

July, 2017 Updates and Revisions to Com Manual

2.4b Professional Ethics Sexual Misconduct

- By action of the Presbytery of the Cascades at its Stated Meeting on November 18, 2015 Section 2.4b was updated.

Appendix 1C Commission on Ministry Motions - Examples

- Sexual Misconduct Exemption Waiver was added to the list of examples

Appendix 2H Ethical Conduct/Sexual Misconduct Prevention Policy – Sign-off

- Request for email address was added

Appendix 4E Separation Ethics

- Request for email address was added

Appendix 5B Interim Pastor Covenant (Sample)

- Updated with full time defined as 40 hours per week and the Session Moderator's signature line

Appendix 5D Supply Pastor Covenant (Sample)

- Updated with full time defined as 40 hours per week and the Session Moderator's signature line

Appendix 10B Commissioned Ruling Elder Covenant (Sample)

- Updated with full time defined as 40 hours per week and the Session Moderator's signature line

Commission on Ministry

Manual of Operations

Revised July 2017

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Section 1: The Presbytery of the Cascades and its Commission on Ministry

Revised: July 2015

1.1 Preface

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

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

“To facilitate the presbytery’s [responsibilities], it may delegate its authority to designated entities within the presbytery. Such entities shall be composed of ruling elders and teaching elders in approximately equal numbers, bearing in mind the principles of unity in diversity in F-1.0403. All actions carried out as a result of delegated authority must be reported to the presbytery at its next regular meeting” [a portion of G-3.0307].

In general, all matters dealing with the calling, care, supervision, and dismissal of clergy are the responsibility of the regional Commission on Ministry (COM). The two significant exceptions are the training of clergy prior to ordination (the responsibility of the Commission on Preparation for Ministry) and the disciplining of clergy (the responsibility of the presbytery following the Rules of Discipline portion of the *Book of Order*).

1.2 Regions of the Presbytery of the Cascades

“Presbytery is divided into four regions, each consisting of about 30 congregations and each being similar in size. Regional organization is intended to bring presbytery services and resources closer to congregations and clergy, to foster networking, community building, fellowship and connections, through regional meetings and events sharing common concerns and celebrations, such as pastoral transitions, ordinations of teaching elders, ruling elders and deacons, common mission projects, and so forth.” (From: *A Structure Design for the Presbytery of the Cascades* p. 1.) A list of the congregations in each region is detailed in Appendix 1A and in the Presbytery Directory. Any changes of churches assigned to a region must be approved by presbytery.

1.3 The Four Regional Commissions on Ministry

There are four regional Commissions on Ministry: COM-Northeast, COM-Northwest, COM-Central, and COM-South. Each regional Commission on Ministry shall be composed of 12 persons including the chair, all from the region, with approximately equal numbers of ruling elders and teaching elders. A position description for COM members is found in Appendix 1B. Each regional COM is given

authority by presbytery to carry out the responsibilities which may be delegated to such entity according to the Constitution, reporting its actions to the next meeting of presbytery [G-3.0307]. Motion templates for COM actions items are detailed in Appendix 1C.

Each member of the Commission on Ministry will abide by “A Code of Ethics for Commission on Ministry Members” (Appendix 1D).

1.4 The Commission on Ministry Coordinating Commission

The chairs of the four COMs, together with the three co-executive presbyters, and the stated clerk act as a coordinating commission (COM-CC) to coordinate the work of the regions and to deal with any presbytery-wide issues related to ministry, such as budget, policies, procedures, retreats, training, and new pastor orientation. The COM-CC also acts as a clearing board for appeals on decisions of regional COMs (see Section 11). The chairs of the four COMs elect one of their number as chair of the Coordinating Commission each year. Ordinarily the election will follow a rotation pattern: C, NW, S, NE. That person receives correspondence from other councils of the Presbyterian Church (USA) and convenes meetings of the COM-CC. The co-executive presbyter from the same region as the elected chair will staff COM-CC.

1.5 Staffing for COMs

Each COM is staffed by the co-executive presbyter assigned to that region to serve as a resource person to that COM. The stated clerk provides interpretation of the *Book of Order* as needed by the COM and advises the COM whenever there is the possibility of an Administrative Commission or an investigating committee [D-10.000] being established to work with a congregation or pastor. The stated clerk also handles all official correspondence on behalf of presbytery, including but not limited to transfers of membership, processing of calls, and permission to labor in and out of bounds.

Appendix 1A: Churches by Region

Revised: July 2015

Central Region

Albany, United	Eugene, Westminster	Pacific City, Nestucca Valley
Aurora	Florence, Siuslaw	Prineville
Bend, First	Keizer, John Knox	Redmond, Community
Corvallis, First	Lebanon, First	Salem, First
Corvallis, Korean	Lincoln City, Chapel by the Sea	Salem, Westminster
Cottage Grove, First	McMinnville, First	Waldport, Community
Creswell, First	Mill City, First	Waltersville, McKenzie Valley
Dallas, First Eugene,	Monmouth, Christ's Church	Woodburn, First
Central Eugene,	Newport, First	Yachats, Community
Peace		

Northeast Region

Camas, St. Johns	Portland, Grace	Portland, Westminster
Eagle Creek	Portland, Kenilworth	Trout Lake, First
Estacada, Springwater	Portland, Laurelhurst	Troutdale, Cherry Park
Fairview, Smith Memorial	Portland, Moreland	Vancouver, Cascades
Gresham, Covenant	Portland, Mt. Scott Park	Vancouver, Columbia
Milwaukie	Portland, Mt. Tabor	Vancouver, East Woods
Milwaukie, Oak Hills	Portland, Northminster	Vancouver, First
Moro, Community	Portland, Piedmont	Vancouver, Korean
Portland, Calvary	Portland, Rose City Park	Warm Springs
Portland, Colonial Heights	Portland, Savage Memorial	

Northwest Region

Aloha, Cooper Mountain	Hillsboro, Tualatin Plains	Portland, St. Andrew's
Aloha, Reedville	Lake Oswego, Lake Grove	Portland, St. Mark
Astoria, First	Newberg, First	Portland, Valley Community
Beaverton, Korean	Portland, Bethany	St. Helens, Plymouth Tigard,
Beaverton, Southminster	Portland, Calvary Korean	Calvin
Clatskanie	Portland, First	Tualatin
Hillsboro	Portland, Hope Korean	Warrenton, Pioneer
Hillsboro, Orenco	Portland, Multnomah	West Linn, Emmanuel

South Region

Ashland, First	Lakeside, Community	North Bend, First
Bandon, First	Lakeview, First	Oakland, Community
Brookings	Malin, Community	Phoenix, First
Central Point, First	Medford, First	Reedsport, United
Gold Beach, First	Myrtle Creek, Tri City United	Roseburg, First
Grants Pass, Bethany	Myrtle Point, First United	Tulelake, Community
Klamath Falls, Mount Laki		

Appendix 1B: Position Description for COM Members*Revised: July 2015*

1. Be a ruling elder or teaching elder from their region.
2. Attend monthly meetings of COM. Also attend other meetings as needed or required.
3. Have regular contact with and oversight of assigned churches (2-3 churches) in region and/or assume special assignments as requested by regional COM.
4. Work with congregations, sessions and pastors of assigned churches when problems develop.
5. Assist sessions, congregations and pastors of assigned churches in times of transition.
6. Work with the Pastor Nominating Committee of assigned churches as advisor and resource person.
7. Coordinate the Interview Team for triennial visits to sessions, candidate interviews, and other times as required.
8. Participate in the annual presbytery COM retreat.
9. Participate in training events sponsored by regional COMs and presbytery, including the Sexual Misconduct Prevention Training Workshop.

Appendix 1C: Commission on Ministry Motions - Examples

Revised: July 2015

The following represent only the most common motions normally coming before presbytery. Please have specific motions prepared (hand or typewritten) in advance of the COM meeting when action will be taken. The COM Secretary will incorporate the motions in the minutes of the meeting and send the electronic file to the appropriate regional office, in either Word Perfect or Word format.

1. State the teaching elder's full name in every instance: "The Rev. John Quincy Brown".
2. Whenever terms of call are given, verify that presbytery minimums are met.
3. Even if a pastor serves less than full time, vacation and study leave are quoted as four weeks and two weeks, respectively. This is because all their terms are prorated; e.g., a half time pastor receives four weeks of vacation at half time and two weeks of study leave at half time.
4. Whenever a teaching elder transfers into Cascades Presbytery, a two page document is placed in the Commission on Ministry' Report for presbytery. this material includes:
 - a. one-page statement of faith - 575 words maximum
 - b. a one-page "history" including brief outline of pastoral experience, educational background, and ecclesiastical status, and may include additional information such as other experience and community service.
5. Wherever indicated, add the ecclesiastical occupational designation number (denoted by EOD #___).

Form for Motions

Call of Pastor

City, Name of Congregation

- A. Concur in the action of (church), (city), (state), taken at a congregational meeting held on (date), moderated by The Rev. (name), to call The Rev. (name) to serve as their (full time or part time _____ %) (associate, designated, or co-) pastor [EOD # _____] beginning (date), with annual terms as follows:

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at the ___ Spring ___ Fall presbytery Discovery Retreat			
Three months sabbatical at full pay after each seven years of service.			

- B. Request the transfer of The Rev. (name) from the Presbytery of (name) and enroll as a member of the Presbytery of the Cascades upon receipt of transfer (or enroll following ordination, or [rarely] contract until approval of ordination and/or call). History and Statement of Faith attached.
- C. Grant The Rev. (name) permission to moderate the session until his/her installation.
- D. Affirmative Action/Equal Employment Opportunity requirements have been met.
- E. Sexual Misconduct Policy sign-off has been received.
- F. Express appreciation to The Rev. (name) for his/her services as moderator of session (or as Interim Pastor) of the (name) Presbyterian Church.
- G. **[If applicable]** From the date of _____, until the time of his/her installation as (associate) pastor, (name) be granted permission to serve as a non-ordained employee of (church), (city), (state), at the same terms as for her/his employment as (associate) pastor.
 Concur in the action of (church), (city), (state), taken at a congregational meeting held on (date) moderated by The Rev. (name), to employ (name) as _____ beginning (date), pending satisfactory completion of the requirements for ordination, his/her examination and ordination in (month and year), and call to serve as (associate) pastor.
- H. Appoint the following Administrative Commission to install The Rev. (name) as (associate, designated, co-) pastor of (church), (city), (state), on (date), at (hour):
 1. Vice Moderator or his/her designee
 2. Ruling Elder _____, name of congregation
 3. Ruling Elder _____, name of congregation
 4. Teaching Elder _____
 5. Teaching Elder _____

Designated Pastor (to convert call from designated to called)

City, Name of Congregation

- A. Concur in action taken by (church), (city), (state), taken at a congregational meeting held on (date), moderated by The Rev. (name), to convert the call of The Rev. (name) from designated pastor in order to serve as their (full time or part time %) (associate, co-) pastor [EOD #] beginning (date), with annual terms as follows:

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Three months sabbatical at full pay after each seven years of service.			

- B. Appoint the following Administrative Commission to install The Rev. (name) as (associate, co-) pastor of (church), (city), (state), on (date), at (hour):
1. Vice Moderator or his/her designee
 2. Ruling Elder _____, name of congregation
 3. Ruling Elder _____, name of congregation
 4. Teaching Elder _____
 5. Teaching Elder _____

Dissolution

City, Name of Congregation

- A. Concur in the request of (teaching elder’s name) and (church), (city), (state), taken at a (session or congregational) meeting held (date), moderated by The Rev. (full name), to dissolve the (pastoral, associate pastoral, temporary, designated pastoral, interim pastoral) relationship between them effective (date). Prior to this effective date, (amount) days/weeks of accrued unused vacation time will be paid.
- B. Grant permission to the session to fill the pulpit.
- C. Appoint The Rev. (name) as moderator of session
- D. **[If applicable]** Concur in the request taken at a congregational meeting held (date), to grant The Rev. (name) status of Pastor Emeritus without remuneration.
- E. **[If applicable]** A severance package has been arranged retaining his/her compensation, pension, medical, death and disability for a period of up to six months. If he/she secures full employment before six months have elapsed, this compensation will cease. If he/she secures partial employment during the six-month period, the church will make up the difference until (last day of six-month period).
- F. **[If applicable]** The parish associate relationship with The Rev. (name) concluded on (date).

Enroll

The Rev. (full name)

Request the transfer of The Rev. (name) [EOD # _____] from the Presbytery of (name) and enroll as a member of the Presbytery of the Cascades upon receipt of transfer. History and Statement of Faith attached.

Enroll Following Ordination

The Rev. (full name)

Request the transfer of The Rev. (name) [EOD # _____] from the Presbytery of (name) and enroll as a member of Presbytery of the Cascades following his/her ordination and receipt of transfer. History and Statement of Faith attached.

Honorably Retired

The Rev. (full name)

Grant the status of Honorably Retired to The Rev. (name) effective (date). Information Form for Retirees attached.

Increase (or Decrease) Pastor’s Time

City, Name of Congregation

Concur in the action of (church), (city), (state), taken at a congregational meeting held (date), moderated by The Rev. (name), to increase/decrease from _____% time to _____% percent time the pastoral relationship with The Rev. (name), beginning (date), with annual terms as follows:

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			

Interim Pastor

City, Name of Congregation

- A. Concur in the action of (name) Presbyterian Church, (city), (state), taken at a session meeting held (date), moderated by The Rev. (name), to invite The Rev. (name), [EOD # _____] to serve as their (full time or part time _____ %) interim pastor beginning (date) and ending (date), with annual terms as follows:

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at the _____ Spring _____ Fall presbytery Discovery Retreat			

- B. Request the transfer of The Rev. (name) from the Presbytery of (name) and enroll as a member of the Presbytery of the Cascades upon receipt of transfer (or enroll following ordination, or [rarely] contract until approval of ordination and/or call). History and Statement of Faith attached.
- C. Grant The Rev. (name) permission to moderate the session.
- D. Affirmative Action/Equal Employment Opportunity requirements have been met.
- E. Sexual Misconduct Policy sign-off has been received.

Labor Inside the Bounds of Presbytery

The Rev. (full name)

Grant permission to The Rev. (name), to labor within the bounds of the Presbytery of the Cascades, contingent upon receipt of permission for The Rev. (name) to labor outside the bounds of the Presbytery (name) and grant corresponding member status to The Rev. (name) for the term of service in the Presbytery of the Cascades.

Labor Outside the Bounds of Presbytery - Geographical

The Rev. (full name)

Grant permission to The Rev. (name) to labor outside the geographical bounds of the Presbytery of the Cascades, in (name) Presbytery upon consent of that Presbytery, effective (date), while doing (specify) [EOD # _____]. [To be reviewed for renewal annually.]

Labor Outside the Bounds of Presbytery - Ecclesiastical

The Rev. (full name)

Grant permission to The Rev. (name) to labor outside the ecclesiastical bounds of the Presbytery of the Cascades, in (name) [denomination/governing body] upon consent of that governing body, effective (date), while doing (specify) [EOD # _____]. [To be reviewed for renewal annually.]

Member-at-Large

The Rev. (full name)

Place the name of The Rev. (name) on the roll of Members at Large [EOD #797].

Parish Associate

City, Name of Congregation

Concur in the action of (church), (city), (state), taken at a session meeting held (date), moderated by The Rev. (name), to (establish/renew) a parish associate relationship (with/without) remuneration with The Rev. (name). [To be reviewed for renewal annually.]

Release from Exercise of Ordained Office

The Rev. (full name)

Concur in the request of The Rev. (name) to be released from the exercise of ordained office in accord with G-2.0507. [Possible addition: and to grant a certificate of membership to (church)]

Removal from Roll

The Rev. (full name)

Remove the name of The Rev. (name) from the roll of the Presbytery of the Cascades for the following reason: (Book of Order citation).

Sabbatical

The Rev. (full name)

Concur in the action of (church), (city), (state), taken at a congregational meeting held (date), moderated by The Rev. (name) to approve a (period of time) sabbatical leave for The Rev. (name) with full pay, to be taken (dates).

Sexual Misconduct Exemption Waiver

The Rev. (name)

Grant The Rev. (name) a waiver of exemption from the Sexual Misconduct Prevention Refresher Course required by the Presbytery of the Cascades due to the fact that he/she is no longer involved in active ministry.

Temporary Pastoral Relationship

City, Name of Congregation

- A. Appoint The Rev. (name), as their (full time or part time ___%) temporary pastor [EOD #_____] beginning (date), with annual terms as follows. This action in accord with action taken by the session on (date) with The Rev. (name) serving as moderator.

Cont. Next Page.

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at the ___ Spring ___ Fall presbytery Discovery Retreat			

- B. Request the transfer of The Rev. (name) from the Presbytery of (name) and enroll as a member of the Presbytery of the Cascades upon receipt of transfer (or enroll following ordination, or [rarely] contract until approval of ordination and/or call). History and Statement of Faith attached.
- C. Grant The Rev. (name) permission to moderate the session.
- D. Affirmative Action/Equal Employment Opportunity requirements have been met.
- E. Sexual Misconduct Policy sign-off has been received.

Transfer Out

The Rev. (full name)

Transfer The Rev. (name) to (name) Presbytery upon its request so that s/he may accept a call to serve as (state the position and location).

Validation

The Rev. (full name)

Validate the ministry of The Rev. (name) as (describe the position and location [EOD # _____]).
 [To be reviewed for renewal annually.]

Appendix 1D: Code of Ethics for COM Members

Revised: July 2015

1. I will normally keep confidential all information and discussions of the Commission on Ministry. I will not share it with colleagues, friends, spouse or anyone except as required by law, the *Book of Order*, or the presbytery.
2. I will not give a reference concerning a Teaching Elder of the presbytery unless I have been listed by that person as a reference or otherwise approved in writing by that person. When giving references I will confine my answers to matters on which I have direct knowledge and competence or which could be substantiated by public records. I will not knowingly libel or slander a colleague in ministry.
3. I will be discreet in the way I conduct myself as a member of the Commission on Ministry. I will not knowingly take actions that would embarrass colleagues or signal others that “trouble” exists when they would not be entitled to that knowledge.
4. I will treat all my colleagues and particular churches of the presbytery fairly and equally.
5. I will avoid conflicts of interest by absenting myself from deliberations of the Commission on Ministry when matters are introduced which pertain to my personal interests or the interests of my particular congregation or a congregation I have served in the past.
6. I will not use my relationships with other members of the Commission on Ministry to attempt to influence the outcome of matters which pertain to my personal interests or the interests of my particular church.
7. I will be available within reason to teaching elders and session members of the presbytery who ask me to hear them. I will warn them that certain matters (as child abuse and sexual misconduct) must be reported to secular authorities and/or the courts of the Church.
8. I will not accept remunerations or personal gifts from teaching elders or congregations of the presbytery, except as permitted by the COM Manual (see Section 7.4). I will report any and all such gifts to the Commission on Ministry and will accept its counsel in the disposition of such gifts.
9. I will respect the advice, counsel, and decisions of the Commission on Ministry and its staff. In working with congregations and teaching elders I will remember that I am an agent of the COM. I will act only with authority given to me by the COM. I will fairly represent the position of the

COM and will not present my own personal position or views as the position of the COM when my position or views may be different from those of the COM. I will comply with and be guided by the *Book of Order*.

10. I will conduct myself ethically in all the ways expected of ruling elders and teaching elders.

Signature

Date

Printed Name

Street Address

City, State, Zip

Section 2: The Presbytery of the Cascades and its Teaching Elders

Revised: July 2015

2.1 The Teaching Elders of Presbytery

“A teaching elder is a member of presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired.” [G-2.0503] For purposes of care and oversight in the Presbytery of the Cascades, teaching elders are assigned to a region based on where their work is situated or in the case of those who are Honorably Retired or not currently working, the region in which they live. There are three categories of teaching elders:

2.1a Validated Ministry [G-2.0503a]

A validated ministry shall:

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

Note: These ministries and not the individual must be validated (Appendix 2A) as conforming to G-2.0503a without exception. See Appendix 2A: Exhibit 1 for “Application for Validated Ministry.” These ministries must also be reviewed and renewed annually (Appendix 2A: Exhibit 2, for annual reporting). Insurance regulations require that when the validated ministry is as a counselor or therapist (see Appendix 2A: Exhibit 3) (whether full or part time) the person involved in the ministry will annually furnish proof that he/she has liability insurance of at least one \$1 million per occurrence, and which also names the presbytery and/or the local congregation as an additional named insured.

2.1b Member-at-Large [G-2.503b]

“A member-at-large is a teaching elder who has previously been engaged in a validated ministry, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a. A teaching elder may be designated a member-at-large because he or she is limited in his or her ability to engaged in a ministry fulfilling all of the criteria for a validated ministry due to family responsibilities or other individual circumstances recognized by the presbytery. A member-at-large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of a congregation. A member-at-large is entitled to take part in the

meetings of the presbytery and to speak, vote, and hold office. The status of member-at-large shall be reviewed annually.” [G-2.0503b] (See Appendix 2B.)

2.1c Honorably Retired [G-2.0503c]

“Upon request of a member of presbytery, the presbytery may designate the member honorably retired because of age or physical or mental disability. [G-2.0503c]

2.2 Parish Associates

The position of Parish Associate is still possible within Cascades Presbytery. Since those ordained as teaching elders of the Presbyterian Church (USA) are not members of any particular congregation but have instead official ecclesiastical relationship with a presbytery, the position of Parish Associate can provide a member of presbytery serving in a non-pastoral ministry with an official relationship in the congregation in which he or she and his or her family regularly join in worship and work.

2.2a Parish Associate - Those Eligible

- A member of the presbytery of the Cascades who serves in some validated ministry other than in a local congregation (such as educators, chaplains, pastoral counselors, campus pastors, missionaries, partners in mission, evangelists, administrators, social worker, consultants and other such non-parish ministries as may have been approved by the presbytery);
- A member of the Presbytery of the Cascades who is officially listed by the presbytery as a “Member-at-Large” in accord with G-2.0503b; or
- A member of the Presbytery of the Cascades who is an honorably retired teaching elder as defined in G-2.0503c.

2.2b Parish Associate - Those Not Eligible

- A teaching elder who is not a member of the Presbytery of the Cascades;
- A teaching elder who is serving in some officially designated service to a congregation (such as pastor, associate pastor, designated pastor, temporary pastor, interim pastor or interim associate pastor);
- A teaching elder who is actively seeking relocation;
- A teaching elder who already has a parish associate relationship with a particular congregation;
- A teaching elder whose term as parish associate might reasonably be expected to last for less than one year.

2.2c Parish Associate – How to Establish

- The pastor of a particular congregation shall nominate to the session of that congregation a candidate for the position of Parish Associate who is willing to enter into the relationship with that particular congregation.

- The session of the particular congregation, if it endorses the pastor's nomination, shall request that the Presbytery of the Cascades concur in the establishment of the relationship and shall specify in reasonable detail what duties, if any, and what remuneration, if any, are to pertain to the congregation's relationship with its parish associate (see Appendix 2C for request form). The parish associate shall be responsible to the pastor, as head of staff, on an as needed, as available basis, with or without remuneration. A parish associate who provides only occasional pastoral services or pulpit supply for the particular church with which one is related need not have such occasional duties specified; only any ministerial duties which are regular and expected as a normal part of the parish associate's relationship are to be reported. Similarly, honoraria for professional services which may be given occasionally to a parish associate need not be specified; only regular remuneration, regardless of the amount, which may be provided to the parish associate by the particular congregation is to be made explicit in the request of the particular church for the approval of the designation of a parish associate.
- The COM liaison for the particular congregation will review the request for the designation of a parish associate, ordinarily with the session and head of staff of the particular congregation and with the nominee. The liaison will make recommendation on the nomination to the regional Commission on Ministry.
- The regional Commission on Ministry, if it believes the designation of the particular teaching elder as parish associate of the particular congregation will support and enhance the ministries of both the individual and the congregation and that all specific details of the relationship are in appropriate order, may then approve the establishment of the parish associate relationship.

2.2d Parish Associate - Regular Review and Renewal

- An annual renewal of the parish associate relationship with a particular congregation shall follow the basic process of nomination to session by the pastor with appropriate revisions of the parish associate's duties and remuneration, if any.

2.2e Parish Associate - Termination of a Relationship

- The relationship between a parish associate and a particular church may be terminated by presbytery action at the initiation of any of the following: the parish associate, the head of staff of the particular church, the session of the particular church, or the presbytery's regional Commission on Ministry. As with any changes in the staffing of a church by members of presbytery, the COM liaison is to be involved in any process which may result in the termination of the relationship of a parish associate and a particular church. As with the procedure for the establishment of a parish associate relationship, the liaison will make recommendation regarding a request to dissolve a relationship to the regional Commission on Ministry which will then act upon it.

- The relationship between a parish associate and a particular church must be terminated by the presbytery when the pastoral relationship between the installed pastor and the particular church is dissolved and/or the pulpit of the particular church is declared vacant.
- A parish associate relationship which has been terminated as the consequence of a change in pastoral relationship in a particular church may be re-established when a new pastor is installed if that pastor nominates the teaching elder who was formerly designated as parish associate and if all appropriate governing bodies give approval through the normal procedures described above.

2.3 Roles and Functions of the COM Regarding Teaching Elder Members of Presbytery

2.3a Conduct Annual Visits

COM shall visit regularly and consult with each teaching elder and report to the presbytery annually. It shall require an annual report from every teaching elder performing work which is not under the jurisdiction of the presbytery or the larger church. [G-2.0503a(5)] (Appendix 2A, and its Exhibits, describes the process of annual reporting by clergy serving a validated ministry outside the jurisdiction of the denomination.)

2.3b Receive Communications [G-3.0307]

The COM shall be open to communication at all times with teaching elders, ruling elders, commissioned ruling elders, and Certified Christian Educators within the presbytery.

2.3c Examine Teaching Elders for Membership [G-3.0306]

Every teaching elder must be examined before becoming a member of presbytery. The purpose of the examination is to see that the individual has a valid call and is theologically within the standards of the presbytery. In addition, the examination seeks to assure a good match between the person and the field of ministry.

A criminal background check shall be conducted as a part of the executive reference check for receiving teaching elders seeking to be received into the Presbytery of the Cascades. The cost of the reference check shall be borne by the presbytery.

As part of the examination for membership in the Presbytery of the Cascades by a regional Commission on Ministry, each candidate shall be asked if he or she has a departure from ordination standards as described in G-2.0105 of the *Book of Order*. That departure may be a matter of doctrine, discipline, or governance. In the event that a candidate which the regional COM has otherwise deemed suitable for membership declares a departure, the authority of a regional COM to act as a commission of the presbytery shall end and the remainder of the examination of the person seeking admission must be done at the next stated meeting of the presbytery. The presbytery shall determine on a case-by-case basis whether the departure is from an essential or not and whether to approve membership in the presbytery. If the person

is a candidate for a pastoral position the Pastor Nominating Committee/Associate Pastor Nominating Committee of the church seeking pastoral staff will be notified that action on the teaching elder's reception must be deferred until the next stated meeting of the presbytery and provided information as to why the COM cannot take action to receive the teaching elder into membership. The PNC/APNC may then seek another candidate for examination by the regional COM or wait until the presbytery as a whole has had opportunity to examine the candidate and has voted whether or not the candidate may be received as a member of the Presbytery of the Cascades. Appendix 2D and Appendix 2D: Exhibit 1 provides a model for this examination.

All teaching elders being received as members of the presbytery are required to attend a Discovery Retreat as a condition of membership.

2.3d Implement Affirmative Action/Equal Employment Opportunity

The COM is responsible for orienting every Pastor Nominating Committee regarding AA/EEO, and taking steps to assure that every search is conducted to fulfill AA/EEO requirements. Thus, every pastor, regardless of race, ethnic origin, sex, age, marital status, or disability will be assured equal consideration by each search committee.

2.3e Dismiss Teaching Elders to Another Presbytery [G-2.0502]

The COM, acting on behalf of presbytery, can grant transfers, or when it sees fit, deny transfers of its teaching elders to other presbyteries.

2.3f Grant Permission to Labor In or Out of Bounds [G-2.0502]

Sometimes (such as for short durations) it is appropriate to grant a teaching elder permission to labor in a geographical or ecclesiastical boundary other than his or her own. The granting of permission must always be mutual, involving both ecclesiastical judicatories.

2.3g Receive Teaching Elders from Other Denominations [G-2.0505]

Occasionally teaching elders from other denominations may seek to respond to a call within the presbytery. In such cases, the requirements of the *Book of Order* and the steps outlined in Appendix 2E will need to be followed closely.

2.3h Provide Oversight/Ecclesiastical Services for Honorably Retired Pastors [G-2.0502]

Presbytery is encouraged to receive, as active members, honorably retired teaching elders living within its bounds. Where appropriate, it will encourage continued involvement in the life of the church, and, when necessary, will provide nurture and support (see Section 4.6 and Appendices 4B & 4C).

2.4 Professional Ethics

2.4a Code of Ethics

Every teaching elder is held to a high standard of conduct as an expression of her or his ordination vows. The Presbytery of the Cascades approves for its teaching elders the “Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA)” (Appendix 2F). These standards apply to all interactions personal and public with individuals, groups, and organizations whether those interactions are face-to-face, or through any form of media be it social, public, or private.

2.4b Sexual Misconduct

The presbytery maintains “A Policy and Procedure on Sexual Misconduct” and requires every teaching elder who is a member of presbytery to sign a statement indicating that he or she has read the document and acknowledges that the policy applies to himself or herself (Appendix 2G; sign-off form, Appendix 2H).

Every teaching elder of the Presbytery of the Cascades is required to attend a presbytery sponsored and conducted workshop intended to prevent sexual misconduct in the church. Attendance at a similar workshop taken elsewhere does not fulfill this requirement. Presbytery policy and our insurance provisions require attendance at a Presbytery of the Cascades workshop by all teaching elders and some specific ruling elders who represent the presbytery in certain work. At least one workshop will be offered each year and the requirement to attend a workshop sponsored by the Presbytery of the Cascades is binding and non-negotiable.

All teaching elders active in any form of ministry are required to take a presbytery approved refresher training in misconduct prevention once every four years. Record of attendance is made a part of the permanent record of each teaching elder of the Presbytery of the Cascades. Exemptions from the requirement of attending a presbytery-approved Sexual Misconduct Prevention Training Workshop may be granted only by formal action of the regional Commission on Ministry solely on the basis of either of the following grounds for exemption:

1. no longer doing any form of ministry and having signed a statement to that effect, or
2. being incapacitated by reasons of health and/or age.

Any teaching elder failing to attend a training after three or more invitations shall be excluded from ministerial services which fall under COM authority. A notice will be sent out to clerks of Session in the presbytery that this teaching elder is not available for active ministry without the approval of COM.

The determination will be made by the regional COM and exclusions may include, but are not

limited to, pulpit supply listing, interim ministry positions, moderating session and congregational meetings validation of ministry, and service on presbytery commissions and committees.

2.4c Fiduciary Accountability

Unethical behavior includes stealing, using church monies in ways other than those for which they were contributed, borrowing from members of the congregation for personal use, and failure to act responsibly with either church or personal finances.

2.4d Separation Ethics

In all cases of the ending of a pastoral relationship it is imperative that the departing teaching elder have special responsibility for observing appropriate ethical standards so that a congregation can be free, in all respects, to make adjustments needed for changes in its pastoral leadership, both during an interim period and then in a new permanent pastoral relationship without influences from the departing pastor. For further information, see Section 4. All pastors leaving a church must sign off on the “Separation Ethics” form (Appendix 4E).

2.4e Personal Integrity

Every teaching elder of presbytery is expected to conduct him or herself with integrity in every facet of life. Signs of such integrity include honesty, compassion, care and concern for the well-being of others, being accountable to presbytery and congregation in all matters of ministry, and “being appropriate” in necessary confrontations.

Appendix 2A: Criteria for Validation of Ministry

Revised: July 2015

1. The ministry of all teaching elders of presbytery shall conform to the principles and requirements set forth in the *Book of Order* G-2.0503a.
2. Ministries beyond the jurisdiction of the church (see G-2.0503a) shall be validated and reviewed annually by the regional Commission on Ministry in which that ministry takes place. It shall be the responsibility of the teaching elder engaging in such ministry to take the initiative for requesting validation of his or her ministry, and annual renewal of such validation. All such requests shall be evaluated by the regional Commission on Ministry on a case-by-case basis.
3. The presbytery requires that teaching elders whose primary work is in the secular realm have a validated ministry to remain on the active roll of teaching elders of the presbytery. Validation may be approved if the teaching elder is actively circulating a PIF or is available to the presbytery to fill full or part time temporary pastoral positions. Availability should include the potential for providing some pastoral care beyond the time required to prepare for and lead Sunday worship.
4. Continuing membership of Honorably Retired teaching elders, whether actively engaged in ministry or not, does not require annual validation.
5. Ministries other than pastoral ministries recognized in the *Book of Order* include “work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. Those so designated may administer the Sacraments at times and places authorized by the presbytery” (G-3.0306). The regional Commission on Ministry will use these categories, along with the list of “Authorized Ecclesiastical Occupational Designations” in the *Minutes of the General Assembly, Part III – Directory*, as the usual basis for decision on validation of ministry. A Commission on Ministry may, however, approve for validation of a ministry which may not be included in these categories, if the commission is satisfied that the ministry fulfills the requirements of validated ministry set forth in G-2.0503a.
6. Validated ministries relating to other denominations or institutions shall be carried out in accountability for their character, conduct, and performance results to a board of directors, management committee, or other responsible body.
7. In accordance with G-2.0503a validated ministries shall allow the continuing member to participate actively in the worship and service of a congregation of this presbytery, or of a

denomination with which the Presbyterian Church (USA) is in correspondence, and such participation is expected.

8. Nothing in this policy shall be understood as contradicting or invalidating other requirements set forth elsewhere for membership in the Presbytery of the Cascades.

Appendix 2A: Exhibit 1: Validation of Ministry Application*Revised: July 2012*

Name:	
Address:	
Phone:	Email:
Ministry Seeking Validation:	

Please describe how this ministry meets the criteria in the *Book of Order*, G-2.0503a (use additional paper as needed):

A validated ministry shall:

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

Appendix 2A: Exhibit 2: Annual Report Form for Teaching Elders Serving Beyond the Jurisdiction of the Church

Revised: July 2015

1. Working in agencies or other employment beyond the Presbytery of the Cascades
2. Working in secular employment

Report for the year _____

Name:	
Address:	City/State/Zip:
Phone:	Email:
Employer:	
Word or phrase identifying ministry/employment:	

1. Has your ministry or employment changed since your last interview or report to the contact person of COM?
 - Yes No
 - a. If yes, describe your new ministry or employment:

 - b. If yes, describe how your ordination relates to or is necessary for your ministry or employment:

 - c. If no, describe any other changes within your continuing ministry or employment which bear on your continuing membership in presbytery:

2. As a teaching elder of presbytery, the presbytery is required to review your ministry annually on the basis of the following five criteria, all of which apply (see G-2.0503a):
 - a. *Demonstrate conformity with the mission of God’s people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church.* How do you see your ministry in this regard?

 - b. *Serve and aid others, and enable the ministries of others.* How do you see your ministry in this regard?

-
- c. *Give evidence of theologically informed fidelity to God's Word.* How do you see what you are doing as related to this?

 - d. *Be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served.* How do you see your ministry in this regard?

 - e. *Include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) [G-5.0201].* How do you see what you are doing as meeting this criterion, and in what congregation are you finding your spiritual needs met?
3. List the times that you, as part of your validated ministry, were involved in the administration of the Sacraments in the past year.

 4. Share your continuing theological education experiences in the past year and plans for the coming year (e.g., lectures, seminars, workshops, reading, etc.).

 5. How are you serving the presbytery or how would you be interested in serving?

Signature

Date

Please keep a copy for your future reference.

Additional comments, or further explanation of comments made to the five criterion listed in #2:

If your work involves pastoral counseling or work as a therapist, please fill out the second form enclosed. Presbytery must have this information for insurance purposes.

Appendix 2A: Exhibit 3: Annual Report for Counselors and Therapists

Revised: July 2015

Name: _____

Address: _____
street – city – state – zip

Office Phone: _____ Other Phone: _____

Email: _____

Current Position: _____

Counseling Education:
(Name of Institution and Degrees) _____

Certifying Body: _____

Specialty for which certified: _____

Licensed: Yes No If yes, what state: _____

Continuing Education
Requirements of License: _____

License Category: _____

Name of Insurance Carrier: _____

Amount of Liability Insurance Carried: _____
Please submit a copy of your liability insurance coverage from the front page of your policy

List Continuing Education Courses taken the past three years by titles, units, sponsor/institution:

Name of Supervising Counselor: _____

Supervisor's Address: _____
street – city – state – zip

Frequency of meetings with Supervisor: _____

Comments:

Signature

Date

Appendix 2B: Members-at-Large*Revised: July 2015*

Members-at-Large are those whose ministry is defined in G-2.0503b. A member-at-large ordinarily meets the criteria listed below:

1. Is a member in good standing of a presbytery.
2. Has not intentionally abandoned the exercise of ministry.
3. Complies with as many of the criteria of G-2.0503a as possible, although is no longer engaged in ministry that meets all of these criteria because of family responsibilities or individual circumstances which presbytery recognizes as important.
4. Continues service or involvement in a local congregation and in presbytery.
5. Demonstrates continued fulfillment of these criteria (confirmed by annual review).
6. Is engaged in less than half-time professional ministry or has been without a call to a specific ministry for at least nine months.

Appendix 2C: Parish Associate Relationship: Request for Approval/Renewal

Revised: July 2015

By nomination of The Rev. _____ of _____
name of installed pastor *name of church*

The Rev. _____ now serving as _____
name of nominee to be parish associate *title/description of non-parish work*

and being an active participant in this congregation, the session of _____
name of town of church

moderated by _____ took action on _____ to request that
date of session action

the Presbytery of the Cascades approve a parish associate relationship between

The Rev. _____ and _____ on the following terms
name of nominee to be parish associate *name of church*

Specific Duties (if any):

Remuneration (if any):

It is understood that

1. this parish associate relationship, if established by the Presbytery of the Cascades, will be subject to the requirements of the Presbytery of the Cascades,
2. it shall be reviewed at least annually by the Commission on Ministry of the presbytery of the Cascades, and
3. it may be terminated at any time by the presbytery at the request of any of the parties undersigned, or by action of the Presbytery of the Cascades, or when the pastoral relationship between

The Rev. _____ and _____
installed pastor *name of church / city / state*
shall be dissolved.

Check one:

This church has no other current parish associate relationships.

This church already has a parish associate relationship with the following teaching elder
The Rev. _____

and requests that the Presbytery of the Cascades grant special permission for this church to have more than one parish associate for the following reasons:

Signatures:

Installed Pastor

Clerk of Session

Parish Associate Nominee

COM Liaison

Appendix 2D: Examination of Teaching Elders Seeking Membership in Cascades Presbytery

Revised: July 2015

Purpose

The *Book of Order* provides that the presbytery, through its appropriate commission shall examine each teaching elder or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church (G-3.0306).

The examination and interview provide an opportunity for discussion of the teaching elder's Statement of Faith, understanding of the Reformed faith, and experience in ministry and witness.

Responsible for Examination

An Interview Team, which will include at least two ruling elders and two teaching elders, will examine the incoming teaching elder in a face-to-face interview, and will make a recommendation to the regional COM regarding receiving each new teaching elder into the presbytery.

As part of the examination for membership in the Presbytery of the Cascades by a regional Commission on Ministry, each candidate shall be asked if he or she has a departure from ordination standards as described in G-2.0105 of the *Book of Order*. That departure may be a matter of doctrine, discipline, or governance. In the event that a candidate which the regional COM has otherwise deemed suitable for membership declares a departure, the authority of a regional COM to act as a commission of the presbytery shall end and the remainder of the examination of the person seeking admission must be done at the next stated meeting of the presbytery. The presbytery shall determine on a case-by-case basis whether the departure is from an essential or not and whether to approve membership in the presbytery. If the person is a candidate for a pastoral position the Pastor Nominating Committee/Associate Pastor Nominating Committee of the church seeking pastoral staff will be notified that action on the person's reception must be deferred until the next stated meeting of the presbytery and provided information as to why the COM cannot take action to receive the person into membership. The PNC/APNC may then seek another candidate for examination by the regional COM or wait until the presbytery as a whole has had opportunity to examine the candidate and has voted whether or not the candidate may be received as a member of the Presbytery of the Cascades.

This procedure applies only to examination for reception of teaching elders already ordained in the Presbyterian Church (USA). Candidates under care of this presbytery will be examined by the Commission on Preparation for Ministry and presented for direct theological examination by the presbytery. Procedures for reception of ministers from other denominations are described in Appendix 2E.

Preparation by the Teaching Elder

In preparation for the Interview Team examination, each teaching elder shall provide a current one page statement of his or her theological beliefs with implications for life and ministry in today's world, a one page copy of his or her education and work history, and the signed copy of the "Acknowledgement and Acceptance of Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA) and the Revised Policy and Procedure on Sexual Misconduct of the Presbytery of the Cascades" form (Appendix 2H). Each person shall also be provided a set of the attached questions which may be asked as part of the examination (Appendix 2D: Exhibit 1).

Each teaching elder shall meet with the Interview Team (of at least two ruling elders and two teaching elders) for the interview which will start from, but not be limited to, discussion of the statement of faith and the person's work history. Other areas for conversation shall include self-care and professional ethics (code of ethics, sexual misconduct, fiduciary responsibility, separation ethics, and personal integrity).

Time of Examination

The Interview Team shall interview and examine all teaching elders not members of the Presbytery of the Cascades who are finalists for a pastoral call when they are brought to the community by a Pastor Nominating Committee for interview and preaching in a neutral pulpit. The Interview Team will report to the regional COM only on the candidate whom the Pastor Nominating Committee wishes to recommend to the congregation.

Teaching elders who are seeking membership in the Presbytery of the Cascades but are not finalists for a pastor call - e.g., candidate for a Validated Ministry, Honorably Retired teaching elders, etc. - may be interviewed at any time mutually convenient for the person and the Interview Team.

If the Interview Team has serious concerns, or if it expects serious concerns in the regional COM about whether

- a candidate adheres to the essentials of the Reformed faith and polity;
- the applicant, if a finalist for a pastoral call, is an appropriate match for the calling congregation; or
- there are some other reasons the candidate may not be received as a member,

the Interview Team shall immediately notify the regional COM chair and the co-executive presbyter staffing that COM, if either is not present at the interview and examination. If the applicant is a finalist for a pastoral call, the Interview Team shall also immediately notify the Pastor Nominating Committee. If the PNC continues to move toward a call, the Interview Team shall request the regional COM to consider whether the person is acceptable for membership.

At its discretion, the regional COM may request that the person be examined upon the floor of presbytery by the presbytery. If the applicant is a finalist for a pastoral call, such an examination

shall occur before presentation of the person to the congregation for a call. On the basis of the report and recommendation of the regional COM, and the personal appearance when the person in question can respond to the concerns of the presbytery, presbytery shall take action on the request to concur in the pastoral call (if the applicant is the choice of a Pastor Nominating Committee for a pastoral call) and the request to receive the person as a member of the Presbytery of the Cascades. If necessary, the presbytery may share in the reasonable expenses of a visit for direct examination by the presbytery.

Report

The COM liaison, as convener of the Interview Team, shall make a full report and recommendation (with copy of the teaching elder's one page statement of faith and one page copy of his or her education and work history) to the regional COM, which will normally take action on behalf of the presbytery. The action of the COM will be reported to the presbytery at its next Stated Meeting. A copy of the one page statement of faith and education and work history shall be made a part of the COM report to presbytery.

Examination Process Training

Each COM will provide regular education for the examining task, and will regularly provide guidance and evaluative comment on their examining work.

Examination of Teaching Elders not Called to Congregations

An Interview Team of at least two ruling elders and two teaching elders shall conduct the examination as though the teaching elder were being called to a pastoral position, and will make its recommendation to the COM for action.

Appendix 2D: Exhibit 1: Interview Team

Revised: July 2015

Sample Questions for Examination of Teaching Elders Seeking Membership in the Presbytery of the Cascades

The Presbytery of the Cascades, through its regional Commissions on Ministry, examines all teaching elders seeking membership in the presbytery. The examination is to determine approval of possible membership in the presbytery and, in case of teaching elder candidates who are finalists chosen by a Pastor Nominating Committee, for approval of a possible call to the congregation.

For the interview examination, the teaching elder provides to the regional Commission on Ministry, prior to the interview:

- A one-page current statement of faith;
- A one-page copy of his or her education and work history; and
- A signed-off copy (Appendix 2H) of the “Acknowledgement and Acceptance of Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA) and the Revised Policy and Procedure on Sexual Misconduct of the Presbytery of the Cascades” form.

The interview will start from, but not be limited to, discussion of the teaching elder’s statement of faith, the person’s work history, in the case of a finalist for a pastoral call, includes the appropriateness of the “match” of the teaching elder with the church.

As part of the examination for membership in the Presbytery of the Cascades by a regional Commission on Ministry, each candidate shall be asked if he or she has a departure from ordination standards as described in G-2.0105 of the *Book of Order*. That departure may be a matter of doctrine, discipline, or governance. In the event that a candidate which the regional COM has otherwise deemed suitable for membership declares a departure, the authority of a regional COM to act as a commission of the presbytery shall end and the remainder of the examination of the teaching elder seeking admission must be done at the next stated meeting of the presbytery. The presbytery shall determine on a case-by-case basis whether the departure is from an essential or not, and whether to approve membership into the presbytery. If the person is a candidate for a pastoral position, the Pastor Nominating Committee/Associate Pastor Nominating Committee of the church seeking a pastoral staff will be notified that action on the teaching elder’s reception must be deferred until the next stated meeting of presbytery and provided information as to why the regional COM cannot take action to receive the person into membership. The PNC/APNC may then seek another candidate for examination by the regional COM or wait until the presbytery as a whole has had opportunity to examine the candidate and has voted whether or not the candidate may be received as a member of the Presbytery of the Cascades. (Adopted by the Presbytery of the Cascades, November 10, 2007.)

Sample questions which may be asked in examination of teaching elders for membership into the Presbytery of the Cascades:

1. Personal Faith Experience

- How has the Gospel been good news in your life, and how might you share it with others?
- Share highlights of your faith story.
- What are the “growing edges” in your ministry?

2. Theology and Sacraments

- Explain the meaning of Christ’s deity and humanity and their mutual relationship, and how that shapes your outlook on life and its problems and opportunities.
- In view of the universality of God’s love, why are some people responsive to the call of Christ and others apparently not? In what sense, and to what extent, do you believe humanity is lost apart from Christ? What is the relation of Christianity to other religions and world views?
- How do you explain baptism and the Lord’s Supper to children? To adults?
- What elements of Bible content and Reformed theology give you most guidance in our present struggle for social justice?
- Describe a possible sermon to illuminate one of the doctrines of the Apostles’ Creed and apply it to life situations and concerns.

3. Polity and Program

- What is your conception of how the teaching elder should exercise leadership in the congregation and session under Presbyterian polity?
- What considerations should a session take into account in deciding whether to give money to either denominational or non-denominational causes?
- Describe the *Book of Order’s* portrayal of the working relationship between presbytery and congregations. Mention the main practical issues that have arisen in your experience of that relationship.

4. Mission and Constitution

- How do you balance denominational loyalty with personal freedom of conscience? Are there specific issues where this presents a problem for you?
- How have you implemented evangelism, peacemaking, alleviation of hunger, and education into your ministry?
- In your ministry, how do you seek to carry out our denomination’s commitment to inclusiveness and diversity?

5. Ministry

- What goals have you set for your ministry?
- (For pastoral calls) What are your perceptions of the congregation you are being called to serve: its goals, its style and character, its particular strengths, needs and potential?

- How would you describe your leadership style? What are your expectations of leadership to be provided by others (e.g., session, governing board, colleagues)?
- What are your feelings about conflict? What is your preferred style (or styles) for responding to conflict, both within the congregation or group that you serve, and between you and others?
- Describe your commitment to presbytery and the mission program of the Presbyterian Church (USA).
- What is your approach to, and your commitment to, professional development and personal growth? Give some examples of what you have done in this area.
- (For pastoral calls) What particular skills do you have in the congregation's top two priorities (Ministry Information Form)?

Appendix 2E: Reception of Ordained Clergy from Other Denominations*Revised: July 2015*

1. The ordained clergy of another denomination makes application for membership to the stated clerk of presbytery.
2. The minister is referred to the Commission on Preparation for Ministry (CPM) for supervision and guidance until all requirements of G-2.0607 and 2.0610, including taking and passing the standardized ordination exams, have been met.
3. When the CPM certifies that the above requirements have been met, an Interview Team can be formed to determine whether the candidate is appropriate for the particular situation for which he/she is being called. The interview/examination will proceed as outlined in Appendix 2D.

Appendix 2F: Ethical Conduct Policy

Taken from the Minutes of the 210th General Assembly, 1998

**Life Together in the Community of Faith:
Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA)**

As an ordained officer in the Presbyterian Church (USA), in obedience to Jesus Christ, under the authority of Scripture and guided by our Confessions, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry, and, relying on God's grace, commit myself to the following standards of ethical conduct.

Section 1

I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry. Therefore I will:

1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
2. Be honest, and truthful in my relationships with others;
3. Be faithful, keeping the covenants I make and honoring marriage vows;
4. Treat all persons with equal respect and concern as beloved children of God;
5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;
7. Refrain from gossip and abusive speech; and
8. Maintain an attitude of repentance, humility, and forgiveness responsive to God's reconciling will.

Section 2

I will conduct my ministry so that nothing need be hidden from a governing body¹ or colleagues in ministry. Therefore I will:

1. Preach, teach, and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;
2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
3. Be judicious in the exercise of the power and privileges of my office and the positions of responsibility I hold;
4. Avoid conflicts of interest that might compromise the effectiveness of my ministry;
5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (USA) policy;
6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others;

7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;
9. Refrain from incurring indebtedness that might compromise my ministry;
10. Be a faithful steward of and fully account for funds and property entrusted to me;
11. Observe limits set by the appropriate governing body¹ for honoraria, personal business endeavors, and gifts or loans from persons other than family;
12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;
13. Participate in continuing education and seek the counsel of mentors and professional advisors;
14. Deal honorably with the record of my predecessor and upon leaving a ministry or office speak and act in ways that support the ministry of my successor;
15. Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery;*
16. Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors;* and
17. Consult with the Committee on Ministry² in the presbytery of my residence regarding my involvement in any ministry setting during my retirement.*

*These standards apply only to pastors; they also apply to commissioned ruling elders when they are performing pastoral function.

Section 3

I will participate as a partner with others in the ministry and mission of the Church universal. Therefore, I will:

1. Participate in the mission and governance of the Presbyterian Church (USA) and work for the unity of the holy catholic church;
2. Show respect and provide encouragement for colleagues in ministry;
3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

Footnotes based on the New Form of Government, approved, July 2011:

1. Now called "mid-councils"
2. Now called "Commission on Ministry"

Appendix 2G: Sexual Misconduct Prevention Policy

Adopted November 1993 and revised June 1998

Revised Policy and Procedure on Sexual Misconduct of the Presbytery of the Cascades**POLICY**

It is the policy of the Presbytery of the Cascades that all church professionals, church officers, church members, nonmember employees and volunteers of governing bodies and entities of the presbytery are to maintain integrity of ministerial, employment, professional, and ecclesiastical relationships at all times. Sexual contact or sexualized behavior with another person while in ministerial, employment, professional, or ecclesiastical relationship, whether or not consent is given or implied, is never permitted.

PURPOSE

The purpose of this policy is to make explicit the presbytery's opposition to oppressive or degrading environments in employment and other church relationships, to provide a due process for the determination of facts in cases of allegations of violation of the policy, and to provide for the imposition of appropriate remedies in cases of violation. Within the ecclesiastical context, it makes explicit the duty of the presbytery to provide or provide for pastoral care of persons who may be affected by either a violation or an allegation of violation of the policy.

DEFINITIONS

Sexual misconduct may include, but is not necessarily limited to:

1. Sexual contact or sexualize behavior with another person while in ministerial, employment, professional, or ecclesiastical relationship, whether or not consensual;
2. Sexual conduct which is injurious to the physical or emotional health of another, such as adultery, pornography, offensive, obscene, or suggestive language, seductive behavior, or inappropriate/unwelcome physical or visual contact;
3. Sexual harassment, which includes sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature in which submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or church-relationship status or in which submission to or rejection of such conduct by an individual affects decision regarding employment or membership-status decisions of an individual, or in which such conduct has the purpose or effect of unreasonably interfering with an individual's performance by creating an intimidating, hostile, or offensive working or church-relationship environment; or
4. Sexual misconduct includes also violation of the criminal laws of the state in which the conduct occurred, including rape or sexual contact by force, threat, or intimidation, or any

other heinous sexual crimes including any contact or interaction between a child and an adult when the child is being exploited for sexual gratification, whether the behavior does or does not involve touching; such sexual behavior between a child and an adult is always considered forced whether or not consented to by the child.

Sexual misconduct is a breach of Christian ethical principles by the misuse of trust, authority, or power relationship to gain advantage over another for personal pleasure in an abusive, exploitative, or unjust manner. In the case of church professionals (whether they are in pastoral, counseling, or other such relationships), no personal sexual relationship, either public or private, is permitted with anyone with whom the individual has professional relationship. It is always the responsibility of a church officer or church worker to maintain appropriate sexual boundaries and limitations to insure that sexual misconduct does not occur.

It is further the policy of the Presbytery of the Cascades that each particular church (congregation) and entity operating within and/or under the authority of the Presbytery of the Cascades adopt a policy prohibiting sexual misconduct by all persons, whether employees or volunteers, under the authority of the session of a particular church or the governing body of any other church-related entity. Procedures for action in the case of a violation of any policy adopted is to be made explicit. Notice of the policy and procedure adopted is to be made public within the particular church or entity and a copy of the document adopted is to be provided to the Presbytery of the Cascades.

APPLICATION

This policy applies to all members of presbytery (ordained ministers), all persons on rolls of presbytery (commissioned church workers, inquirers, candidates), all employees of presbytery (whether ordained to church office or not), and all who serve in the work or function on behalf of presbytery as volunteers. This policy and procedure does not apply to persons unless they are either members of the Presbytery of the Cascades, on the rolls of presbytery, or serve as employees or as specific agents of the presbytery.

REFERENCES

Because the presbytery has strong policy opposing sexual misconduct, finalist candidates for any position within the presbytery are to be checked. A statement from a potential employee or volunteer regarding any civil, criminal, or ecclesiastical complaint and/or judgment regarding sexual misconduct and its disposition will be required from every applicant for employment or volunteer service. The presbytery may make any inquiries as may be judged prudent and necessary to assess the suitability of a candidate for service in or on behalf of the presbytery.

REPORTING PROCEDURE WHEN SEXUAL MISCONDUCT IS DISCOVERED OR SUSPECTED

In cases in which there is allegation of offense involving sexual conduct in relation to any person under the age of eighteen years or anyone over the age of eighteen years without the mental

capacity to consent; or any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position the only time limit for filing charges shall be one year from the date the investigating committee was formed (G-10.0401).

Any person who has reasonable belief that a violation of the policy has occurred by a person to whom the policy is applicable is required to make report thereof in a prompt and timely manner to the stated clerk of the Presbytery of the Cascades, any other member of the elected professional staff of the Presbytery of the Cascades, or a chair of a Committee on Ministry of the Presbytery of the Cascades. Failure to provide notification of reasonable belief of violation of this policy is itself a violation of this policy. In order that confidentiality be maintained and that the procedures of the Presbytery of the Cascades not be compromised, any person who has reasonable belief that a violation of the policy has occurred is to make report to the Presbytery of the Cascades and/or civil authorities as may be required by statute, but is not to propagate rumor by other reporting of hearsay, allegations, or suspicions. It is the sole responsibility of the Presbytery of the Cascades to exercise ecclesiastical jurisdiction with regard to its policy.

SUBSEQUENT REPORTING

Any person notified of an alleged violation is to record the names of the accused and accuser, together with a brief description of the alleged offense, in order that the allegation be forwarded to the Office of the Stated clerk of the Presbytery of the Cascades for the initiation of appropriate procedures described in this document and in accord with the Rules of Discipline of the Presbyterian Church (USA). The clerk must be provided sufficient information to cause a reasonable person to conclude that an inquiry is needed to either censure or clear the accused of allegations. The clerk need not be personally persuaded of the truth of the allegations nor need the clerk see all of the supporting evidence available before instituting procedures.

When violation of criminal statute has occurred (as in the case of child abuse) or when otherwise required by civil law, any person who has direct personal knowledge of such violation is to make report to the appropriate governmental agency in addition to making report to the Office of the Stated Clerk.

PROCEDURE

When report of an alleged violation of the presbytery's policy on sexual misconduct is received, the stated clerk shall initiate the presbytery's procedures for the establishment of an investigating committee under the provisions of Chapter D-10 of the Rules of Discipline of the *Book of Order* of the Presbyterian Church (USA) and/or any personnel policies of other procedures in effect within the Presbytery of the Cascades.

In addition to initiating procedure preliminary to a disciplinary case, the stated clerk shall inform the appropriate regional Committee on Ministry of the Presbytery of the Cascades of the fact that an

offense has been alleged. As appropriate or required, notification of insurance carriers, civil authorities, or local employing or governing bodies, shall be made by the stated clerk. The appropriate regional Committee on Ministry may, when it is deemed necessary for the protection of persons or institutions, initiate appropriate measures for the care and/or protection of any and all persons and institutions which have been or might be affected by the alleged misconduct, including local employing or governing bodies. The Committee on Ministry having jurisdiction may provide, either by itself or through a special committee it may establish, such services as 1) interpretation of the presbytery's policy and procedure, judicial process, and needs for pastoral care; 2) recommendation of appropriate resources for specialized services (interim pastoral care, counseling, conflict resolution, personal advocacy, etc.) and 3) provision of appropriate pastoral care for the accused, the accuser, and other persons or institutions affected by the allegation of sexual misconduct.

Should the accused acknowledge the substantial truth of the accuser's charges or should there be evidence which might make such actions prudent, the appropriate regional Committee on Ministry may impose any of the following measures:

In the case of the accused being in a pastoral position:

- a. the immediate restriction of the pastoral activities of the accused;
- b. the immediate imposition of supervision for the accused;
- c. the immediate temporary suspension of the accused from his/her pastoral duties with pay and without prejudice (in which case the session of the particular church with which the accused has pastoral relationship shall be advised that presbytery will provide adequate services during the time of the temporary suspension); or

In the case of the accused being in a non-pastoral position:

- a. the transfer of the accused to inactive status on the roll of the presbytery until there is resolution of the matter, and
- b. the notification of the accused's employer that such action has been taken.

The responsibility for the Presbytery of the Cascades with regard to accusations of violation of its policy and procedures on sexual misconduct are to ensure that an effective, caring, and expeditious response is made to all persons, institutions, and entities which may be affected by either a violation of professional ethics or the allegation of a violation. In all cases, all persons shall be treated with respect, personal integrity shall be presumed, and statements shall be taken seriously.

In the pastoral care provided by the appropriate regional Committee on Ministry of the Presbytery of the Cascades, there shall be no effort made to determine the guilt or innocence of any parties. The determination of guilt or innocence is the responsibility of the judicial process through the work of an Investigating Committee and, if charges be brought, by a disciplinary case conducted by a session or by a permanent judicial commission. The work of the appropriate regional Committee on Ministry shall be to provide to persons, institutions, and entities such pastoral care and support as may be

needed to maintain both personal and corporate integrity and effectiveness during the time of the work of an Investigating Committee and until such time as there is resolution of the matter by judicial process, the Committee on Ministry shall supervise and manage ministries of care, oversight, interpretation, reconciliation, or any other services provided by or through the Presbytery of the Cascades to restore a congregation or entity to effective function.

THE INVESTIGATING COMMITTEE

Under the provisions of Chapter D-10 of the Rules of Discipline of the *Book of Order* of the Presbyterian Church (USA), it shall be the responsibility of an Investigating Committee to conduct investigation of allegations received, including the gathering of any and all information which may be deemed necessary and appropriate for determination of essential truths of the allegations.

The initial work of the Investigating Committee shall be purely investigatory and ordinarily shall be not longer than 60 days in length. At the end of 60 days, the Investigating Committee shall report to the stated clerk of presbytery whether there is sufficient evidence or suspicion to warrant full prosecution of the accused before a Permanent Judicial Commission or shall request additional time for to complete its investigation. If additional time for investigation is needed, an extension of not more than an additional 30-day period may be granted by approval from both the stated clerk and the Moderator of presbytery.

If the opinion of the Investigating Committee is that there is not sufficient evidence or suspicion to warrant full prosecution of the accused before the Permanent Judicial Commission, notification of that determination shall be provided to the accuser, the accused, the presbytery through the stated clerk, and, as deemed prudent and necessary under the circumstances, to any persons, institutions, or entities which might have been contacted in the course of the Investigating Committee's work.

The Investigating Committee may suggest remedies other than ecclesiastical discipline such as arbitration, negotiation or mediation, and should advise that failure of one process may lead to another.

The decision of the Investigating Committee with regard to whether to proceed into judicial process under the terms of the Rules of Discipline shall not limit the right or opportunity of an accuser to bring charges in either civil or other process. If, however, civil or criminal charges have been filed, the work of ecclesiastical judicial process may be suspended until there is resolution of complaints filed under civil law. If civil or criminal charges are in the process of adjudication, however, the pastoral care of the presbytery through its Committee on Ministry shall continue and need not be delayed pending resolution of civil proceedings.

ROLES OF STAFF

The role of the stated clerk is limited to receiving complaints and serving as consultant/resource to the ecclesiastical judicial process. The role of other members of presbytery/Synod staff is limited to

providing appropriate support and counsel to the appropriate regional Committee on Ministry, but is not intended to include responsibility for either counsel or management except at the direction of that Committee on Ministry. The role of staff is to provide a channel for communication and to describe existing process; members of the presbytery staff are not to adjudicate or to provide advice and counsel other than as directed by the presbytery through either the appropriate regional Committee on Ministry or through judicial process.

INCLUSION BY REFERENCE

By reference, the document entitled “Sexual Misconduct Policy and its Procedures” as adopted by the 205th General Assembly of the Presbyterian Church (USA) in June of 1993 is incorporated as a resource for use by the Presbytery of the Cascades, particularly with regard to definitions, theological expressions, and employment forms. Although the procedures described in that document may differ from those of the Policy and Procedure on Sexual Misconduct of the Presbytery of the Cascades, they provide suggestions and guidance to aid in the implementation of the presbytery policy.

Appendix 2H: Ethical Conduct/Sexual Misconduct Prevention Policy – Sign-off

Revised: July 2017

Acknowledgement and Acceptance of Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA) and the Revised Policy and Procedure on Sexual Misconduct of the Presbytery of the Cascades

Presbytery of the Cascades
Synod of the Pacific
Office of the Stated Clerk
0245 SW Bancroft Street, Suite D
Portland, OR 97239
503-227-5486 / paul@cascadespresbytery.org



I acknowledge that I have received a copy of the “Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA)” adopted by the Presbytery of the Cascades in November, 1998.

I acknowledge that I have received a copy of the “Revised Policy and Procedure on Sexual Misconduct of the Presbytery of the Cascades (adopted November, 1993, and revised June, 1998)”.

By my signature below, I confirm that I have read the Standards of Ethical Conduct and the Revised Policy and Procedure on Sexual Misconduct, that I understand the meaning of the documents, and that I agree to conduct myself in accordance with both the Standards and Revised Policy. I acknowledge also that I will be expected to sign a similar document at all such times as amendments and/or revisions to these documents may be made and provided to me for my signature.

Please complete the form below and return to the Office of the Stated Clerk.

Signature

Printed Name

Street Address

City, State, Zip

Email Address

Date

Section 3: Presbytery of the Cascades and its Congregations

Revised: July 2015

3.1 Preface

The *Book of Order* directs the Commission on Ministry (COM) to assist churches and clergy in the ministry of a particular congregation [G-3.0307].

To this end the COM shall visit with each session in the presbytery at least every three years. In addition, it is the goal of COM to provide assistance and support through a regular and continuing relationship with each session and its pastor(s).

3.2 Guidelines for the Triennial Visit

Before making any Triennial Visit, every Interview Team member should read “The Mission of the Congregation.” [G-1.01].

When visiting a congregation, each member of the Interview Team should be positive and affirming in what they ask and hear, using the opportunity to encourage each congregation to achieve more faithfully the mission to which God has uniquely called it.

When visiting a congregation, each team should be perceptive and careful in making its assessments, challenging the session and pastor(s) to respond with energy, faithfulness and imagination to the ministry opportunities that are before them.

If at any time any member of the Interview Team becomes aware of alleged misconduct or unethical behavior, the regional COM chairperson, the co-executive presbyter, or the stated clerk must be notified immediately.

3.3 Steps for Triennial Visit with Session

1. Prior to meeting with the session:
 - a. Pray regularly for the congregation, pastor(s), and church leadership that you assist.
 - b. Contact the pastor two months prior to your anticipated visit to ask for a session meeting date that is convenient. Explain that you need 45 minutes to one hour on the docket. Invite the pastor(s) to meet with the Interview Team prior to the session meeting, if the pastor(s) desire to do so. Confirm by letter the date and time of the triennial visit with both the congregation and with the Interview Team.
 - c. Learn as much about the church as possible. Ask pastor/clerk of session/secretary to supply to the Interview Team:
 - a. names, addresses, and phone numbers of ruling elders and their specific committee assignments
 - b. the last two annual reports

-
- c. a copy of the latest newsletter - get on mailing list
 - d. a copy of the last mission study
 - e. visit the worship service if possible
 - d. Provide the church a copy of "The Triennial Visit" (Appendix 3A), and request that copies be made for every session member to have in advance of the meeting.
 - e. Urge full participation of the entire Interview Team.
 2. On the date of the session meeting:
 - a. Meet as the Interview Team prior to session to pray and to review the plan for the meeting. Decide who will ask what questions if the subjects are not addressed by the session.
 - b. COM liaison brings a copy of the current *Book of Order* to show and to explain why the Interview Team is present.
 - c. Stay with your plan for the meeting but don't be rigid.
 - d. Thank the session at the conclusion of the docketed time for this time shared and offer a prayer(s) for the congregation's ministry, pastor(s), staff, church officers, and leaders.
 - e. Stay for the entire session meeting, if this is acceptable with the session; greet each session member warmly after the meeting.
 - f. Immediately following the meeting, the Interview Team should gather together briefly to discuss the visit, noting observations and impressions. This will clarify the areas needing attention and will provide information for the written report.
 3. After meeting with the session:
 - a. Send a thank you letter encouraging the clerk and the session to share any additional concerns with the Interview Team.
 - b. Call appropriate session committee chairperson(s) to provide those services or resources identified during the visit.
 - c. Write report of the visit (see suggested format in Appendix 3B) send copies of the completed written report to the clerk of session, pastor(s), COM Regional chair, and co-executive presbyter. The report should include the need for help and resources as well as joys and accomplishments.

3.4 Mission Study Process

The regional COM will offer guidance to congregations desiring to engage in the mission study process (see Appendix 3C).

3.5 Gracious, Just and Responsible Dismissal Policy

Originally developed and adopted June 2007 and revised/adopted July 2016

Note: The moratorium on church dismissals was extended by presbytery to January 1, 2017

The Gracious, Just and Responsible Dismissal Policy relates to congregations which may seek to withdraw from the Presbytery of the Cascades and the Presbyterian Church (USA) [PC(USA)]. The presbytery desires to create a gracious process that is simple in administration. The Stated Clerk shall be informed by the leadership of the presbytery when it becomes aware, either through formal congregational action or through informal contacts with church leaders or members, that a congregation is in serious disagreement with the denomination. Discovery of a disagreement may come through a Commission on Ministry, an executive presbyter, or direct communication from the congregation to the office of the Stated Clerk.

The entire policy can be found at <https://cascadespresbytery.org/wp-content/uploads/Gracious-Just-and-Responsible-Dismissal-Policy.pdf>

Appendix 3A: Triennial Visit: Procedure*Revised: July 2015*

The Triennial Visit will take 45 minutes to an hour on the docket. To gain the maximum from this meeting requires that we look at ourselves and our common mission, and that we listen to each other as fellow members of the Body of Christ which is the Church.

1. Goals and objectives of the visit to your congregation are:
 - a. To listen to the unique story of the congregation being visited.
 - b. To affirm and encourage each other in our journey as Christ's Church.
 - c. To respond to the needs identified by the session.
 - d. To celebrate the work of the risen Christ in the Presbyterian Church (USA).
2. A brief report will be completed following the visit which will be mailed to pastor, clerk of session, COM chair, and co-executive presbyter.

Appendix 3B: Triennial Visit: Questionnaire*Revised: July 2015*

Name of Church: _____ Date: _____
Clerk of Session: _____ Pastor(s): _____

1. What signs of vitality and growth have been experienced in your congregation since our last triennial visit?

2. What specifically have you done to encourage that vitality and growth?

3. What particular goals for vitality and growth are you setting for the coming year?

4. How can Cascades Presbytery assist you in accomplishing your particular goals?

5. How can you assist Cascades Presbytery in its work of nurturing vitality and growth in its congregations?

Interview Team Members Present:

Copies sent to:

- | | |
|---|---|
| <input type="checkbox"/> Pastor | <input type="checkbox"/> COM Regional Chair |
| <input type="checkbox"/> Clerk of Session | <input type="checkbox"/> Regional Office |
| <input type="checkbox"/> COM Liaison | |

created: May 25, 2011

Appendix 3C: Mission Study Process

Adopted by Presbytery June 2002

Revised: July 2015

1. The following principles for the mission study process are affirmed:
 - a. There will be continuity with the mission study process and the on-going life of the congregation.
 - b. There will be a broad based cross-section of involvement in the mission study process (including the pastor).
 - c. The focus of the mission study process will be on all facets of congregational life and not just when there is a pastoral search.
 - d. The mission study process will be a process of discovery and not just of confirmation of the same old patterns.
 - e. The mission study process will provide flexibility (a tool box and not a cookie cutter) within certain defined areas that need explored.
 - f. The mission study process will be a search for God's will (God's call is the community's call).
 - g. The mission study process will expand and enhance the congregation's current planning process (start where the church is) while keeping focus on the "big picture."

2. The following elements of procedure for the mission study process are affirmed:
 - a. Introduction of mission study process with session
 1. Session approves process.
 2. Session appoints Mission Study Task Force.
 - b. Orientation of Mission Study Task Force
 - c. Assignment of responsibilities of Mission Study Task Force
 1. Who - study congregation membership
 2. What - assess programs
 3. Where - study community
 4. When - focus on next five years
 5. Why - theological rationale
 - d. Church Identity Celebration - Telling Our Story
 - e. Planning Workshop - Setting Goals
 - f. Creation of mission statement and goals
 1. How - annual objectives & action plans
 - g. Triennial Visits with session - share progress
 - h. Review and Revision every five years

Variations to the above elements of procedure are possible with the approval of the regional Commission on Ministry.

3. The implementation of the mission study process is that:
- a. Trained mission study consultants in teams of two or three will be provided. Individuals serving as mission study consultants will be selected by each regional COM from the following sources:
 1. current or former members of COM
 2. current or former members of Congregational Support Committee
 3. trained interim pastors
 4. others by special invitation
 5. Presbytery staffThese people are co-opted for one year terms, renewable up to six years.
 - b. The consultants will be trained annually at a one day presbytery-wide training session.
 - c. The regional COM will deploy the consultants as needed, developing a 5 year schedule in order to cover all congregations on a regular basis. Expenses will be covered by each regional COM's budget. No honorarium will be paid.

Section 4: The Commission on Ministry and Times of Pastoral Transition

Revised: July 2015

4.1 Preface

The pastoral relationship in the Presbyterian Church (USA) is a three-way covenant among a pastor, a congregation and a presbytery. All three parties must concur before the pastoral relationship may be established or dissolved. Most commonly, it is the pastor who initiates the dissolution of the relationship, ordinarily to accept another pastoral call, to enter another form of labor, or to retire from professional ministry. There are occasions when a congregation initiates action to end a relationship with a particular pastor. There are also occasions in which the presbytery may initiate the process.

In all cases of Presbyterian pastoral relationships, it is the presbytery (ordinarily through its Commission on Ministry) which must concur in both the creation or dissolution of the pastoral relationship. Moreover, the regional COM has responsibility for ongoing review and supervision of the relationship(s) between a pastor and an employing congregation or other church body.

4.2 Types of Dissolution of Pastoral Relationships

There are three types or reasons for either voluntary or involuntary (forced) dissolutions of pastoral relationships. They are as follows:

4.2a Request for Dissolution

This is a voluntary dissolution which takes place between a pastor and a congregation for any of the following reasons listed in the *Book of Order*:

1. The pastor chooses to dissolve the relationship under G-2.0902 to take another call.
2. The pastor chooses to set aside ordination credentials and to ask the presbytery for release from the exercise of ordained office [G-2.0507].
3. The pastor chooses to accept membership in another denomination [G-2.0509], often in conjunction with renunciation of jurisdiction [G-6.0701].
4. The pastor chooses to retire [G-2.0503c].
5. The pastor chooses to resign, citing “personal reasons” rather than offering other reason(s) for resignation.
6. The pastor chooses to renounce the jurisdiction of the presbytery and denomination, ordinarily because of theological or relational matters of personal conscience [G-2.0509]

4.2b Reduction in Work or Position

This is a form of dissolution and separation resulting from the reduction or elimination of a pastoral position, due to financial limitations of the employing body, a change in the nature

and style of the congregation's mission or ministry, or for circumstances which are not the result of any fault or failure of the pastor.

4.2c Dissolution for Cause

There are specific causes to end the pastoral relationship which are cited by the employing body. They may include unsatisfactory performance, abuse or misconduct, insubordination, gross neglect in the care of church property or funds, conduct inconsistent with professional ethics, or other specific causes.

"Separation for cause" dissolutions of pastoral relationships are to be clearly and thoroughly stated and are ordinarily only to come after other potential resolutions of difficulties have been attempted. Documentation of any and all allegations and attempts at alternative dispute resolution are to be presented to the presbytery, ordinarily through the regional COM.

4.3 Voluntary Dissolutions of Pastoral Relationships: Process Outline and Steps

The usual process for the voluntary dissolution of a pastoral relationship is as follows:

- A decision is made by the pastor to end the pastoral relationship.
- The pastor contacts the appropriate regional COM liaison to discuss time lines and processes [G-2.0902].
- The pastor notifies the session in writing, requesting that a meeting of the congregation be called for the purpose of acting on a request to dissolve the pastoral relationship.
- A meeting of the congregation is called [G-1.0502], and according to appropriate provisions of the bylaws of the particular congregation [if any], to dissolve the pastoral relationship. It is appropriate that the COM liaison assigned to the congregation be present at the meeting of both the session which calls the meeting of the congregation and at the meeting of the congregation itself. Ordinarily the pastor shall moderate this meeting. If this is impractical, he or she shall invite, with the concurrence of the session, another teaching or ruling elder of the presbytery to preside [G-1.0504].
- When congregational action on the pastor's request to dissolve the pastoral relationship on a specific date has been taken, that recommendation is forwarded to the regional COM for approval.
- The regional COM will work with the departing pastor and the officers of the particular congregation to suggest appropriate transitional celebrations, to arrange for an "exit interview" with the pastor, to explain the requirements of "separation ethics," to explain to congregation and session the processes for interim pastoral services, to appoint a moderator of session when the church is without a pastor, and to answer questions which might arise regarding the process of selection of a new pastor.

- Under ordinary circumstances, a period of not more than 30-90 days should elapse between the date when the congregation acts on the dissolution of the pastoral relationship and the departure of the pastor. This amount of time is needed for appropriate closure between the pastor and the congregation and community and is not so long as to hinder the work of the church due to having a “lame duck” pastor.

4.4 Involuntary Dissolutions of Pastoral Relationships

4.4a Requested by the Congregation or Presbytery [G-2.0903 & G-2.0904]

There are occasions in which dissolutions of pastoral relationships are involuntary, that is, when the pastor does not initiate the process. In some cases, the request for the dissolution comes from the congregation in a desire (for whatever reasons) to “fire” the pastor. In other cases, the decision to dissolve the pastoral relationship may be initiated by the presbytery, through either the COM or an Administrative Commission. Often when a pastor becomes aware that there is substantial pressure for the pastoral relationship to end and the COM concurs, it is the pastor who will resign (even if there is no call to a new position present or pending). A resignation under pressure is an involuntary dissolution.

Severance packages are to be for at least six months and are paid when the church wishes to sever its connection with a called pastor, co-pastor, or associate pastor. The severance package includes compensation, pension, medical, death and disability. If he/she secures full employment before six months have elapsed, this compensation will cease. If he/she secures part-time employment during the six-month period, the church will make up the difference until the last day of the six-month period.

4.4b Death and Disability

Another form of involuntary dissolution of the pastoral relationship is when a pastor either dies in office or becomes disabled to the extent that it is impossible for the pastor to provide an appropriate level of pastoral service. In such cases, the COM will be actively involved with the congregation and its officers in making arrangements for temporary pastoral services (including an appointed moderator of session) and in assisting the congregation, pastor and pastor’s family, and all others concerned in coping with what is ordinarily a time of special emotional stress and particular needs.

4.5 When Pastoral Staffing is Increased, Decreased, or Changed

There are times when a congregation finds it necessary either to decrease or change its staffing pattern, and a pastor’s job description may change over the course of a longer pastorate. Any change in the terms of call and duties of the pastor requires the concurrence by the presbytery through the COM.

4.5a Increasing Pastoral Time

In the case of a pastor employed in a less-than-full-time position, a request to increase the pastor's time of professional employment shall be made to the COM, which will then review with the church and pastor the needs and desires and abilities which have led to the request and will, if it concurs, approve the request and revised terms of call and position description.

4.5b Establishing Pastoral Positions

In the case of a church desiring to increase its professional pastoral staff by the addition of an associate pastor or associate pastors or co-pastors, initial approval of the new position is required. Evidence of the ability of the congregation to provide appropriate financial support of a person in a new staff position must be demonstrated before the position can be "validated" by COM action and the church permitted to begin seeking candidates through the process described for selected a new pastor. See Appendix 4A which elaborates on the procedures for establishing new pastoral positions.

4.5c Reducing Pastoral Time

If a congregation desires to reduce a full-time pastoral position to part-time, the COM will consult with the congregation and its officers regarding any and all circumstances which may have led to the proposal. If convinced that the proposal will not severely reduce the congregation's abilities to minister effectively, and if the current pastor is willing to have the terms of call changed, and the reduced terms are approved by the congregation, the COM may approve the revision of the terms of call. If the installed pastor is unwilling to accept a reduction in terms of call and there seems to be no other alternative for the particular congregation served, this then becomes the basis for an involuntary dissolution of the pastoral relationship. In any case, a change in the terms of call is to come as the result of congregational action to request the change, with the request to come to the COM for action and approval.

4.5d Eliminating Pastoral Positions

When a church desires to "close" a pastoral position rather than to seek a new person to fill it, certain policies apply. The COM will consult with the church regarding the advisability of the elimination of any pastoral position. A decision to close a pastoral position must be approved by a congregational meeting and approved by the regional COM. (The policy of the Presbytery of the Cascades is that a position may not be reopened or re-validated for the presbytery through its COM for a period of two years after the position was eliminated.)

4.6 When a Pastor Retires

4.6a Eligibility for Retirement

A pastor becomes eligible for full retirement benefits under the Benefits Plan of the Presbyterian Church (USA) at age 65 or later, although it is possible to retire as early as age 55 and receive partial benefits from the Benefits Plan. Planning for retirement is advised for every pastor, especially when the pastor reaches age 50. The Board of Pensions of the Presbyterian Church (USA) provides publications describing benefits available at retirement and conducts workshops to help persons approaching retirement (see Board of Pensions website at www.pensions.org).

4.6b Consultation with COM

When a pastor chooses to retire, the COM is to be consulted regarding appropriate time lines and processes and ethical standards which are to be observed in the transition process. Although planning for retirement should be a long and careful process over the course of many years, it is not advisable for a pastor to announce to the congregation his or her intention to retire earlier than 30 to 90 days before the date at which the pastoral relationship is to be dissolved. The normal process for the dissolution of the pastoral relationship then is to be followed. The election of a Pastor Nominating Committee to secure a pastor to succeed the retiring pastor cannot occur until after the pastoral relationship has ended [G-2.0801].

Honorably retired teaching elders are encouraged to transfer their membership to the presbytery in which they live and the presbytery is encouraged to receive them.

4.6c Honorably Retired Status

The designation of “honorably retired” is made by the presbytery by action of the COM [G-2.0503c]. It may include a time of recognition and celebration at a meeting of the presbytery (see Appendices 4B & 4C).

4.6d Pastor Emeritus, Emerita

When a pastor or associate pastor retires, a congregation may be moved by affection and gratitude to continue its association with the person by designating the retired pastor or associate pastor as “Pastor Emeritus/Emerita” or “Associate Pastor Emeritus/Emerita.” This is an honorary position which shall have no pastoral authority or duty. The proposal for emeritus/emera status is to come from the congregation from which a pastor has retired. The request is not to come from the pastor nor may it be any consideration or requirement for the retirement of the pastor or associate pastor. Action to grant a teaching elder emeritus status is taken by the COM after consultation with the congregation and the person nominated.

4.7 Effective Date of Termination

Because the call of the pastor is established by a three-way agreement among the congregation, the pastor and the presbytery, the call cannot be terminated until these same three parties have acted. This means that the effective date of termination must be after the Commission on Ministry has concurred with the request of the congregation and the pastor to dissolve the pastoral relationship. If the congregation does not wish to continue the services of their pastor during the time between the vote to dissolve the relationship and the action of the COM, then the pastor may be placed on administrative leave with pay. Severance pay, if any, begins after the effective date of termination.

Note: The Board of Pensions continues medical, disability, and death benefits for a pastor and family for 30 days following the effective date of termination, at no expense to either the pastor or the congregation.

Note: Vacancy dues. When a ministerial position becomes vacant, normal dues paid to the Board of Pensions cease and vacancy dues begin. Vacancy dues are calculated as 12% of the effective salary of the last full-time pastor. These dues are required for only the first 12 months of the vacancy. Dues are used to help fund the Medicare Supplement program, which benefits pensioners covered under that program.

4.8 Exit Interview

Whenever a pastoral relationship has ended an exit interview will be conducted by the COM and co-executive presbyter (Appendix 4D). During this interview the policy on Separation Ethics will be explained (Appendix 4E) and the sign-off form completed (Appendix 4E: Exhibit 1).

4.9 Separation Ethics

A departing pastor, particularly after a long and successful pastorate, must be careful that formal and official pastoral relationships with a congregation and its members end with the dissolution of a pastoral relationship. The departing pastor shall exercise great care to not interfere in the process by which the church secures interim and installed pastoral services.

Whenever a pastoral relationship is concluded, there is the potential for confusion regarding appropriate conduct between the departing pastor and the former congregation. Any problems in this area are the responsibility of the COM. To prevent difficulties, so much as possible, separation ethics are discussed as a part of the exit interview (Appendix 4D), a copy of presbytery's Separation Ethics policy is given to the departing pastor (Appendix 4E), and the departing pastor signs off (Appendix 4E: Exhibit 1).

The issue of separation ethics involving members of the elected staff of the Presbytery of the Cascades was addressed by presbytery in November 2006. The action taken by the presbytery is found in Appendix 4F.

Appendix 4A: Procedures for Establishing New Pastoral Positions

Revised: July 2015

1. Ascertain the willingness of the congregation and session to support a staff expansion - spiritually, emotionally and financially. Determine the ability of the congregation to afford the additional financial obligation without affecting mission support of the whole church.
2. Conduct a mission study, with guidance of the Commission on Ministry (COM), to determine the mission of the local congregation within the mission of the whole church. Conduct the mission study with prayer for the fulfillment of Christ's mission in the church and community. Make sure the study is thorough, interpretations are factual and conclusions are reasonable.
3. Consult with COM to determine how staff needs which emerged in the mission study may be met by volunteers and/or paid staff, whether ordained or non-ordained.
4. Divide staff work and time among all positions.
5. Write a position description for each staff position in the church. Write a person description stating the skills, style and kind of person needed to do the work (see *Guidelines for a Session Personnel Committee*, published by the Presbyterian Church (USA) Churchwide Personnel Services).
6. Submit the position descriptions and person descriptions for the entire staff to the session for approval.
7. Ask the congregation to establish the new position.
8. Send a request to approve the position to COM. If approved, the search process for the new position may begin.

Appendix 4B: Information Form for Retirees

Revised: July 2015

Full Name:

Seminary and other post-seminary studies:

Ordained (date, presbytery):

Work History (Indicate how long at each position):

Service to governing bodies:

Special honors, awards or accomplishments:

Family:

Retirement plans:

Appendix 4C: Honorable Retirement Recognition

Taken from *Book of Occasional Services, A Liturgical Resource Supplementing the Book of Common Worship, 1993*

Lord, you have been our refuge
from one generation to another.

Ps.90:1-2

**Before the mountains were brought forth,
or the land and the earth were born,
from age to age you are God.**

Bless the Lord, O my soul,
and all that is within me, bless God's holy name.

Ps. 103:1-5

**Bless the Lord, O my soul,
and forget not all God's benefits,**

who forgives all your sins
and heals all your infirmities;

**who redeems your life from the grave
and crowns you with mercy and loving-kindness;
who satisfies you with good things,
and your youth is renewed like an eagle's.**

(Name or names), you have completed your active service as a teaching elder. Your sisters and brothers in this presbytery rejoice with you in the evidence of the Holy Spirit in your work. We thank God for your dedicated ministry in the church of Jesus Christ, and we praise God for the grace that has allowed your ministry to touch many lives.

Now we come to mark with you the fulfillment of your calling, as the presbytery confers upon you the status, Honorably Retired. While we know this begins a time of rest and the enjoyment of other callings, we value the experience you have gained and the skills you have acquired throughout your years of ministry. Therefore, we welcome your continued participation in the life of the church, using your gifts in meaningful ways. You remain a colleague in ministry, and we will continue to seek your wisdom and your fellowship.

Together with the whole church, you will find new opportunities to fulfill your baptismal calling, as one marked by the Holy Spirit, a disciple of Jesus Christ. May God continue to bring joy and peace to your life, just as you have blessed the Presbyterian Church with your ministry and the gospel of Jesus Christ.

Let us pray:

Eternal God,
through all the years of our lives
your love protects and guides us.

By your Spirit you call us to varied ministries
in the service of Jesus Christ.

We praise you for your gifts to your servants, **(names)** for their faithful proclamation of your Word,
their administration of the holy sacraments of Jesus Christ,
and their pastoral care and leadership in the church,

Grant to **(names)**,
time for refreshment and rest,
reflection and rejoicing,
and the fullness of your peace.

Through your Holy Spirit
bless each of us
that we may remember the love of Jesus Christ
which unites us in the service of our Lord.
In the name of Christ we pray.

Amen.

Appendix 4E: Separation Ethics

Adopted by presbytery: November 14, 1998; Updated by COM-CC: August 2011

Revised: July 2015

Ending a pastoral relationship can be a trying and traumatic experience for both the pastor and the members of the congregation and community which the pastor has served. This is especially true when the presbytery, for cause, takes the initiative to dissolve a pastoral relationship.

In all cases it is imperative to provide space for the graceful work of the Holy Spirit during the interim times and new times. In this endeavor the departing pastor is responsible for observing appropriate ethical standards. A congregation must be free, in all respects, to develop new pastoral leadership, both during an interim period and then in a new permanent pastoral relationship.

The Responsibility of the Departing Pastor

When a pastor accepts a call to a ministry at some distance from the congregation served, opportunities for contact with members of the former congregation are likely to be limited or non-existent. Experience suggests that a teaching elder who ends a pastoral relationship with a congregation ought to move from the community in which he or she has served, but this is not always possible. When a pastor remains nearby, it is especially important that the wisdom of separation ethics be observed so that the new pastor and congregation will be able to form new pastoral relationships.

During the time between the announcement of the request for the dissolution of the pastoral relationship and the pastor's departure from the particular church, the pastor is to make it clear (both by written communication and in personal conversations) that the pastoral relationship is to end on a particular date and that it is the responsibility of the presbytery and the officers of the particular church to guide that congregation's life and work after the pastor leaves. The departing pastor is to make clear the following ethical standards required of departing and former pastors:

Broadly speaking, it is ethically inappropriate for the departing pastor to have any role or function or influence upon the life of the church after the date of the dissolution of the pastoral relationship. Specifically,

- a. All pastoral and professional relationships and responsibilities with the congregation are to end as of the effective date of the dissolution.
- b. The pastor, whether in a temporary or permanent called position, will not be involved in any way in the selection process of the subsequent pastor or pastors.
- c. The pastor, whether in a temporary or permanent called position, will not become engaged in conversations which may in any way offer opinions or criticisms about the life of the congregation or the performance of subsequent pastor or pastors.

- d. Any participation in the life or services of the congregation is ordinarily inappropriate. Any involvement may be only with the guidance and consent of the appropriate COM and at the request of the new pastor.

A pastor who has departed from a formal relationship with a particular congregation, whether that relationship was temporary or permanent, is to understand, affirm, and inform members that:

- a. Personal relations of friendship are to be affirmed and may continue, but are not to be confused with the pastoral relationship which has ended.
- b. Requests for pastoral ministries, such as calling, counseling, officiating at weddings or funerals or baptisms are inappropriate and will be refused as a matter of professional ethics, and
- c. Discussion of, or offering of, opinions about the particular church, its pastoral leadership, its officers, or its current health and ministries is unethical except as described in “d” below.
- d. A former pastor may discuss his/her former congregation with possible candidates for a pastoral ministry at that church, but is not to take the initiative in suggesting candidates for the position which s/he has vacated.
- e. It is wise for a pastor to encourage his/her family to practice the same separation ethics.

The Responsibility of the Newly called Pastor

Experience has shown that a newly called pastor may find that developing a relationship with a former pastor who is still in the area may enhance the ministry to the congregation. Having a conversation about the congregation may assist in the beginning of a new chapter of ministry. In time, the former pastor might be asked to assist in some pastoral duties; usually this would be after the new pastor's first year of ministry to the congregation, in order for the new pastoral relationships to be formed.

Specifically, this works best when the former pastor and his or her family follow the guidelines of separation ethics until the new pastor feels it is time to contact the former pastor. The former pastor should relate to his or her former congregation only at the invitation and supervision of the new pastor, and with approval from the COM.

Appendix 4E: Exhibit 1: Separation Ethics Sign-off Form

Revised: July 2017

Presbytery of the Cascades
Synod of the Pacific
www.cascadespresbytery.org



DATE: November 24, 1998
TO: All Members of the Presbytery of the Cascades
FROM: Presbytery of the Cascades Stated Clerk
RE: Separation Ethics

The Presbytery of the Cascades adopted at its November 1998 meeting, the “Separation Ethics” which specifies standards of conduct for teaching elders when they leave a particular parish situation. A copy of the document is attached.

These Separation Ethics apply to all who are ordained to as teaching elders. It is important that all who are subject to the Separation Ethics read them, acknowledge receipt of the ethical standards, and formally consent to being bound by the presbytery’s discipline in these matters.

Please complete the form below and return it to the Office of the Stated Clerk, Presbytery of the Cascades, 0245 SW Bancroft Street, Suite D, Portland, OR 97239-4272

I have received a copy, have read it, understand it, and acknowledge that the “Separation Ethics” as adopted by the Presbytery of the Cascades, November 1998, and revised June 2012, apply to me.

Signature

Printed Name

Street Address

City, State, Zip

Email Address

Date

Appendix 4F: Separation Ethics – Elected Staff

Adopted by the Presbytery of the Cascades in November 2006

Revised: July 2015

**Separation Ethics Policy Applicable to Former Members of
Cascades Presbytery Elected Staff**

The Presbytery of the Cascades has had for nearly a decade a strong and explicit policy and procedure regarding separation ethics for pastors who end a pastoral relationship but the presbytery has adopted no policy regarding the relationship with presbytery for persons who were formerly members of presbytery's elected staff. Prior to 2004, the only persons who were presbytery employees were Cascades' stated clerks; other members of elected staff were employees of the Synod of the Pacific. With the 2004 transition into a new staffing pattern for Cascades and the possibility of a member of Cascades' elected staff continuing to live and continue ecclesiastical memberships within Cascades, the following is a separation ethics policy applicable to former members of Cascades' elected staff proposed for inclusion in Cascades' COM Manual.

A Separation Ethics Policy Applicable to Former Members of Cascades' Elected Staff

In all cases of the ending of an elected staff relationship with the presbytery of the Cascades, it is imperative that the departing member of staff be responsible for observing appropriate ethical standards. The presbytery must be free, in all respects, to make adjustments needed for changes in its leadership and staffing, both during an interim period and then in a new permanent staff relationship, if there be one.

During the time between the announcement of the dissolution of the staff relationship and the staff member's departure from office, the departing staff member is to make clear in both written communications and personal conversations that the staff relationship will end on a particular date, that it is the responsibility of the presbytery to guide the life and work of the presbytery after the staff member leaves and that it is ethically inappropriate for a departed member of presbytery staff to have any role or function or influence upon the life of the presbytery after the date of the dissolution of the staff relationship.

In the case of a former member of presbytery elected staff who remains a member of the presbytery, the rights and privileges of membership in the presbytery are not to be abrogated in any way and such a person shall have full rights and responsibilities as a member of the presbytery including the rights to voice and vote and the holding of office. Because of the special relationship between the individual and the presbytery during the time of staff service, however, the former member of staff is to be reserved and circumspect in his or her involvements in leadership roles in the presbytery after the term of employment ends and it is recommended that there be no involvement whatever in presbytery leadership roles or functions for a period of not less than one

year after the dissolution of the staff relationship or one year after the employment of a successor, whichever is later.

The following are specific responsibilities incumbent upon a former member of the presbytery's elected staff:

1. All professional relationships and responsibilities with the presbytery are to end as of the effective date of the dissolution of employment.
2. The former member of presbytery elected staff is to refrain from any and all conversations or communications which may in any way offer opinions or criticisms about the life and work of the presbytery or the performance of its staff. The only exception to this provision is that a former member of presbytery's elected staff may discuss the affairs of the presbytery with possible candidates for employment with the presbytery, but is not to take the initiative in such discussion.
3. Any participation in the life of the presbytery is ordinarily inappropriate, except for that participation which may be accorded to any other member of the presbytery. While it is permitted for a former member of presbytery elected staff to serve in a pastoral relationship with a congregation within the bounds of the presbytery – in either temporary or called status – or to serve in some specialized ministry within the geographic and/or ecclesiastical bounds of the presbytery, it is not appropriate for a former member of presbytery elected staff to have any functions which relate to the individual's former staff assignments or service except by explicit invitation by the presbytery to be extended by a member of current staff and with the consent of the appropriate Commission on Ministry.
4. For a period of not less than one year after the dissolution of the staff relationship or one year after the employment of a successor, whichever is later, the Personnel and Administration Committee of the presbytery shall assist the former member of presbytery staff to both understand and abide by the ethics of separation, assist the presbytery in observing appropriate ethical boundaries in relationships with the former member of staff, and assist the presbytery's continuing staff to understand and manage any and all special dynamics which may exist between the presbytery and the former member of staff. The Personnel and Administration Committee is to advise the appropriate Commission on Ministry if there are violations of professional ethics on the part of the former member of staff.

Section 5: The Commission on Ministry When a Congregation is without a Pastor

Revised: July 2015

5.1 When a Congregation is Without a Pastor

The regional Commission on Ministry (COM) works with the session through the COM liaison when a congregation is without a pastor. Appendix 5A lists the issues that need to be addressed in a time of vacancy.

It is the policy of the presbytery that, ordinarily, candidates for ordination are called to installed positions. However, if there is a possibility of calling someone to a temporary position based on the missional imperatives of that congregation that decision must be brought to COM-CC for its consideration and advice.

5.2 Temporary Pastoral Relationships [G-2.0504b]

The temporary pastoral relationships as decided by the presbytery are

- interim pastor, interim associate pastor, interim co-pastor
- supply pastor
- organizing pastor

5.2a Interim Pastor, Interim Associate Pastor, Interim Co-Pastor

1. The Nature of Interim Ministries. An interim pastor/associate pastor/co-pastor is not installed because the session, not the congregation, votes to invite a person to serve in an interim capacity. The work of an interim has some very specific job expectations (Appendix 5B), and an Interim Pastor Selection Committee makes a much more limited search for an interim than does a committee seeking an installed pastor.

The interim relationship is formalized through a covenant (Appendix 5B), and is signed by session representative(s), the successful candidate, and presbytery representative(s). The Interim Covenant must be approved by the regional COM. Ordinarily, the covenant will be for a period of one year, and will contain a 30 day notice clause for either the pastor or the session to terminate the covenant. Approval may be requested from the regional COM for an extension of the covenant should more time be needed before an installed pastor can be called. The church's relationship with an interim should not be ended without the approval of the regional COM. Quarterly reports need to be submitted to COM during the interim process (Appendix 5C).

Note: Interim pastor relationships are permitted only when churches are preparing to seek an installed pastor in the near future. The interim covenant and terms of call must be approved by COM. The following are ordinarily ineligible to be considered for a pastoral position: the interim; current staff ordained or non-ordained; parish associate; temporary supply (unless six months have passed). If missional imperatives lead a congregation to

ask for an exception, only the presbytery may grant this by a three-fourths vote. [G-2.0504c]

The following procedures apply when the session has decided to seek an interim:

2. **Interim Pastor.** After the previous pastor has left, the session appoints an Interim Pastor Selection Committee. That committee prepares a position description for the interim pastor in consultation with its COM liaison. When the session and the COM liaison have approved the position description, the co-executive presbyter in conjunction with the COM liaison will provide Personal Information Forms (PIFs) of up to five persons to the Interim Pastor Selection Committee which will check references, interview, and finally, negotiate with the person which it deems to be the best candidate. The candidate's name is then presented to the session which then votes to invite that individual to become interim pastor. When a person accepts the invitation of a session to serve as interim pastor s/he is declaring that s/he is not ordinarily eligible to become the next installed pastor, associate pastor, or co-pastor of that church [G-2.0504c]. (See the above note.)
3. **Interim Associate Pastor.** After the previous associate pastor has left the position, or when the congregation of a church has voted to seek an associate pastor for the first time, and has received permission from COM to establish a position of associate pastor, the session appoints an Interim Associate Pastor Selection Committee.

The process will proceed very much as the interim pastor process (above) except that the pastor who is head of staff should be invited to be part of the position description development process and the establishment of the terms for employment. The head of staff also should interview any finalist candidates for compatibility. As in the case of an interim pastor, a person accepting the invitation by the session to serve as interim associate pastor also declares, by that acceptance, that he or she is not ordinarily eligible to serve as the next installed pastor or associate pastor of that church [G-2.0504c].

4. **Interim Co-Pastor.** The selection of an interim co-pastor proceeds very much as in both of the above situations. Interim co-pastor positions are permitted only if the church has had co-pastors for a period of at least three years prior to their seeking an interim and when they desire to continue to have co-pastors. As in the case of the interim pastor, an interim co-pastor cannot ordinarily be the next installed pastor, co-pastor, or associate pastor of a church s/he has served as interim co-pastor [G-2.0504c].

A detailed description of the interim process is described in the booklet *Moving through the Interim Pastor Selection Process* found on the website. This booklet may be duplicated as handout or call one of the regional presbytery offices.

5.2b Supply Pastor

Supply Pastor. If the congregation is not ready to seek an installed pastor or if there are other factors in the life of the congregation that make inviting someone to serve the church in an interim capacity inappropriate, the COM liaison may choose to work with the session to establish another temporary relationship. The process for selecting a person to serve as stated supply is as follows:

- The co-executive presbyter, in consultation with COM liaison, suggests a name or names to the session.
- Session chooses from the supplied list.
- The supply pastor is approved by COM.
- The COM reviews every supply pastoral relationship on an annual basis.
- When a congregation elects a Pastor Nominating Committee (PNC) to begin seeking an installed pastor, the supply pastor serving the congregation is ordinarily unable to serve as the next installed pastor of that church. [G-2.0504c]
- A supply pastoral relationship cannot be terminated without the approval of the regional COM. Appendix 5D shows a sample Supply Covenant.

Ordinarily the supply pastor is not eligible to be the next called and installed pastor. However, G-2.0504c allows an exception. The process for granting this exception is found in Appendix 5E.

5.2c Organizing Pastor

A person is called by the presbytery to provide pastoral services to a group of people who are in the process of organizing a church as a new church development. This relationship terminates when the church is formally organized by the presbytery. The organizing pastor may be called as the new congregation's installed pastor if COM approves. Otherwise, the new church will go through the process of calling an installed pastor.

The process for calling an organizing pastor is as follows:

1. A search committee and a COM liaison team will interview candidates for appointment by the presbytery as organizing pastor (the presbytery is the calling and appointing agency).
2. The NCD team should have an opportunity to meet with the candidates.
3. The search committee then presents a candidate to the COM for approval.
4. If the COM concurs, the COM then refers the candidate to the presbytery for appointment as organizing pastor.

Appendix 5A: The COM and the Church Without a Pastor*Revised: July 2015*

The COM will help guide the session of a church which is without a pastor in the following ways:

- Work with the session to see that the immediate needs of the congregation are met.
- Assist the congregation determine the transition which may include an interim pastor.
- Name a temporary moderator of session by COM action.
- Authorize the session to arrange for immediate pulpit supply by COM action, and provide a list of approved pulpit supplies who are willing to serve in that capacity.
- Discuss with the session honoraria and/or reimbursable expenses for persons serving as temporary moderators of the session or serving as pulpit supplies (see Section 7.4).
- Provide continuing support, encouragement, and guidance to the session, the Pastor Nominating Committee, and the congregation.

It is understood that The Rev. _____ cannot be a candidate for the vacant pastoral office of _____ Presbyterian Church, and in every way will seek to prepare the way for the coming of an installed pastor.

This covenant is for a period of up to _____ months (not more than twelve, G-2.0504b) from the date below. This covenant may be terminated by the session upon 30 days written notice. The Interim Pastor may terminate the covenant with 30 days written notice and a forfeiture of any payment beyond the 30 day period. This agreement may be extended with approval of COM.

Terms:

The Interim Pastor is employed on a 40 hour per week full time/part time (50%, 75%, etc.) basis, approximately _____ hours per week, and will be compensated for interim pastoral services follows (pro-rated as necessary):

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at the _____ Spring _____ Fall presbytery Discovery Retreat.			

Signatures:

Interim Pastor

Clerk of Session

Moderator of Session

Date of Session Action

COM Liaison

Approved by Commission on Ministry:

Region: _____

Date: _____

Signed: COM Chair

Appendix 5C: Interim Pastor's Quarterly Report

Revised: July 2015

Church Name

City, State

Reporting period

Name of person reporting

Complete and send to:

COM Liaison
Regional Office

A. The Developmental Tasks of the Church: Please indicate in some detail your involvement and understanding of the process going on in the church for each of the following Five Developmental Tasks: (Developmental tasks belong to the congregation, and the interim pastor may only encourage and assist but cannot achieve.)

1. **Coming to Terms with History:** Understanding of where it has been coming from and how it got to where it is in order to release itself from the inappropriate power of the past.

2. **Discovering a New Identity:** Establish a clear sense of who it is in relationship to its many parts and its community. It knows what it dreams of becoming and doing.

3. **Shifts in Power:** Potential leaders feel the call; new centers of power coalesce; tenured leadership re-examines commitments and passions.

4. **Rethinking Denominational Linkages:** Communicating the richness of heritage and the usefulness of resources; collaborating between church and denomination on mutual needs.

5. **Commitment to New Leadership and to a New Future:** Covenanting between new leadership and the church systems to expect and have a dynamic future.
- B. Are there “problem areas” surfacing within the congregation you are serving? If so, what are they as you perceive them?
- C. What exciting areas of growth, change, and development are occurring within the life of the congregation?
- D. What basic observations do you perceive about the strengths and needs of this congregation?
- E. Do you feel a need for support and/or resources from another mid-council? If so, please specify.
- F. Please list any other information/concerns you deem important to communicate regarding the process and progress of the interim position you are serving.

Appendix 5D: Supply Pastor Covenant (Sample)

Revised: July 2017

The following covenant between the session of _____ and

The Rev. _____ is for the purpose of defining the terms of the

Supply Pastor position.

This covenant is for one year

Beginning: _____

Ending: _____

The Supply Pastor (circle appropriate response):

- Will become Is a member of the Presbytery of the Cascades.
 Will Will not serve as moderator of session.
 Will Will not serve as head of staff.

The Position Description for this position is attached to this covenant (see page 6 of *Guidelines for Session Personnel Committees* for more information on writing position descriptions).

The goals for this relationship, approved by session and the Commission on Ministry are as follows:

Annual Review: The session and COM of the presbytery will conduct a review with the pastor each year before considering renewal of the covenant. Goals and terms may be revised at that time. Renewal of the covenant requires approval by the Commission on Ministry.

Pastoral Search: If the church, with COM approval, begins a search for a new pastor, the stated supply pastor becomes interim pastor, may not be considered as prospective candidate, and may not be involved in the pastoral nominating process.

This agreement is for not more than 12 months. This agreement may be ended by the session upon 30 days written notice. The stated supply pastor may end the agreement with 30 days written notice and a forfeiture of any payment beyond the 30 day period.

Terms: The supply pastor is employed on a 40 hour per week full time/part time (50%, 75%, etc.) basis, approximately ____ hours per week. Compensation, to be reviewed annually, is as follows:

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at the ____ Spring ____ Fall presbytery Discovery Retreat.			

Adopted by Session _____
Date

Signatures:

 Supply Pastor

 Clerk of Session

 Moderator of Session

 COM Liaison

Approved by Commission on Ministry:

Region: _____

Date: _____

The Rev. _____
 is appointed by the presbytery as Supply Pastor beginning _____
 for one year and may be considered for renewal annually.

 Signed: COM Chair

Appendix 5E: Process for Granting Exceptions through G-2.0504(c):

Approved: June 2012

Revised: July 2015

“A presbytery may determine that its mission strategy permits a teaching elder currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or teaching elder employed in a temporary pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting.”
[G-2.0504c]

- A. Process when an Associate Pastor might be granted an exception to be eligible to serve as the next installed pastor or co-pastor.
 - 1. When a vacancy occurs, the regional COM shall consult with the associate pastor[s] to see if that person has a desire to serve as the next installed pastor or co-pastor.
 - 2. If the associate pastor has such a desire, the regional COM shall consult with the session to determine if that council has a desire to have the associate pastor serve as the next called pastor or co-pastor.
 - 3. If the session has such a desire, the regional COM shall review the mission strategy of the presbytery to determine if such an exception is advisable.
 - 4. If the regional COM determines that such an exception is not advisable, it will notify both the associate pastor[s] and the session.
 - 5. If the regional COM determines that such an exception is advisable, it shall present, through the COM-CC, the request for an exemption to the floor of presbytery for its vote.
 - 6. The vote of the presbytery to grant or not grant such an exception is reported to the associate pastor[s], the session and the duly elected Pastor Nominating Committee.
 - 7. A regular search proves proceeds [see Chapter 6 of the COM Manual] with the Pastor Nominating Committee eventually presenting its nominee to the congregation for its vote and for the regional COM concurrence.

- B. Process when a teaching elder employed in a temporary pastoral relationship might be eligible to serve as the next installed pastor, co-pastor, or associate pastor.
 - 1. If the session has such a desire, the regional COM shall review the mission strategy of the presbytery to determine if such an exception is advisable.
 - 2. If the regional COM determines that such an exception is advisable, it shall present, through the COM-CC, the request for an exemption to the floor of presbytery for its vote.
 - 3. The vote of the presbytery to grant or not grant such an exception is reported to the session.

4. If an exception is granted by the presbytery, the session calls for a congregational meeting at which time the congregation votes if it desires to call the teaching elder employed in a temporary pastoral as its next installed pastor, co-pastor or associate pastor. The four part call form is completed for signatures if the vote is positive.
5. If the congregation votes to call, then the regional COM votes its concurrence. The regional COM also approves the creation of an Installation Commission.

Section 6: Selecting a New Pastor

Revised: July 2015

6.1 Preface

A pastor has a profound effect on the life of a congregation, influencing virtually every part of its life, sometimes for years beyond that particular person's tenure. This reality makes the selection of a pastor a critically important task. In order to obtain the best possible outcome, the selection process follows narrowly defined rules and procedures to form a three-way partnership among the pastor, the congregation, and the presbytery.

6.2 Overview

The election of a Pastor Nominating Committee (PNC) does not begin until the formal pastoral relationship is dissolved and that pastor has completed his or her time of ministry with that congregation (see Section 4). The Commission on Ministry works with the congregation while:

1. Temporary pastoral services are secured.
2. A PNC is elected by the congregation.
3. A Mission Study is completed.
4. The Ministry Information Form (MIF) is completed.
5. Personal Information Forms (PIFs) from applicants are received and screened.
6. Applicants are interviewed and finalists heard to preach (COM will also examine candidates at this time).
7. One candidate is selected by the PNC for nomination to the congregation for election.
8. The candidate is presented to the congregation for election.
9. The presbytery (through COM) concurs with the call.
10. The person is installed.

6.3 Types of Pastoral Relationships

"As the Lord has set aside through calling certain members to be teaching elders, so the church confirms that call through the action of the presbytery. The presbytery shall determine whether a particular work may be helpful to the church in mission and is a call to be validated ministry requiring ordination as a teaching elder. In the performance of that ministry, the teaching elder shall be accountable to presbytery. Teaching elders have membership in the presbytery by action of the presbytery itself, and no pastoral relationship may be established, changed, or dissolved without the approval of the presbytery." [G-2.0502] Teaching elders may be called and installed as pastor, co-pastor, or associate pastor, or they may be installed for a designated term determined by the presbytery in consultation with the congregation and the specific call. [G-2.0504 and G-2.0504a] Teaching elders may also serve in temporary pastoral relationships approved by the presbytery but without a formal call or installation. [G-2.0504b]

In deciding what kind of pastoral services are needed, it is helpful to consider all the options.

6.3a Temporary Pastoral Relationships

These are discussed in Section 5.

6.3b Installed Pastoral Relationships

“The installed pastoral relationships are pastor, co-pastor, and associate pastor. A teaching elder may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the terms of call. When a congregation determines that its strategy for mission under the Word so requires, the congregation may call additional pastors. Such additional pastors shall be called co-pastors or associate pastors, and the duties of each pastor and the relationship between the pastors of the congregation shall be determined by the session with the approval of the presbytery. When a congregation has two pastors serving as co-pastors, and the relationship of one of them is dissolved, the other remains as a pastor. The relationship of an associate pastor to a congregation is not dependent upon that of a pastor. An associate pastor is ordinarily not eligible to be the next installed pastor of that congregation.” [G-2.0504a]

Although an associate is normally ineligible to be the next installed pastor, an exception can be granted under G-2.0504b; the process is found in Appendix 5E.

6.3c Designated Pastor [G-2.0504a]

A designated pastoral relationship, full or part time, is a call to a teaching elder established by the presbytery for a term of not less than two nor more than four years. Ordinarily in the Presbytery of the Cascades designated pastor terms are written for terms of three years. The term is renewable and may be converted from designated pastor to pastor after two (2) years. The designated pastor relationships are only those of pastor, associate pastor, or co-pastor. Selection is from a limited group of candidates provided by the Commission on Ministry.

6.4 The Pastor Nominating Committee (PNC)

The PNC can be elected only after the pulpit has been declared vacant by presbytery. “The session shall call a congregational meeting to elect a nominating committee, which shall be representative of the whole congregation. The committee’s duty shall be to nominate a pastor for election by the congregation.” [G-2.0802]

Nominees for a PNC can be proposed by a) the regular nominating committee of the congregation; b) a special committee appointed by session for this purpose; or c) the congregation at its meeting. In any event, it is required that the floor be open for nominations. All persons nominated to serve on a PNC must be members of that particular congregation. Either the session or the nominating

committee may suggest a suitable number of members for the PNC, but the congregation, ultimately, will elect the number of its own choosing. A position description for a PNC member is included in Appendix 6A.

The COM is the resource staff for the PNC. The COM liaison at the orientation meeting will provide a Pastor Nominating Committee Handbook, *Toward Calling Your Pastor*. This handbook is produced by the Presbytery of the Cascades. If seeking a designated pastor, the PNC handbook *Toward Calling Your Designated Pastor* will be distributed. The PNC will also be given the manual *On Calling a Pastor* produced by Churchwide Personnel Services (all above named booklets are found on the presbytery's website: www.cascadespresbytery.org). The PNC is encouraged to give reports to the session and the congregation on its progress, but does not report the details of its work or on persons considered until it is ready to present a candidate. However, in all financial matters - costs for the PNC to do its work, financial matters for the MIF, and final negotiation on terms of call with a candidate - the PNC will seek guidance and instruction from the session. Appendix 6B describes the role of other staff when there is a search in multiple staff situations.

6.5 The Call Process

The handbook *Toward Calling Your Pastor* and the manual *On Calling a Pastor* provide the necessary information for the call process. Extra helps can be found in Appendix 6C and Appendix 6D. Guidelines for conducting the congregational meeting are found in Appendix 6E. Affirmative Action and Equal Employment Opportunity Standards are found in Appendix 6F, with the report form for following AA/EEO following in Appendix 6F: Exhibit 1. Plans for a Service of Ordination for those receiving their first call are found in Appendix 6G; plans for a Service of Installation are found in Appendix 6H.

Appendix 6A: Position Description for Pastor Nominating Committee Members

Revised: July 2015

Purpose:

- To present a candidate for pastoral call to the congregation.

Accountability:

- To the session for approval of Mission Study and the Ministry Information Form (MIF).
- To the congregation and to presbytery through the Commission on Ministry throughout the process.

Responsibilities:

- Regular attendance and participation (release from other leadership responsibilities in the congregation is suggested while on Pastor Nominating Committee [PNC]).
- Commitment to purpose.
- Commitment to the process as outlined by Committee on Ministry handbook *Toward Calling Your Pastor* which includes possible participation in the Mission Study, completing the Ministry Information Form, reviewing Personal Information Forms, doing reference checks, interviewing by phone and in person, and participating in several neutral pulpit weekends before choosing candidate.
- Understanding of the time (meeting frequently, usually weekly for 10-12 months or more if needed), energy, and prayer required.
- Cooperation and willingness to complete all tasks assigned.
- Willingness to support final choice of the PNC.
- Complete confidentiality and trust in others on the PNC.

Skills:

- Group process.
- For some on committee: writing, leadership, computer, secretarial.
- Discernment.
- Communication and listening.
- Knowledge of Presbyterian polity helpful.
- Experience as participating member of the congregation.

Appendix 6B: Role of Current Pastoral Staff in the Call Process

Revised: July 2015

It is the responsibility of the Pastor Nominating Committee (PNC) to consult with COM regarding how and when the current pastoral staff will be involved in the search process.

Appropriate input in decision-making should be decided ahead of time. For example, will any other pastoral staff members have veto power? Will the question to other pastoral staff be something like “can you work with this candidate?”

COM provides the staffing for the process. The co-executive presbyter is available as needed.

1. Appropriate roles for the head of staff to be involved:
 - Moderate the meeting to elect PNC.
 - Attend the PNC orientation meeting which will be led by the COM resource person.
 - Participate during the mission study process when requested.
 - Consult with the PNC on the development of the position description.
 - Meet with session to provide the budget for the position and the search.
 - Suggest potential candidates.
 - Be available for informal conversations when requested by applicants.
 - Meet with finalists during neutral pulpit weekend.
 - Moderate congregational meeting to extend the call.

2. Appropriate roles for other pastoral and program staff as determined by PNC in consultation with head of staff and COM
 - Participate in mission study process when requested.
 - Consult with the PNC on the development of the position description.
 - Be available for informal conversations when requested by applicants.
 - Meet with finalists during neutral pulpit weekend.

3. Inappropriate roles for all current staff
 - Direct the mission study process.
 - Meet regularly with PNC.
 - Screen PIFs.
 - Vote as a member of the committee.
 - Participate in early interviews.
 - Participate in reference checks.

Appendix 6C: Permission for Secondary References

Revised: July 2015

Name of church: _____

Title of position: _____

Name of candidate for position: _____

Return this form by: _____

Return this form to: _____

The committee will begin to talk with the references that you listed on your application. Please inform us of any other persons you would like us to notify. We would like your permission to talk with others who know you and your ministry but who are not listed on your application. To indicate your continuing interest in the position at our church please sign the enclosed release at one of the three possible spaces and return.

I give my permission to the search committee of the above named church to talk with people not listed on my application about my ministry and qualifications for the position named above.

The committee may talk to anyone they wish.

Signature

Date

To committee may talk to anyone except (list names) . . .

Signature

Date

Please contact only the references whose names I have given you.

Signature

Date

Appendix 6D: Interview Helps

Revised: July 2015

Listed below are some areas of concern that any interview with a prospective pastor might include:

1. The image of the ministry:
 - What is the style of ministry?
 - How will lay persons be involved in ministry?
2. The nature of worship:
 - How does the candidate view corporate and private worship?
 - What role would the candidate play in the worship of the congregation, in setting the style of worship?
 - What does the candidate see as the nature of the sermon, the use of innovation in worship?
3. The pastoral role:
 - What does the candidate see as the purpose of pastoral visiting?
 - Of counseling?
 - How much will the laity be used in these tasks?
4. Evangelism:
 - What does it mean?
 - How will it be furthered?
 - What are the candidate's past experiences and new ideas?
5. Christian Education:
 - What is the candidate's training and/or experience?
 - What is the candidate's experience relating to volunteer leaders and teachers?
6. Stewardship:
 - Is the candidate able and willing to talk effectively about money and budgets?
 - What success has there been in previous stewardship efforts?
 - Is the meaning of stewardship seen more broadly than raising money?
7. Administration:
 - How will the candidate work at this?
 - Who else will assist?
8. Community involvement:
 - To what extent would the candidate spend time in community affairs, with community groups, in social action concerns?
 - How much will church members be encouraged to be a part of them?
9. Denominational involvements:
 - Is the candidate currently active in wider denominational interests?

10. Personal life:
 - How is the personal life separated from the professional life?
 - What habits have been established to see to it that the candidate has time for family and personal friends?

11. Conditions of the call:
 - Be specific about the preliminary salary and benefits offered: base salary, housing travel allowance, health and life insurance, vacation, sabbatical, continuing education, meeting expenses, and pension.

Appendix 6E: Congregational Meeting for Calling a Pastor

Revised: July 2015

1. Meeting is opened with prayer asking for guidance from God.
2. Moderator declares that a quorum is present and that the call of the meeting is in order.
3. Moderator calls for report from the PNC. PNC chair presents the name of their candidate and the reasons for selecting this nominee and something of his/her background, experience, and abilities.
4. A time of questions of the candidate by the congregation will commence.
5. Moderator puts the question, "Are you ready to proceed to the election of a pastor?" If there is a verbal yes indicating readiness, the moderator shall declare the name submitted by the nominating committee to be in nomination and the chair of the PNC shall read the terms of call from the call form.
6. Moderator asks a member of the PNC to escort the nominee from the room, to a previously agreed upon location, where s/he will await the outcome of the vote.
7. Moderator, in the absence of the nominee, asks if there is any further discussion.
8. Moderator asks if the congregation is ready to vote on the candidate and the terms of call.
9. Written ballots are passed out to members only. The vote is "yes" or "no."
10. Ballots are collected and counted. In most situations, it is a good idea to have session, prior to the meeting, determine the place where the count will take place and name a committee of three to collect and count the votes. The committee membership and counting place should be selected so as to dispel any possibility of suspicion about vote counting.
11. The Committee reports their count to the congregation. If it appears that a substantial minority of the voters are averse to the nominee who has received a majority of votes, and that they cannot be persuaded to concur in the call, the moderator shall recommend to the majority that they not prosecute the call. If the congregation is nearly unanimous, or if the majority insists upon their right to call a pastor (associate pastor), the moderator shall forward the call to the presbytery, certifying the number of those who did not concur in the call and

any other facts of importance. A substantial minority is anything over 10%. If that percentage of members vote in the negative, it is recommended that a second ballot be taken after providing an opportunity for those who voted against the candidate and those who voted for the candidate to speak on the reasons for their vote.

12. The nominee is informed of the outcome of the vote in private, including the numbers for and against, and then asked to return to the room. If the count is unanimous, or nearly so, the nominee will usually indicate his/her willingness to accept the call.
13. The congregation elects persons to sign the call and present and prosecute the call before presbytery. The PNC members and/or the congregation officers (clerk, etc.) are often the ones elected to do this. The call is prosecuted by signing the call forms and delivering them to the COM liaison.
14. The moderator asks for a motion to dismiss the PNC with thanks.
15. The meeting is closed with prayer.

Appendix 6F: Affirmative Action and Equal Employment Opportunity Standards

Revised: July 2015

1. Preface

The Presbyterian Church (USA) is firmly committed at the General Assembly, synod and presbytery levels to the principle of inclusiveness. The mid-councils of our church believe that the spirit of Jesus Christ and the Gospel calls us and enables us to be inclusive of all who will respond to Christ's call.

A key expression of this is a specific commitment to affirmative action for equal employment opportunity (AA/EEO) relative to the call of pastors. It is the policy of the Presbytery of the Cascades to provide equal employment opportunity for all persons, to prohibit discrimination in employment because of race, sex, age, marital status or disabilities. These principles apply to all teaching elders who can meet the requirements and perform the duties set forth in the position description.

Affirmative action involves positive action, sincere effort, deliberately including for consideration and inviting all whom Christ has called to serve.

2. Procedure for implementation in calling of pastors

- a. The Commission on Ministry (COM) liaison consults with the session, congregation and the Pastor Nominating Committee (PNC) about their responsibility for AA/EEO, and assists them in developing a plan of implementation. It is recommended that arrangements be made for an affirmative action interpreter to visit, to talk about the issues and their experience, and to answer questions. In order to proceed to pastor search, the session, congregation and the PNC shall each take action and authorize the clerk, moderator of the session, and chairperson of the PNC to sign off on the Ministry Information Form (MIF).
- b. The COM shall assist the PNC in developing non-discriminatory criteria for the selection of the pastor. Discrimination based on racial ethnicity, age, gender, marital condition or disability is illegal.
- c. The COM liaison in the course of working with the PNC shall, when necessary, challenge the members to stay with their commitment and shall, when appropriate, help them face questions and feelings which arise.
- d. Before the PNC presents a name to the congregation, the COM liaison shall be clear that he/she is prepared to certify that the AA/EEO commitment has been followed in good faith.
- e. The COM liaison shall certify to the regional COM, who shall certify to presbytery that the requirements of AA/EEO have been met (see Appendix 6F: Exhibit 1).

Appendix 6F: Exhibit 1: Equal Employment Opportunity in Ministry Report Form

Revised: July 2015

TO: Chairperson, Regional Commission on Ministry
(Note: This form is to be filled out by the Chairperson, PNC, after a candidate has been agreed upon. Send copy to the regional presbytery office.)

FROM:

_____ Name & Church	_____ Address
_____ Moderator	_____ Date

Title of Staff Position:

1. Date MIF completed:
Date person called:
In compliance with our earlier commitment to follow the presbytery’s affirmative action/equal employment opportunity program for “calling” of a pastor or associate and to fulfill the requirements of the *Book of Order* and presbytery policy by interviewing one or more persons who are of minority race/ethnic group, or female, or over 49 years of age, or single, or with disability, we brought to finalist interview the following person(s):

_____ Date	_____ Name	_____ AA/EEO Category
_____ Date	_____ Name	_____ AA/EEO Category
_____ Date	_____ Name	_____ AA/EEO Category

- They were offered the position and accepted/declined it.
- They were not offered the position for the following reasons:

Comments on the EEO/AA process:

2. What special effort was made to reach and consider qualified candidates in categories referred to in AA/EEO policy?

3. Please list names of candidates of minority race/ethnic group, or female, or over 49 years of age, or single, or with disability whose material you reviewed and rejected short of final interview stage:

4. Please explain the criteria used and reason to reject further negotiations with those persons listed in #3 above:

5. Were the members of the PNC briefed in the presbytery’s equal employment opportunity policy and procedures before the process began?

Yes No

Name of Nominee:

6. Comments on the nominee’s qualifications:

7. Comments on total employment process: recruitment, screening, interviewing, hiring:

Signed: Chairperson, Pastor Nominating Committee

Date

Action of Commission on Ministry on behalf of the Presbytery of the Cascades:

1. Accepted report of the PNC indicating that they fulfilled requirements of the Constitution F-1.0403.

2. Commission on Ministry’ Action: Approved Disapproved

I affirm that the Committee has followed AA/EEO with integrity.

Signed: COM Liaison

Date

Appendix 6G: Plans for Your Ordination and the Administrative Commission

Revised: July 2015

In the Presbytery of the Cascades, candidates are expected to put together their own ordination service. An Administrative Commission will be established by the presbytery to conduct the Service of Ordination [G-3.0109b and G-3.0109b(2)]. This is a service of the presbytery. Your regional Vice Moderator or his/her designee is always a member of the commission and presides at the service as an officer of presbytery by asking the Constitutional Questions.

You also may have additional persons take part in your ordination service who are not part of this presbytery, and who are not counted as part of the Commission.

Please give this information to your CPM liaison so it may be included in the actions approved by presbytery when you have successfully completed your examination on the floor of presbytery.

The Service for Ordination

A suggested format for the service of Ordination can be found in the *Book of Occasional Services* [Geneva Press © 1999, Presbyterian Church (USA)]. The structure of the Ordination portion of the worship service should look something like this:

Litany for Ministry

- L: There are different gifts
 P: But it is the same Spirit who gives them.
 L: There are different ways of serving God.
 P: But it is the same Lord who is served.
 L: God works through different people in different ways.
 P: But it is the same God whose purposes achieved through them all.
 L: Each one is given a gift by the Spirit.
 P: To use it for the common good.
 L: Together we are the body of Christ.
 P: And individually members of Him.
 L: Though we have different gifts, together we are a ministry of reconciliation led by the risen Christ.
 P: We work and pray to make the church useful in the world, and we call women and men to faith, so that in the end, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God.
 L: Within our common ministry, some members are called for particular work as teaching elders. Here we recognize this special ministry, remembering that our Lord Jesus said: "whoever among you wants to be great must become the servant of all, and who want to be first among you, must be the slave of all."

P: Just as the Son of Man came not to be served, but to serve, and to give his life to set others free.

Presentation of the Candidate

The Constitutional Questions

The Ordination Prayer with Laying on of Hands

The Declaration of Ordination and Welcome

The Charge to the Pastor

The participants in the service should be named with their respective congregations listed.

Cascades Presbytery requires an offering to be taken for the presbytery's Ministerial Assistance Fund. The offering is taken with the following announcement in the bulletin: "The offering will be given to the Presbytery of the Cascades' Ministerial Assistance Fund." Funds, marked "Ministerial Assistance Fund" and made payable to Cascades Presbytery, should be remitted to Cascades Mission Treasury Service, 0245 SW Bancroft, Suite D, Portland, OR 97239.

Appendix 6H: Plans for Your Installation and the Administrative Commission

Revised: July 2015

In the Presbytery of the Cascades, newly called pastors are expected to put together their own installation service. *Toward Calling Your Pastor: A Handbook for Pastor Nominating Committees* on the Pastoral Change Process gives information regarding your installation service and the Administrative Commission that will conduct the service.

An Administrative Commission will be established by the presbytery through your regional COM to conduct the Service of Installation [G-3.0109b and G-3.0109b(2)]. This is a service of the presbytery. Your regional Vice Moderator or his/her designee is always a member of the commission and presides at the service as an officer of presbytery by asking the Constitutional Questions.

You also may have additional persons take part in your installation service who are not part of this presbytery, and who are not counted as part of the Commission.

Please give this information to your regional office and your COM liaison so it may be included in the actions approved by your regional Commission on Ministry and presented to presbytery.

The Service for Installation

A suggested format for the installation service can be found in the *Book of Occasional Services* [Geneva Press © 1999, Presbyterian Church (USA)]. The structure of the Installation portion of the worship service should look something like this:

Litany for Ministry

- L: There are different gifts
 P: But it is the same Spirit who gives them.
 L: There are different ways of serving God.
 P: But it is the same Lord who is served.
 L: God works through different people in different ways.
 P: But it is the same God whose purposes achieved through them all.
 L: Each one is given a gift by the Spirit.
 P: To use it for the common good.
 L: Together we are the body of Christ.
 P: And individually members of Him.
 L: Though we have different gifts, together we are a ministry of reconciliation led by the risen Christ.
 P: We work and pray to make the church useful in the world, and we call women and men to faith, so that in the end, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God.

- L: Within our common ministry, some members are called for particular work as teaching elders. Here we recognize this special ministry, remembering that our Lord Jesus said: “whoever among you want to be great must become the servant of all, and who want to be first among you, must be the slave of all.”
- P: Just as the Son of Man came not to be served, but to serve, and to give his life to set others free.

Presentation of the Teaching Elder

The Constitutional Questions to Teaching Elder

The Constitutional Questions to Congregation

The Installation Prayer

The Declaration of Installation and Welcome

The Charge to the Pastor

The Charge to the Congregation

The participants in the service should be named with their respective congregations listed.

Cascades Presbytery requires an offering to be taken for the presbytery’s Ministerial Assistance Fund. The offering is taken with the following announcement in the bulletin: “The offering will be given to the Presbytery of the Cascades’ Ministerial Assistance Fund.” Funds, marked “Ministerial Assistance Fund” and made payable to Cascades Presbytery, should be remitted to Cascades Mission Treasury Service, 0245 SW Bancroft, Suite D, Portland, OR 97239.

Section 7: The Church as an Employer

Revised: July 2015

7.1 Preface

Each congregation should have a Personnel Committee. The nature, function and responsibilities of this committee are outlined in *Guidelines for a Session Personnel Committee*, published by the Presbyterian Church (USA) (see Section III - Supplemental Attachments). This section of the Manual discusses Personnel Committee concerns for both pastoral and non-pastoral employees.

7.2 Pastoral Compensation

Compensation for all ordained staff members is the responsibility of the congregation. The session, with its Personnel Committee and Budget Committee propose annual terms of call to the congregation for its vote. The Form of Government requires an annual review of the adequacy of a teaching elder's compensation [G-2.0804]. The Form of Government also requires submission of changes to presbytery for its action after congregational approval [G-2.0502]. (See Appendix 7A.)

Minimum Terms of Call: The Presbytery of the Cascades sets a minimum standard for compensation at the summer presbytery meeting (see Appendix 7B). The *Book of Order* reminds us that compensation should meet or exceed the minimum [G-3.0303].

The Annual Terms of Call report form is found on the presbytery's website:

<http://www.cascadespresbytery.org/resources/committee-resources/commission-on-ministry/>

If minimum compensation standards cannot be met, various options are available. Final decisions require presbytery approval (see Appendix 7A).

A pastor's compensation package has four principal components: cash compensation, housing, fringe benefits and professional expense reimbursements.

7.2a Cash compensation can include

- cash salary
- cash bonus
- SE Tax reimbursement to teaching elder
- medical reimbursements if not part of a group plan

Teaching elders serving in congregations are considered self-employed so far as Social Security is concerned, but are considered employees for income tax purposes. A W-2 must be issued each year.

A church may decide to pay the pastor's social security tax. If the church does pay the pastor's social security tax, the amount is reported as income for IRS purposes. If the congregation does pay the pastor's social security or a portion of it, up to 50% of the total

social security payment need not be included in the pastor's effective salary. Pension payments are not required on that amount.

7.2b Housing

Housing may be offered "in kind" in the form of a church-owned or rented manse, or provided through a housing allowance when the teaching elder owns or rents his or her own home. Often there are also separately stated utilities or furnishings allowances in the pastor's terms of call.

Loans to Pastors: The Presbytery of the Cascades has no funds available to loan for clergy housing. Any loan agreement involving the local congregation must be approved by the congregation and the Board of Trustees of the presbytery. Professional ethics forbid pastors borrowing from members of the congregation for personal use.

7.2c Fringe Benefits

Teaching elders are required to be enrolled in the denominational benefit plan, the Board of Pensions, and the church treasurer is responsible for prompt payment of dues. The plan includes provision for retirement, disability, survivor protection, and medical expenses (see Chapter 8). A church may also offer a medical expense reimbursement group plan and deferred compensation as other fringe benefits.

7.2d Professional Expenses Reimbursement

A reimbursement policy under which a church agrees to reimburse those expenses for which a pastor makes an adequate accounting is the required way for a church to treat the business and professional expenses incurred by its pastor. Church treasurers should pay reimbursement only upon receipt of documentation (for example, a cash receipt, credit card statement or other written documentation that includes date, payee, amount and reason for expense). Travel allowances should be paid upon receipt of information as to the amount of miles traveled on church business in a given month, not as 1/12th of the budgeted amount. The result will be that the church reimburses the pastor for exactly the amount of mileage traveled. If the reimbursement is at the IRS allowable rate it is not necessary for the church to report this on the W-2 nor is it necessary for the pastor to report it on his or her tax return. The same is true for education expenses, professional entertainment, books, subscriptions, and any other professional expenses. Unaccountable reimbursement should be listed on the W-2 and should be listed on the tax return deducted under miscellaneous expenses on Schedule A. Confidentiality can be maintained in discretionary funds if the pastor submits the amount and its purpose (food, gas, housing, etc.) while maintaining a separate confidential record.

7.2e Pastoral Employment Policies

1. Vacation and Holidays. The length of vacation, any variations based on years of services, and how much time can be carried over from one year to the next should be stated clearly. Annual paid holidays should also be made clear. Years of service to the church should be given consideration when considering vacation. Current presbytery policy is a minimum of four (4) weeks. Vacation is reported in the Terms of Call.
2. Sick Leave, Leave of Absence, Maternity/Paternity Leave. It is helpful to make plain the number of days allowed per year for paid sick leave, and the number of days that may be accumulated (10 days per year, up to a total of 120 days, are suggested). Similarly, the number of days that may be used for family illness can be specified. It may not be necessary to spell out every detail about leaves of absence, but it is helpful to have at least a general policy regarding purposes for which they may be granted, and in what circumstances, and with whose approval. Parental leave (for births and adoptions) should also be included.

When a major illness or an on-going pattern of repeated illness develops, the pastor, Personnel Committee or session and the COM from the presbytery will confer to evaluate the employee’s health, the specific realities of stress factors and the adequacy of support systems. The goal of the consultation is to identify options which would lead to better health and seek commitment to appropriate changes. Interim staffing may be considered. The three parties will then assess the prospects of adequate professional performance in the future and make recommendations for continuation or appropriate change in the pastoral relationship.

In case of extended illness the church and pastor will share proportionately in compensation according to the following charts. In the following, 15 days refers to half a month rather than working days. The congregation may make more generous provisions.

Service in Congregation	Congregation Contributes Full Compensation	Pastor Contributes Vacation	Congregation Provides 60% Compensation	Total
Up to one year	15 days	15 days	60 days	90 days
Up to two years	30 days	15 days	45 days	90 days
Up to three years	45 days	15 days	30 days	90 days
Up to four years	60 days	15 days	15 days	90 days
Over four years	75 days	15 days	+90 days	+90 days

After 90 days of disability, a pastor is likely eligible for disability payments under the pension plan and Social Security. Be aware that for any pastor who elected not to participate in Social Security that the pension payments for disability are 60% less the assumed Social Security benefits. A regular review of disability coverage is recommended. A pastor and/or congregation may buy additional disability insurance. Churches might well consider laying aside money for an emergency fund or consider purchasing key

executive insurance. Depending on circumstances there may be emergency funds available from the presbytery. The congregation may provide a supplement to the disability payment. During the first 12 months of total disability, or until the total disability is determined to be permanent, whichever is shorter, the church shall continue to pay pension dues.

If on the basis of medical consultation, it appears that disability is expected to continue past a total of six months, the pastor and the Personnel Committee and/or the session and the COM will consult to consider options such as interim pastoral help, reduced responsibility, or dissolution of the pastoral relationship. Such decisions will be made recognizing both that the church has a call to model compassionate, supportive community toward its pastors and is called to be actively pursuing its ministry and mission.

In case of maternity/paternity leave, the church and pastor will share proportionately in compensation as follows.

Service in Congregation	Congregation Contributes Full Compensation	Pastor Contributes Vacation	Congregation Provides 60% Compensation	Total
Up to one year	15 days	15 days	15 days	45 days
Up to two years	30 days	15 days	15 days	60 days
Over two years	45 days	15 days	15 days	75 days

3. Continuing Education. There should be provision for all pastoral staff to attend events and receive reimbursement for costs of approved continuing education activities. Pastor and Personnel Committee should work together to devise ways the annual continuing education time and funds will be used. Session shall approve all continuing education requests and pastors shall report back to session on the use of their time.

7.2f Pastoral Sabbatical

A sabbatical leave is an extension of the biblical concept of a Sabbath day and Sabbath year for renewal. Within the church, a sabbatical time for congregation and the church professional is an opportunity to disengage from regular and normal tasks so that values and directions may be seen in a new light and adjusted as that light may reveal.

Effective July 1, 2005, all new calls for teaching elders serving congregations include a 3-month sabbatical at full pay after each seven (7) years of service to a particular congregation.

Guidelines for carrying out a sabbatical leave:

- Approval for a sabbatical leave shall be granted by congregational action based upon session recommendation. Such recommendation to be made only after consultation with the presbytery’s Commission on Ministry.
- Application for sabbatical leave shall ordinarily be made at least four months (preferably twelve) before the beginning date and shall be accompanied by a clear statement of purpose and plans for achieving the purpose.

- A congregation may limit sabbatical leaves to one staff person per year.
- Additional months may be allowed as unpaid leave for a longer sabbatical period.
- Vacation periods may be attached to a sabbatical leave.
- The assumption is that the staff person will continue in his/her current position for at least six months upon completion of the sabbatical leave.

7.3 Pastoral Exchanges

Pulpit/pastorate exchanges which involve the pastors being in residence in each other's parishes for more than a few days should be formalized with the following actions:

- The Presbytery of the Cascades pastor requests permission to labor outside of bounds. This should be accompanied by an action of concurrence by session. If for over a month, congregational action would be appropriate.
- A pastor of the Presbytery of the Cascades, working through the exchange pastor, should request permission to labor within the bounds of the judicatory of the host congregation.
- Presbytery should be requested and take action granting permission for the visiting pastor to labor within our bounds. The visiting pastor shall submit a signed copy of the "Acknowledgement and Acceptance of the Standards of Ethical Conduct and Policy and Procedure on Sexual Misconduct" and "Authorization for Background Check" forms. The name and judicatory of the visiting pastor should be provided so that our stated clerk can write a letter of welcome to the minister and communicate to the pastor's judicatory our action and request their complementary action granting permission to labor outside their bounds. It is necessary for the exchange pastor to register with the state before performing weddings.

7.4 Honoraria

It is improper for a teaching elder serving a congregation to expect or receive honoraria for services to members of the congregation. When a teaching elder is working outside the bounds of the calling body, it is customary to receive honoraria for professional services rendered at weddings or funerals, for guest preaching, for lectures, for informal teaching, or for a variety of other services which might be performed in addition to the pastoral duties for which he or she is called and installed to service by a congregation or other employing body. It is, by definition, considered improper to have a "set" honoraria; the amount of the honorarium for a particular service is to be at the discretion of the person making the gift.

All financial arrangements regarding preaching, speaking, counseling, officiating at sacraments or ordinances, or the provision of any other professional services are to be discussed in advance and agreements as to terms is to be fully understood by all involved in the professional-service relationship.

Congregations utilizing the professional services of teaching elders who are not in their employ are to be responsible in providing fair honorarium for services provided and for the direct reimbursement of expenses involved, such as travel or materials. Financial arrangements are to be agreed upon in advance of the professional service provided. Minimum guidelines are \$50 plus travel for moderating session or congregational meetings; \$75 plus travel for preaching one service; \$100 plus travel for preaching two services.

7.5 Non-Pastoral Compensation

The community of God's people should reflect qualities of respect and economic justice for the persons who work for the church. All employed church staff are to be given written employment agreements specifically outlining such details as number of hours of work per week, salary, Social Security, pension, health benefits, vacation and holidays, continuing education, and review and grievance procedures. All employees who work more than 19 hours per week are due benefits. If an employee refuses a particular benefit, a memorandum noting that fact and signed by both the employee and the Personnel Committee is added to the employee's personnel file. Significant changes from time to time in an employee's relationship to the church (such as agreed time of retirement, etc.) should be made in writing.

A position description shall be written for each position and discussed carefully with each employee prior to date of hiring. This description should include a list of areas of responsibility. It should also identify the persons to whom the employee is accountable. Review and updating of position descriptions is essential and should be done annually. Sample copies of various position descriptions can be found in the *Guidelines for a Session Personnel Committee*.

All employed church staff persons shall have an annual performance review, based on their written goals and objectives, with the participation of the employee, supervisor and Personnel Committee. The adequacy of compensation should also be reviewed at this time [G-2.0804]. Help for conducting this review can be found in *Guidelines for a session Personnel Committee*.

Compensation packages should include:

7.5a Wages and Salaries

All churches should review the wages and salaries of all employed church staff (other than clergy) in the light of the PC(USA) professional program staff guidelines, area standards, hours worked, level of competence, working conditions and special circumstances. Wages and salaries should be reviewed and revised annually with regard to cost of living, changes in responsibility and increased value of employee through accumulated experience and increased skills.

7.5b Social Security

Churches are now required to pay all non-teaching elder employees' FICA. There are two exceptions to the requirements for Social Security coverage:

1. individual employees who earn less than \$4,100 per quarter [IRS 312(b)(101)(A)]; and
2. persons who work for the church on contract handle their own Social Security as self-employed persons, or as employees of a business corporation (e.g., janitorial cleaning services).

7.5c Pensions and Annuities

Churches and church employees are urged to take seriously the responsibility to provide for retirement by participation in one of the following types of plans.

1. Presbyterian Pension and Benefits Plan. This is designed as a comprehensive plan for employees. It is available to a church for their non-clergy personnel. Contact the Board of Pensions for information (www.pensions.org or 1-800-773-7752).
2. Deferred Income. It is possible to defer paying taxes on part of one's income through annuities. If total income is not required for living expenses, consult with an investment counselor.

7.5d Health Insurance

All churches are urged to consider providing basic hospitalization and medical insurance for their employees. The Board of Pensions provides a plan for non-ordained church employees. Contact them for information (www.pensions.org or 1-800-773-7752).

7.5e Vacations

All churches should examine their vacation policies and provide a minimum of two weeks paid vacation for church staff employees of one year service. A schedule of vacation for employees of long service should be agreed upon and put in writing. Persons employed for fewer than 30 hours per week should be given equal consideration for vacation pay and time off according to their hours of employment. For those employed under one year, some prorated share of vacation should be considered.

7.5f Medical, Sick or Parental Leave

Guidelines for a Session Personnel Committee gives the following statement: "Regular employees will receive 10 working days of sick leave each calendar year, cumulative up to 120 days, to be used in case of illness. Sick leave entitlement during the first year of employment will be prorated according to length of employment. At the time of termination of employment (either voluntary or involuntary) an employee shall have no claim for pay in lieu of unused sick leave."

Suggested paid maternity/paternity leave in addition to accumulated medical leave (based on length of employment):

- Up to one year of employment = 15 days
- Up to two years employment = 30 days
- Up to three years of employment = 45 days
- Over three years employment = 60 days

Regular employees should be eligible for leaves of absence, without pay, upon approval of their supervisor and the Personnel Committee.

7.5g Holidays

All persons should be granted a paid holiday for at least the following legal holidays: New Year's Day, President's Day (or Martin Luther King's birthday), Memorial Day, Independence Day, Labor Day, Thanksgiving Day and Friday, and Christmas Day. An additional day per year may be granted.

7.5h Continuing Education

All Personnel Committees should provide for the continuing education of the church staff and, where appropriate, agree to share in time and cost.

7.5i Sabbaticals

Those congregations engaging other full time professional staff should include a sabbatical leave policy as part of their covenantal agreements.

7.6 Affirmative Action/Equal Employment Opportunity

The Presbyterian Church is committed to being an equal opportunity employer. Positive steps are to be taken at all levels to see that staffs become inclusive of minorities and women. Under Oregon law, all churches employing more than four persons are enjoined from "discriminatory practices based on race, color, age, national origin, or non-job related handicap or disability." All congregations are to provide such equal employment opportunities and take positive steps to open employment and advancement to persons, regardless of their race, ethnic origin, sex, age, marital status, or disability.

Appendix 7A: Policy on Reduction of Terms of Call

Revised: July 2015

It is the policy of the Presbytery of the Cascades that any reduction in terms of call relative to compensation or percentage of full time shall be subject to the following:

1. Full review by the regional Commission on Ministry, including careful consultation with the session and pastor or pastors involved.
2. Concurrence by the presbytery in a specific action. This action is to be separate from the annual approval of changes in terms of call.
3. Six months' notice from time of official action for implementation by the congregation involved.

If the pastor(s) and the congregation agree, and the COM agrees that it is appropriate, an exception to the six months' notice may be granted.

The COM should give careful consideration to the following:

1. The level of commitment to ministry of the pastor and of the congregation.
2. The adequacy of the congregation's program relative to potential with special attention given to stewardship and evangelism.
3. The socioeconomic environment in which the church exists.
4. The quality of relationship between congregation and pastor.
5. Short and long range strategy concerns for the ministry of this congregation.
6. Options available for congregation and pastor.

Section 8: The Board of Pensions of the Presbyterian Church (USA)

Revised: January 2011

8.1 Preface

The Church's concern for the well-being of its servants is reflected in the establishment of a Benefits Plan protecting members against the loss of income resulting from major medical expenses, retirement, disability and death. Because of the Church's Benefits Plan, administered by the Board of Pensions, members can carry out the ministry of the Church, secure in the knowledge that they have adequate and continuous benefit protection. Participation in the Benefits Plan is contained in the Terms of Call for pastors serving a congregation(s). Those in called/installed positions are mandated to be enrolled; temporary positions (scheduled for 20 hours or more per week) are eligible but not mandated. Teaching Elders serving in other valid ministries (scheduled for 20 hours or more per week) are eligible to participate in the Plan. In addition, seminary students (inquirers or candidates and their dependents) enrolled full time may be covered for medical benefits through the plan. Participation in the Benefits Plan is also offered to lay employees as long as they are employed at least 20 hours per week, and their employing organization has elected to enroll them.

The following information is adapted from publications by the Board of Pensions. Additional and specific information is available from the Board of Pensions Service Center, 800-773-7752 or on the Web at www.pensions.org.

8.2 Active Members' Participation in the Plan

8.2a Ordained Clergy

Enrollment: As soon as the Board is contacted to begin processing an application, the application forms and the appropriate booklets will be sent to the prospective member to complete and mail back to the Board. To assure that coverage will begin as soon as the member is eligible, it is important that all of the forms be completed and signed by both the member and the person authorized to make financial commitments. Coverage begins on the participation date and becomes effective as soon as the enrollment application has been processed and membership has been initiated. Enrollment forms are to be submitted to the Board of Pensions within 31 days of the participation date.

Cost: The Benefits Plan is a church plan and each congregation or employing organization participates in order to provide benefit protection for those in the plan. These congregations and employing organization pay dues to provide the benefits under the Plan. Currently dues are calculated based on a percentage of total annual effective salary with applicable minimums. Special rates apply for seminary students.

Waiver of participation by members serving in specialized ministries: It is possible, as an exception, for a plan member serving in a specialized ministry approved by a presbytery to

waive coverage under either the major medical or the pension, death and disability provisions. A request for a waiver of coverage will be approved if the member is required to participate in his or her employer's benefit plan as a condition of employment. This required participation must be verified in writing by both the presbytery and the employer. The member is also required to sign a waiver of right to benefits under the Plan provisions.

8.2b Lay Participants

The Board also provides benefits to lay employees who can be enrolled at the discretion of their employer. The employer may elect to enroll all lay employees or only one classification of employee. The Department of Labor defines four employment classifications: full time exempt, part time exempt, full time non-exempt, part time non-exempt. Contact the Department of Labor for specific guidelines and definitions. If an employer elects to enroll all employees, those within the same employment classification must be enrolled on the same basis. Employees within each of the four employment classifications must be treated by the employer in the same way as others within same classification – in other words, if a part time non-exempt employee is enrolled the employer does NOT have the discretion to deny coverage on the same basis for another part time non-exempt employee.

Lay employees may be enrolled on one of the following bases:

1. All employees may be enrolled as full Plan Members.
2. All employees in a specific classification may be enrolled for major medical, death and disability coverage for the first three years of Plan participation. At the end of this three year period, each employee must be enrolled for full membership (the addition of pension) and will be vested immediately in pension benefits. Coverage must be consistently provided to the lay employees within specific employment classifications.
3. The Affiliated Benefits Program offered through the Board of Pensions is designed to assist employing organizations provide a flexible program which may include medical, death, and/or disability coverages. In addition, employees, regardless of the number of hours worked and whether or not they have other coverage through the Board of Pensions, may be enrolled in the Retirement Savings Plan - 403(b). Contributions to the 403(b) Plan may be made by the employee and/or the employer and are subject to the same non-discrimination standards mentioned above.

An employing organization may elect to include a probationary period of up to one year before enrolling employees in the Benefits Plan. All present and future employees who meet the established eligibility requirements should be enrolled in the Plan as soon as they become eligible.

8.3 Special Participation Provisions

8.3a Participation of Disabled Members

If a member has been approved for disability benefits from the Plan, dues are paid by the Plan and full benefit protection continues for the member and the member's spouse and dependents.

8.3b Participation of Members who are Temporarily Unemployed

The Terms of the Plan permit the Board to accept dues payments from a member who is "temporarily unemployed" provided such dues are paid on at least the Plan minimums. Since the death, disability and pension benefits accrued on the minimum salary basis are minimal, such members may pay dues on their last effective salary if financially possible.

"Temporarily unemployed" means that the member is not employed in either church-related work or any other work and that the presbytery (if ordained), or employer (if lay), has verified to the Board that the member is actively seeking church-related employment. Acceptance of pension dues payments is normally limited to the period of unemployment but is reviewed at the end of one year. The Board bills such persons for monthly dues in a similar manner as employing organizations are billed for other members. Unemployed members may elect to continue any/all coverages in effect when employment is terminated. This is called "transitional participation basis" by the Board of Pensions and may not exceed a period of 24 months.

8.3c Participation of Spouse and Dependents of Members

The spouse and dependents of members are permitted to continue participation in the Major Medical provisions of the Benefits Plan following the member's death or divorce. Dependent children who attain the maximum age for dependents may elect to continue major medical benefits for a specified period. Spouses, former spouses and dependents who continue participation are required to pay a subscription fee for coverage.

8.4 Participation after Retirement

Retirement is necessary before pension can be instituted. The General Assembly has said: "Retirement shall mean the discontinuance of the active service in the ministry." In the case of a lay employee or a teaching elder serving a church, retirement is understood to mean "giving up of that position with attached salary which rendered the retiring member eligible for membership in the Plan."

A member holding vested benefits who is not in eligible service can apply for an early retirement pension under the Plan as early as age 55 by submitting the necessary signed application form to the

Board. An early retirement pension will be reduced to the actuarial equivalent of the normal pension available at age 65.

A member who has retired and is receiving a Presbyterian Church (USA) retirement pension may serve in any position that is not church-related and continue to receive pension benefits.

Each member of the Plan when signing the application for retirement benefits agrees that in the event of return to active service in the ministry or in other eligible service, or on the receipt of any salary or other steady income from Presbyterian Church (USA) sources, the Board of Pensions will be notified.

This notification of the Board does not mean that the pension benefit will be suspended. It means only that the Board staff will be in a position to advise the retiree regarding the application of the post-retirement service rules to his or her individual situation.

A retiree may not return to the same organization from which he or she retired and continue to receive pension payments. Retirees receiving pensions who return to active service within the Church may continue receiving benefits, subject to some restrictions. The member is expected to notify the Board in the event he or she returns to active service within the Church.

Current statistics and figures can be found on the website, www.pensions.org. For further information, contact the Board of Pensions Regional Service Team, 800-773-7752.

8.5 Grant Opportunities

8.5a Candidate Indebtedness Policy

Cascades Presbytery has approved a policy that enables clergy serving congregations under 100 members an opportunity to receive a special grant from the Board of Pensions to reduce the seminary indebtedness they may have incurred in their preparation for becoming an ordained teaching elder (Appendix 8A).

Qualifying individuals are to submit the Board of Pensions "Seminary Debt Assistance Program Application" (ARH-004) to their regional Commission on Ministry for its endorsement.

8.5b Ministerial Assistance Fund

An offering will be taken at services of ordination and installation with receipts to go to a ministerial assistance fund to be overseen by both CPM and COM-CC.

The Directory for Worship in W-2.5000 states that "The Christian life is an offering of one's self to God. In worship the people are presented with the costly self-offering of Jesus Christ, are claimed and set free by him, and are led to respond by offering to him their lives, their particular gifts and abilities, and their material goods. The offering of material goods in worship is a corporate act of self-dedication in response to God. It expresses thanksgiving to

God, the giver of life and all goods, the redeemer from sin and evil. It is an affirmation by Christ's disciples of (1) their commitment to be stewards in all creation; (2) their responsibility to share the Word with and to care for all people; (3) their desire to share God's gifts with those to whom believers are bound in the Church universal; [and] (4) their common bond in the body of Christ. During public worship, at an appropriate time, and as an act of thanksgiving, the tithes and offerings of the people are gathered and received.”

Part of our common bond and our caring for one another can be demonstrated through a special fund to assist those who are teaching elders and those who are preparing for ordination as teaching elders when they face difficulties in their lives. Currently, no such fund or budget line item exists to provide any kind of financial assistance in these circumstances. (Adopted by presbytery on March 11, 2005.)

Often this grant can be combined with a Shared Grant from the Board of Pensions. Requests for assistance are to be made to the regional COM who, if approved, will forward the request to the COM-CC. Shared Grant Application forms are available from each regional presbytery office.

Note: This is a summary, subject to change and that the Board of Pensions should be contacted for details or the Plan Document. All current publications are available to read/print from their website.

Appendix 8A: Candidate Indebtedness Policy

Revised: June 2012

When the Presbytery of the Cascades is the Presbytery of Care:

1. Require an inquirer to meet during the inquiry year with a Presbyterian Foundation representative, or a regional representative from the Board of Pensions, in order to assess net worth, and to make a plan for financing the cost of seminary; or
2. Require the inquirer, during the inquiry year, to participate in a “Fiscal Fitness” workshop being sponsored by the Board of Pensions of the PC(USA).
3. The liaison from the presbytery’s Commission on Preparation for Ministry will counsel with an inquirer regarding the inquirer’s level of indebtedness vis a vis prospective salary that can be expected based on the current median income for the denomination reported by the Board of Pensions, and based on the minimum effective salary established by the Presbytery of the Cascades.
4. The Commission on Preparation for Ministry will work with each inquirer and candidate towards using his or her available assets to pay for the cost of seminary tuition and room and board rather than incurring indebtedness. If indebtedness cannot be avoided, the Commission on Preparation for Ministry will monitor, with the inquirer or candidate, the level at which this increases as well as the assets that may be made liquid to assist with seminary debt repayment.
5. The Commission on Preparation for Ministry will make available on an annual basis to each candidate or inquirer a list of options for pursuing grants and interest free loans.
6. The Commission on Preparation for Ministry will be an advocate with the congregation of which the candidate is a member, and with other congregations of the presbytery as appropriate, in order to generate financial support for the candidate in the form of grants.

When the Presbytery of the Cascades is the Presbytery of Call:

1. Any teaching elder who serving a first call following graduation from seminary, who comes with any educational indebtedness, shall be required to show evidence of having attended a financial planning workshop such as a Fiscal Fitness workshop sponsored by the Board of Pensions, or other financial planning workshop. If the person has not attended such a workshop, he/she shall be required to do so within twelve months of start-up, the cost of registration fee, accommodation and travel for such a workshop to be considered legitimate reimbursable expense from the presbytery.
2. The Commission on Ministry shall encourage calling congregations to utilize further educational debt reduction as a point in negotiating salary with a prospective pastor who is a recent seminary graduate.

Section 9: Commission on Ministry and Certified Christian Educators

Revised: July 2015

9.1 Preface

The Presbytery of the Cascades shall provide for the support of Certified Christian Educators and the certification process as outlined in the *Book of Order* G-2.11. The *Educator Certification Handbook* (http://www.pcusa.org/site_media/media/uploads/christianeducators/pdf/educator_certification_handbook_2015.pdf) produced by the Christian Educator division of the Office of General Assembly describes the certification process in detail. Additional information regarding Christian Educators can be found on the Presbyterian Church (USA) website: <http://oga.pcusa.org/section/mid-council-ministries/christianeducators/>

The Presbytery of the Cascades is will set the annual minimum terms of call for Certified Christian Educators. The form to be completed each year is found on the presbytery's website at <http://www.cascadespresbytery.org/resources/committee-resources/commission-on-ministry/>.

9.2 Specific Responsibilities:

The Presbytery of the Cascades shall support the certification process by:

- Encouraging educators to seek certification.
- Providing guidance through the Educator Certification Advisor.
- Encouraging sessions to make continuing education funds and time available to educators seeking certification.

Presbytery of the Cascades, through the Commissions on Ministry shall provide the following support to Certified Christian Educators:

- A service of recognition at the time of certification [G-2.1102].
- Minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators [G-2.1103b] (Appendix 9A).
- Access to the Commission on Ministry [G-2.1103b].
- Provide privilege of the floor with voice only at all presbytery meetings, and in the case of Certified Christian Educators who are ruling elders, the privilege of voice and vote at all its meetings [G-2.1103b].

Section 10: Commission on Ministry and Commissioned Ruling Elders

Revised: July 2015

10.1 Preface

The Commissions on Ministry of the Presbytery of the Cascades shall provide for the support of the commissioned ruling elder process as outlined in the *Book of Order*, G-2.10.

10.2 Specific Responsibilities:

1. Each Commission on Ministry (COM) assigns one member to be the primary liaison for training with all active commissioned ruling elders (CREs) and CRE candidates in their region. The Commissioned Ruling Elder Certification Committee (CRE-CC) shall be composed of the following persons: four from the Regional COMs (one each); one from the Commission on Preparation for Ministry (CPM); and all active CREs. The CRE-CC is staffed by one of the co-executive presbyters.
2. The COM-CC sets on-going policy and budget.
3. The regional COM is involved with the relationship between the CRE and the particular congregation as it is with other pastoral relationships and it conducts an annual review in accordance with G-2.1001.
4. The moderator of session of the church that the CRE serves shall be the immediate supervisor of the active CRE.

10.3 Steps in Process

1. A completed application form including pastor's statement (Appendix 10A), plus the Statement of Christian Experience, and sexual misconduct policy sign-off is turned in to the CRE-CC. Applicants are also required to undergo a criminal background check.
2. CRE-CC shall have oversight for preliminary screening and psychological testing. The cost of the testing will be borne equally between the presbytery, the applicant, and the local congregation.
3. On the basis of application and screening, CRE-CC decides whether to accept the applicant into the program as a trainee. CRE-CC shall report the names of trainees to the next meeting of the presbytery.
4. Ordinarily, CRE-CC instructs the trainee in the eight areas required by Cascades Presbytery or recognizes competency in any of the areas.

5. The CRE-CC appoints a mentor for the trainee for the purpose of encouragement and spiritual guidance. Ordinarily, the mentor is not the trainee's pastor. The trainee may submit the names of prospective mentors to CRE-CC.
6. At the completion of training, the CRE-CC will determine whether the trainee is qualified to serve. Those who have completed CRE training may be listed as supply preachers and/or as qualified to serve as CREs. CRE-CC shall report the names of those declared qualified to serve as CREs to the next meeting of presbytery.
7. Ordinarily a person qualified to serve may preach up to eight times in a year in any congregation in the presbytery without having been commissioned to serve that congregation.

10.4 Relationship with the Local Congregation

The session shall, in consultation with the regional COM, create a temporary position and write a job description that is acceptable to the COM. The COM is responsible to determine whether a person qualified to serve as a CRE is suitable to the particular situation.

There shall be a written contract between the CRE and the local session, covering remuneration and expected duties (Appendix 10B). The level of remuneration is individually negotiated between the person, the session, and the regional COM, and reported to presbytery by the regional COM. Those who have completed CRE training and are providing Sunday pulpit supply should be remunerated at the same rate as other preachers on the presbytery's pulpit supply list (see Section 7.4). COM shall review the CRE contract annually, and evaluate the effectiveness of the relationship in accordance with G-2.10. COM shall revoke the commission of any CRE who does not abide by the provisions of the job description or whose work is deemed inadequate to meet the needs of the particular congregation or the presbytery.

Ordinarily, a person should not be a CRE in the church of his/her membership, or in a church with which the CRE has had extensive previous contact. When reviewing the job description, the regional COM needs to be aware of potential problems in placing CREs in their own congregations. However, the CRE position has been established, in part, to facilitate service to local congregations where no one else is available. It is strongly recommended that the CRE not be commissioned to serve at a church where the CRE is a member of the session.

10.5 Educational Requirements

The Presbytery of the Cascades strongly recommends that training consist of the following subject matter and the indicated contact hours:

1. Bible: Bible content, principles of Biblical interpretation, use of Biblical reference material, how the Bible relates to Presbyterian Church (USA)'s polity, use of scriptures in ministry, the Bible and spiritual growth, how the Bible came to us. 32 hours.
2. Reformed Theology: history of theology including the theology of sacraments, the essential tenets of the Reformed faith as expressed in the confessional tradition of the Presbyterian Church (USA), prayer and spirituality. 32 hours.
3. Polity: organization of Presbyterian Church (USA), the *Book of Order*, responsibilities of session, small group theory and practice, the appropriate uses of power, role and boundaries of the pastorate, definition of misconduct, principles of Reformed polity, the larger mission of the church. 8 hours.
4. Preaching: constructing a sermon, exegesis for preaching, rhetorical skills (both verbal and non-verbal), oral expression as different from the written word, history and traditions of preaching, preaching in different contexts, preaching through the lectionary. 16 hours.
5. Leading Worship: theology and practice of worship, Directory for Worship, planning of liturgy, funerals, weddings, the church year, the practice of leading worship. 16 hours.
6. Pastoral Care: pre-marital counseling, grief work, home and hospital visitation, crisis intervention and referral. 16 hours.
7. Teaching: varieties of ways that people learn, faith development, self-perception as a teacher, Presbyterian Church (USA) curriculum, integration of learning with worship and preaching. 8 hours.
8. Church Administration: long-range planning, stewardship, and management. 8 hours.

The required contact hours indicate what is relevant to the trainee's preparation for particular areas of performance. The CRE-CC will decide what training is acceptable. Possible formats for training include existing opportunities such as theological education by extension, training by local pastors, seminars in conjunction with presbytery meetings. CRE-CC has the discretion to accept other education and/or life experiences as fulfilling requirements.

In addition, the presbytery requires successful completion of the Sexual Misconduct Prevention Training Workshop.

All active CREs shall participate in continuing education as directed by the CRE-CC and shall report their continuing education activities and plans to the regional COM. Failure to participate in continuing education approved by the CRE-CC shall be grounds for revoking the CREs commission in accordance with G-2.0104.

10.6 Recognition of Competency

CRE-CC will consider previous training and experience in the eight areas of competency. Credit or non-credit courses may qualify, at the discretion of the CRE-CC. Oral or written examination by the CRE-CC can determine if self-study has been adequate. The trainee can “test out of” particular requirements.

10.7 Supervision and Mentoring

The CRE-CC shall designate a mentor for each active CRE. Mentor and CRE will ordinarily meet monthly, and shall meet no less than quarterly, jointly providing an annual report to COM. The CRE-CC is responsible to screen potential mentors and shall keep a list of active and honorably retired pastors who are interested in being mentors. The mentor shall be someone other than the supervisor of the CRE. The CRE may suggest a mentor with whom the CRE would like to work (Appendix 10C for the position description for the Mentoring Pastor and Appendix 10C: Exhibit 1 for a copy of the Annual Report Form of the Mentoring Pastor).

The supervisor shall be the moderator of the session of the congregation being served. The supervisor shall be in regular contact with the CRE and the regional COM. Prior to every session meeting, the supervisor should contact the CRE. If the supervisor invites the CRE to moderate a particular session meeting in accordance with G-2.1001, the supervisor shall make the invitation on each occasion, verbally or in writing (Appendix 10D for the position description for the Supervising Pastor and Appendix 10D: Exhibit 1 for a copy of the Annual Report Form of the Supervising Pastor).

The CRE’s failure to relate appropriately to the supervisor or mentor may be grounds for revoking the commission.

The CRE-CC shall prepare two one-page handouts. One page shall outline expectations of supervisors, and the other page expectations of mentors. The handouts shall include guidance and instructions for reporting abuse, misconduct, or inappropriate behavior by the CRE to the COM.

The regional COM shall review the work of the CRE annually and decide whether to continue the commission, in accordance with G-2.1001. The regional COM having congregations served by CREs is encouraged to report to the CRE-CC what is helpful and not helpful in the policy and training of CREs.

Appendix 10A: Application for Commissioned Ruling Elder Training Program

Revised: July 2015

To those called to exercise special functions in the Church, God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake 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.

Persons aspiring to special service as a commissioned ruling elder should demonstrate characteristics that set them apart for selection by the Church for such service. Applicants should be persons of faith, dedication and good judgment. They should be "persons of wisdom and maturity of faith, having demonstrated skills in leadership and being compassionate in spirit" (G-2.0301).

An applicant for commissioning as a commissioned ruling elder should understand that it is important that such persons receive full preparation for their tasks. Applicants must be willing to accept the care and guidance of the presbytery in their course of study and practical training in preparation for commissioning and in their continuing education. Applicants must also be willing to maintain a Christian character and conduct, and to be diligent and faithful in making full preparation for their special ministry.

Name: _____

Address: _____
street – city – state – zip

Home Phone: _____ Other Phone: _____

Email: _____

Member of which Presbyterian Church: _____

Date ordained as elder: _____ deacon: _____

Describe your present activities in the life and mission of the church:

Present employment, including description of nature of the work:

Educational background, listing school, location, year of graduation, diploma or degree, and areas of study:

Are there factors in your life which limit your ability to receive training, or to serve as a Commissioned Ruling Elder, such as physical or mental disability, family situation, or employment status?

References: Please give the names, addresses, and phone numbers of three different people, other than the pastor of your home church, who are familiar with your potential to serve as a commissioned ruling elder.

Session Recommendation:

We, the session of _____ Presbyterian Church, meeting on _____
date

have interviewed the member of this congregation named above. We recommend that the CRECC train this person in the Commissioned Ruling Elder program of the Presbytery of the Cascades.

Clerk of Session

Christian Experience: Please attach a 300-600 word story of your faith journey that includes how your faith has influenced your life, how you see yourself as being called to participate in this training program, and what gifts or talents you bring into the Commissioned Ruling Elder Program.

Signature: I hereby apply for admission to the Commissioned Ruling Elder Training Program of Cascades Presbytery. I understand that successful completion of the program is a requirement for commissioning as a ruling elder by the Presbytery of the Cascades.

Signature

Date

Pastor's Statement: Please attach the form entitled "Pastor's Statement" with this application.

Pastor's Statement
Commissioned Ruling Elder Training Program

Name of Applicant:

With regard to the above named applicant please furnish comments pertaining to the areas listed below. Use the reverse of this sheet or attach additional pages if more space is needed. Your responses are confidential and will be used by the Commissioned Ruling Elder Certification Commission to consider this application for enrollment in the training program.

Christian commitment and maturity:

Leadership ability:

Ability to work with people:

Openness to ideas and learning:

Your assessment of this person's suitability to serve the church in this way:

Any other comments you wish to add:

Signature

Date

Please return this form to the Commissioned Ruling Elder Certification Committee.

Appendix 10B: Commissioned Ruling Elder Covenant (Sample)

Revised: July 2017

The following covenant between the session of _____ Presbyterian Church of _____ and Elder _____ is for the purpose of defining the terms of the Commissioned Ruling Elder Position.

This covenant is for a period of _____ beginning _____.

This Position Description for this position is attached to this covenant.

The goals for this relationship, approved by the session of _____ Presbyterian Church of _____ and the Commission on Ministry, are (list goals):

The session and regional COM of the presbytery will conduct a review with the Commissioned Ruling Elder before considering renewal of the covenant. Goals and terms may be revised at that time. Renewal of the covenant requires approval by the Commission on Ministry.

This agreement is for _____ (up to three years). This agreement may be ended by the session upon 30 days written notice. The Commissioned Ruling Elder may end the agreement with 30 days written notice and a forfeiture of any payment beyond the 30 day period.

The terms to be reviewed annually are as follows:

The Commissioned Ruling Elder is employed on a 40 hour per week full-time/part time (50%, 75%, etc.) basis, serving approximately _____ hours per week.

Compensation:

Salary		Housing	
Utilities		Social Security Allowance	
Professional Expense		Vacation	Four Weeks
Continuing Education		Study Leave	Two Weeks
Other		Other	
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at the _____ Spring _____ Fall presbytery Discovery Retreat.			

Adopted by the session:

Date: _____

Commissioned Ruling Elder

Clerk of Session

Moderator of Session

Approved by Commission on Ministry:

Region: _____

Date: _____

Signed: COM Chair

Elder _____ is appointed by the presbytery as Commissioned Ruling Elder beginning _____ for _____ and may be considered for renewal.

In accordance with G-2.1001, the Commission on Ministry on behalf of Cascades Presbytery authorizes that the Commissioned Ruling Elder

1. May May Not Moderate the session of the congregation to which he or she is commissioned.
2. May May Not Administer the Sacraments.
3. May May Not Officiate at marriages where permitted by state law.
4. May May Not Have a voice and vote in meetings of presbytery (such vote to be counted as a ruling elder commissioner for purposes of parity).

Appendix 10C: The Mentoring Pastor

Revised: July 2015

The mentoring pastor is the primary resource for the ongoing study of a person interested in becoming a Commissioned Ruling Elder, and for the CRE working in a commissioned position. Individuals, those in training or commissioned, encounter situations and circumstances which require consultation with a pastor who has more extensive preparation and experience. Mentoring pastors must be willing to share of themselves to help the individual realize his/her call to ministry as a CRE. Consequently, the mentoring pastor must be a person who can develop collegial relationships and establish trust and confidence with the CRE.

The mentoring pastor will be chosen by the CRE with the assistance and approval of the Commissioned Ruling Elder Certification Committee (CRECC). Information will be provided for the mentoring pastor regarding all components and requirements of the CRE process, including the requirements of the mentoring pastor position.

Job Description

The mentoring pastor will:

1. Meet with the individual on a regular, consistent, continuous, mutually agreed upon basis. A minimum of monthly is suggested.
2. Provide spiritual, emotional, and practical support to the CRE.
3. Be involved in making recommendations for education and training of an individual in the CRE process, or for continuing education for the commissioned.
4. Observe the CRE in areas of commissioned responsibilities, for example preaching, teaching, visitations, and administration of the sacraments.
5. Be part of a yearly evaluation: reviewing meeting times, mentor/CRE relationship, work accomplished, goals and objectives, continuing education and relationship with congregation and session. For the CRE this would be the COM's meeting for the annual renewal of the CRE's contract.
6. Complete the Annual Report for the CRECC following the yearly evaluation and mail to the CRECC.
7. Contact the CRECC liaison when and if there are any concerns regarding the CRE.

Appendix 10C: Exhibit 1: Mentoring Pastor Annual Report*Revised: July 2015*

Date: _____

Commissioned Ruling Elder: _____

Church or Project being served: _____

Mentoring Pastor: _____

Supervisor: _____

Liaison to CRECC: _____

1. Did the arranged meetings and communications happen as planned? Why or why not? When are the agreed upon meetings to take place? For what duration?
2. Did the relationship meet the needs (emotional, spiritual, practical) of the CRE? Why or why not?
3. What work has been accomplished during the past year?
4. What goals and objectives were met and which ones were not? Explain.
5. Was the prescribed education completed? Why or why not?
6. Describe the relationship with the CRE and the congregation and session.
7. List the strengths and weaknesses of the CRE.
8. What goals and objectives have been selected for the coming year?
9. What continuing education is planned for the coming year?

Other comments:

Mentoring Pastor

Commissioned Ruling Elder

Appendix 10D: The Supervising Pastor*Revised: July 2015*

The Commission on Ministry (COM) shall appoint a supervisor who is an ordained teaching elder for the purpose of supervising a Commissioned Ruling Elder (CRE) in the ministry of the congregation they are commissioned to serve.

Job Description

The Supervising Pastor shall:

1. Serve as moderator of the session of the congregation being served for a minimum of one year, or longer, as determined by the COM. During that first year of service, the supervisor may invite the CRE to moderate a session meeting in accordance to G-2.1001. The invitation shall be noted in the session's minutes each time the CRE moderates.
2. Be in regular contact with the CRE, making appropriate time for communication. Ordinarily they shall meet once a month. Meeting in person is preferred.
3. Be part of the yearly review of the CRE meeting with the session, regional COM, mentor and CRE (G-2.1001).
4. Complete a yearly evaluation of the CRE, mailing a copy to the COM, and one to the Commissioned Ruling Elder Certification Commission (CRECC).

Section 11: Appeals of Decisions by Regional Commission on Ministry

Revised: July 2015

11.1 Preface

The appeals process may take one of two forms. The first is the process available to any member of the Presbyterian Church (USA) as outlined in our constitution. The second is the process available to those within the Presbytery of the Cascades in response to a decision made by one of the regional Commissions on Ministry (COM). Both processes are outlined in this chapter.

11.2 Appeals in the Presbyterian Church (USA)

The *Book of Order* describes the process of filing a dissent or protest that any member of the Presbyterian Church (USA) may take. A written notice is to be submitted to the stated clerk at the particular meeting of the action that is being appealed. The dissent or protest shall be entered into the minutes as well as any possible response to the protest.

Section D-6.0000 describes the process for filing a complaint which initiates a remedial case. A written complaint must be filed within three months of the action protested. The complaint shall state the name of the complainant, the respondent, the details of the irregularity or delinquency, the reasons for the complaint, the interest of the complainant, the relief requested, and a certification that the complaint has been delivered. Once a complaint is received, the process as described in Section D-6.0000 is to be followed.

11.3 Appeals of Cascades Presbytery Commission on Ministry Decisions

Congregations or teaching elders who wish to appeal a decision of any of the regional COMs should address the appeal to the Commission on Ministry Coordinating Committee through the stated clerk of the presbytery. The Coordinating Commission will use one or more of the following processes:

1. It may render an advisory opinion on the merits of the appeal to both the regional COM and the appellant. Such an advisory opinion cannot override the inherent authority of the COM.
2. It may appoint a special committee to investigate the issues in debate and issue an advisory opinion to both the regional COM and the appellant. The special committee shall be composed of at least three COM members from two or more of the regional COMs not having jurisdiction in the dispute, and will attempt to include a balance of teaching elders, ruling elders, women, and men.
3. It may advise the appellant that the proper avenue of appeal is not to COM, but to Presbytery Leadership Commission in cases of presbytery policy and operations, or to the floor of the Presbytery of the Cascades in cases of interpretation or discipline.
4. It may advise the appellant that he or she also has access to the processes for redress as outlined in the Rules of Discipline.