits with presbytery visitors?** Yes, COM representatives and presbytery staff will be glad to make additional visits to the session.

#### IV. THE VISIT

**Open with prayer** for the session, the church and the Presbytery’s “mission and ministry.”

**Introduction** – visitors – session.

**Explain the purpose of the visit.** Refer to I and II – “Discussing the mission and ministry of the church.”

**The questions**

**Thank** the session for meeting with the visiting team.

**Close with prayer.**

#### V. SUGGESTIONS FOR THE VISITORS

The team should be comprised of at least two persons, a minister and elder, one should be a member of the Committee on Ministry.

Arrangements to visit the session should be made in advance, preferably in writing.

The team should be appropriately attired arriving on agreed time.

If feasible, the team is encouraged to worship with the congregation.

During the visit, it is essential that an atmosphere of sharing, caring and affirming be cultivated. Remember, this is a pastoral visit “to facilitate the relations between congregations, ministers and presbytery...”

- Remember we are there to LISTEN and LEARN.

The visitor(s) should report at the next COM meeting that the visit was made and if there are any significant concerns that require attention.

A copy of the report should be provided to the session visited and the COM Triennial Visit Coordinator.

## **Appendix I: Covenants and Forms**

CRE Covenant Form

Interim Pastor Covenant Form

Stated Supply Covenant Form

Terms of Call Form for Teaching Elders (installed position)

Commission Minutes Form – CRE

Commission Minutes Form – Teaching Elder

## Covenant with a Commissioned Ruling Elder

NAME OF CHURCH: \_\_\_\_\_

NAME OF COMMISSIONED RULING ELDER: \_\_\_\_\_

SERVICE FROM \_\_\_\_\_ TO \_\_\_\_\_

Review of this covenant prior to renewal or termination will be by the session and the Committee on Ministry.

This relationship may be terminated prior to expiration with \_\_\_\_\_ days notice by either party and the concurrence of the Committee on Ministry.

RESPONSIBILITIES OF CRE (check those that apply to your situation):

- Lead worship and preach \_\_\_\_\_ times each month
- Administer the Sacrament of the Lord's Supper (presbytery permission must be granted)
- Administer the Sacrament of Baptism (presbytery permission must be granted)
- Moderate session meetings under the supervision of and when invited by the moderator of the moderator of the session appointed by the presbytery (presbytery permission must be granted)
- Perform marriages (state law must allow and presbytery permission must be granted)
- Other duties: \_\_\_\_\_

TIME EXPECTATIONS (hours per week) \_\_\_\_\_

SPECIFIC DAYS IN MINISTRY (if applicable) \_\_\_\_\_

COMPENSATION as applicable:

Cash salary: \$ \_\_\_\_\_ / week, month (circle)

Housing: \$ \_\_\_\_\_ / week, month

Medical coverage \$ \_\_\_\_\_

Social security withheld \$ \_\_\_\_\_

Travel reimbursement @ \_\_\_\_\_ per mile

Other ministry cost reimbursement (telephone calls, etc.) \$ \_\_\_\_\_

Continuing education or book allowance \$ \_\_\_\_\_

Other: \_\_\_\_\_

Vacation time \_\_\_\_\_

Continuing education time \_\_\_\_\_

Commissioned Ruling Elder \_\_\_\_\_

Clerk of Session \_\_\_\_\_

Date of Session Action \_\_\_\_\_

COM Representative \_\_\_\_\_

## Sample Covenant with Interim Pastor

This Covenant between the Session of \_\_\_\_\_ (Name of Church, Town) and \_\_\_\_\_ (Interim Pastor) is for the purpose of providing interim pastoral services. This relationship shall begin effective \_\_\_\_\_ (date) until \_\_\_\_\_ (no more than 12 months) at which time it may be renewed if necessary with the concurrence of session, Interim Pastor and Presbytery's Committee on Ministry.

(Name of Pastor) will become a member of (Name) Presbytery upon release from his/her present presbytery and acceptance by (Name) Presbytery. It is understood that the Interim Pastor is accountable to the presbytery through the Committee on Ministry and will provide written reports about his or her ministry every \_\_\_\_\_ months and participate with this Committee and the Session in an evaluation of this ministry in \_\_\_\_\_ months.

It is understood that the Interim Pastor is not eligible to be called as Pastor.

It is agreed that this covenant may be terminated upon (30, 60, 90) days' written notice by either the Interim Pastor or by the session. If terminated by the session prior to the end of the covenant period, compensation will continue for \_\_\_\_\_ days after the date of termination of ministry. Goals for this 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.

The Interim Pastor will fulfill the following responsibilities:

- Provide spiritual and administrative leadership for the congregation.
- Lead worship and administer the sacraments.
- Officiate at weddings and funerals;
- Provide pastoral care for the congregation and for all who seek comfort and guidance through the church.
- Serve as moderator of the session;
- Serve as head of staff;
- Assist boards and committees in their ministry.
- Train newly elected officers and assist in preparing persons for membership.
- Participate in the presbytery.
- Assist the presbytery consultant in the conduct of a congregational mission study.
- Assist in the preparation of the Church Information Form.

The Interim Pastor will not be involved in the work of the Pastor Nominating Committee beyond providing opportunities for them to communicate with the session and congregation about their progress.

The compensation for this agreement shall be that in TERMS OF CALL below.

Salary \$ \_\_\_\_\_  
Housing \$ \_\_\_\_\_  
Pension and Medical Benefits \$ \_\_\_\_\_  
Full Moving Expenses \$ \_\_\_\_\_  
Full Vacation (1 week per quarter)  
Continuing Education (reimbursed as used)\$ \_\_\_\_\_  
and 1 week every six months  
Reimbursement of Ministry Expenses including  
Automobile (reimbursed as used) \$o. \_\_\_\_\_ per mile

_____	_____
(Name of Pastor), Interim Pastor	Clerk of Session
_____	_____
For the Committee on Ministry	Date

**Covenant with a Stated Supply Pastor**

NAME OF CHURCH: \_\_\_\_\_

NAME OF STATED SUPPLY PASTOR: \_\_\_\_\_

Presbytery of Membership: \_\_\_\_\_

SERVICE FROM \_\_\_\_\_ TO \_\_\_\_\_

Review of this covenant prior to renewal or termination will be by the session, the Stated Supply pastor, and the presbytery's Committee on Ministry.

PROVISION FOR TERMINATION OF COVENANT RELATIONSHIP PRIOR TO EXPIRATION: 30 days notice by either party.

RESPONSIBILITIES OF PASTOR (check those which apply):

- Lead worship and preach each Sunday
- Administer the Sacrament of the Lord's Supper
- Moderate session and congregational meetings
- Visit the sick and shut-in
- Lead funeral services upon request
- Attend meetings of the Presbytery of East Tennessee

Other:

APPROXIMATE TIME EXPECTATIONS: \_\_\_\_\_ hours per week

COMPENSATION: Cash salary \$ \_\_\_\_\_ / week, month (circle)

Housing \$ \_\_\_\_\_ / week, month (circle)

Free use of manse? Yes No

Total Annual Compensation \$ \_\_\_\_\_

Ministry expenses reimbursed including travel at IRS approved rate.

Vacation - 1 week per quarter

Continuing Education - 1 week every six months

Supply Pastor \_\_\_\_\_

Clerk of Session \_\_\_\_\_

Date of Session Action \_\_\_\_\_

COM Representative \_\_\_\_\_

# Pastoral Call Form

Presbytery of \_\_\_\_\_ Presbyterian Church (USA)

The \_\_\_\_\_ Presbyterian Church of \_\_\_\_\_ (City, State), 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 calls you, \_\_\_\_\_ to undertake the office of \_\_\_\_\_ (Pastor, Associate Pastor) of this congregation, beginning \_\_\_\_\_ promising you in the discharge of your duty all proper support, encouragement and allegiance in the Lord. That you may be free to devote full time (part-time) to the ministry of the Word and Sacrament among us, we promise and obligate ourselves to provide you the following annually:

Cash Salary	\$ _____
Supplement for Social Security Tax	\$ _____
Foregone interest on below-market loan	\$ _____
<b>TOTAL</b> income reported to IRS	\$ _____

Housing (manse and/or amt. of housing allowance)	\$ _____
Utilities Allowance	\$ _____
Full medical, pension, disability, and death coverage under the Board of Pensions	\$ _____

Other benefits:

Deferred Compensation	\$ _____
Medical/Dental reimbursement allowance	\$ _____
Paid vacation leave of _____ weeks annually	
Paid continuing education leave of _____ weeks annually	
Cumulative up to _____ weeks	

Moving expenses	\$ _____
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It is understood that the following expenses of ministry will be reimbursed through an accountable plan:

Travel expense at \$ _____ per mile (IRS allowable rate is recommended)	\$ _____
Continuing education reimbursement allowance	\$ _____

The Presbytery of East Tennessee recommends that the sessions of its churches grant paid sabbaticals of at least three (3) months to its Ministers of the Word and Sacrament and Certified Christian Educators during every 7<sup>th</sup> consecutive year of service to that particular church, and that time spent on sabbatical not be counted against annual vacation leave.

We promise and obligate ourselves to review with you annually the adequacy of this compensation.

In testimony whereof we have subscribed our names this \_\_\_\_\_ day of \_\_\_\_\_ (Year)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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

(Signed) \_\_\_\_\_ Moderator of the Congregational Meeting

Certification of Call By Presbytery of Call

By the Presbytery of \_\_\_\_\_

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 \_\_\_\_\_  
(through action taken by its Committee as authorized by G-2.0502)

Date of action \_\_\_\_\_ (Signed) \_\_\_\_\_  
Stated Clerk

By Presbytery of Care or Present 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.

Date of action \_\_\_\_\_ (Signed) \_\_\_\_\_  
Stated Clerk

By Candidate

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

Date of acceptance \_\_\_\_\_  
Signature

**Minutes to Commission CRE**

MINUTES TO COMMISSION \_\_\_\_\_

AS COMMISSIONED RULING ELDER OF \_\_\_\_\_

PRESBYTERIAN CHURCH \_\_\_\_\_, TENNESSEE

The Commission, according to the appointment of the Presbytery of East Tennessee, met at \_\_\_\_\_ Presbyterian Church on \_\_\_\_\_ at \_\_\_\_\_ AM/PM. The following ministers were present:

\_\_\_\_\_

\_\_\_\_\_. Elders and the churches they represent present:

\_\_\_\_\_.

A quorum was present. Guest members of the Commission present:

\_\_\_\_\_.

The Commission was convened with prayer by \_\_\_\_\_.

\_\_\_\_\_ was elected Clerk. The Order of Worship was reviewed by \_\_\_\_\_.

The congregation was led in worship by \_\_\_\_\_, \_\_\_\_\_ and the sermon was preached by \_\_\_\_\_ from \_\_\_\_\_ (scripture) on the subject “\_\_\_\_\_.”

\_\_\_\_\_ recited the proceedings of Presbytery leading up to the service, and propounded the Constitutional Questions to the ruling elder. These being answered in the affirmative, \_\_\_\_\_ was commissioned as commissioned ruling elder of \_\_\_\_\_ Presbyterian Church agreeably to the Word of God and the Book of Order. The charge to the CRE was delivered by \_\_\_\_\_ and to the congregation by \_\_\_\_\_. The service was concluded with the Benediction pronounced by the newly commissioned ruling elder and the congregation welcomed him/her into their fellowship.

The minutes were read and approved and the Commission dismissed with prayer by \_\_\_\_\_.

\_\_\_\_\_  
Moderator

\_\_\_\_\_  
Clerk

## Minutes for Ordination/Installation of a Teaching Elder

MINUTES OF THE COMMISSION TO (ORDAIN AND) INSTALL \_\_\_\_\_  
AS TEACHING ELDER OF  
\_\_\_\_\_ PRESBYTERIAN CHURCH \_\_\_\_\_,  
TENNESSEE.

The Commission, according to the appointment of the Presbytery of East Tennessee, met at \_\_\_\_\_ Presbyterian Church on \_\_\_\_\_, \_\_\_\_\_, at \_\_\_\_\_ a.m./p.m. The following ministers were present: \_\_\_\_\_  
\_\_\_\_\_. Elders and the churches they represent present: \_\_\_\_\_  
\_\_\_\_\_.

A quorum was present. Guest members of the Commission present: \_\_\_\_\_

\_\_\_\_\_. The Commission was convened with prayer by \_\_\_\_\_. \_\_\_\_\_ was elected Clerk. The Order of Worship was reviewed by \_\_\_\_\_. The congregation was led in worship by \_\_\_\_\_, and the sermon was preached by \_\_\_\_\_ from \_\_\_\_\_ (scripture) on the subject "\_\_\_\_\_" \_\_\_\_\_ recited the proceedings of Presbytery leading up to the service, and propounded the Constitutional Questions to the minister. Elder \_\_\_\_\_ propounded the Constitutional Questions to the congregation. These being answered in the affirmative, \_\_\_\_\_ was (ordained with prayer and laying on of hands of the Presbytery and) installed as teaching elder of \_\_\_\_\_ Presbyterian Church agreeably to the Word of God and the Book of Order. The charge to the teaching elder was delivered by \_\_\_\_\_ and to the congregation by \_\_\_\_\_. The service was concluded with the Benediction pronounced by the newly installed teaching elder and the congregation welcomed him/her into their fellowship in the Ministry of the Word.

The minutes were read and approved and the Commission dismissed with prayer by \_\_\_\_\_.

\_\_\_\_\_  
Moderator

\_\_\_\_\_  
Clerk