# Table of Contents

PREFACE ........................................................................................................................................... 4

INTRODUCTION TO COMMISSION ON MINISTRY ........................................................................... 7

CHAPTER I – PRESBYTERY AND COM RESPONSIBILITIES ................................................................. 10

CHAPTER II - MEMBERSHIP IN PRESBYTERY .................................................................................. 13
  Membership Definitions and Other Provisions ............................................................................. 15

CHAPTER III - PASTORAL RELATIONSHIPS DEFINED ................................................................. 19
  Installed Pastoral Relationships ................................................................................................. 19
  Temporary Pastoral Relationships .............................................................................................. 19

CHAPTER IV – CARE OF THE CONGREGATION DURING A PASTORAL VACANCY ....................... 22
  Content of a Congregational Mission Study ........................................................................... 27
  Guidelines For Electing A Pastor Nominating Committee ....................................................... 28

CHAPTER V - INTERIM PASTOR SELECTION .................................................................................. 30
  INTERIM PASTOR’S COMPENSATION ....................................................................................... 32

CHAPTER VI - COMMISSIONED RULING ELDER ............................................................................ 33

CHAPTER VII – INTERVIEW PROCEDURES FOR PRESBYTERY MEMBERSHIP .............................. 36

CHAPTER VIII - PERIODIC VISITS ............................................................................................... 40
  Additional Annual Congregational Worship Visitation Program ............................................ 41

APPENDIX ........................................................................................................................................... 45

POLICIES AND GUIDELINES ........................................................................................................... 45

  EQUAL OPPORTUNITY POLICY ................................................................................................. 45

  CERTIFIED CHRISTIAN EDUCATORS POLICY ....................................................................... 46
    GUIDELINES FOR CERTIFIED CHRISTIAN EDUCATORS .................................................. 47

  VACATION POLICY FOR PASTORS ......................................................................................... 48

  CONTINUING EDUCATION POLICY ....................................................................................... 48

  CONVERTING A NON-ORDAINED STAFF POSITION TO AN ORDAINED POSITION POLICY .......... 50

  ETHICAL GUIDELINES FOR TEACHING ELDERS POLICY .................................................. 51
    Fundamental Principles of Professional Standards ............................................................... 51
    Professional Practices .......................................................................................................... 52

2
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor - Parishioner / Counselee Relationships</td>
<td>53</td>
</tr>
<tr>
<td>Colleague Relationship</td>
<td>53</td>
</tr>
<tr>
<td>HONORARIUM GUIDELINES FOR PULPIT SUPPLY AND PRESBYTERY APPOINTED MODERATORS</td>
<td>57</td>
</tr>
<tr>
<td>INSTALLATION AND ORDINATION SERVICES APPROVED GUIDELINES</td>
<td>58</td>
</tr>
<tr>
<td>PARENTAL LEAVE POLICY</td>
<td>60</td>
</tr>
<tr>
<td>REFERENCE CHECK POLICY</td>
<td>61</td>
</tr>
<tr>
<td>SEPARATION PRACTICES GUIDELINES</td>
<td>63</td>
</tr>
<tr>
<td>CLC Instructions and User Guide</td>
<td>65</td>
</tr>
<tr>
<td>RECONCILIATION AND INTERVENTION</td>
<td>66</td>
</tr>
<tr>
<td>PROCEDURES FOR SECURING AN INTERIM PASTOR</td>
<td>75</td>
</tr>
<tr>
<td>COMMISSIONED RULING ELDER FORM</td>
<td>77</td>
</tr>
<tr>
<td>EVALUATION OF COMMISSIONED RULING ELDER</td>
<td>78</td>
</tr>
<tr>
<td>ANNUAL CONGREGATIONAL VISITATION REPORT FORM</td>
<td>82</td>
</tr>
<tr>
<td>Examples of Interview Questions</td>
<td>83</td>
</tr>
<tr>
<td>Exit Interview Questions</td>
<td>84</td>
</tr>
<tr>
<td>Interview Summary Form</td>
<td>85</td>
</tr>
<tr>
<td>Periodic Visit Model #1</td>
<td>86</td>
</tr>
<tr>
<td>Model #2</td>
<td>90</td>
</tr>
<tr>
<td>INTERIM PASTOR AGREEMENT</td>
<td>92</td>
</tr>
<tr>
<td>PASTORAL CALL</td>
<td>94</td>
</tr>
<tr>
<td>STATED SUPPLY PASTOR AGREEMENT</td>
<td>97</td>
</tr>
</tbody>
</table>
PREFACE

PRESBYTERY OF GRAND CANYON
INFORMATION

Welcome
Grand Canyon Presbytery is an interesting and exciting place in which to live and minister, combining breathtaking scenery with the challenges of growth and diversity. Our congregations are diverse, yet they seek always to be cooperative, accepting, and respectful of one another’s cultures.

History
The Presbytery of Grand Canyon is the successor to the mission and ministry of the Presbyterian Church that sent missionaries into the Southwest and Arizona Territory in the 1850s to minister to the Native American and Hispanic peoples. The Presbytery of Arizona was established in 1888 by the Synod of Colorado. In 1912, the year Arizona Territory became a state, Arizona also became a Synod and three presbyteries were created: Phoenix, Southern Arizona and Northern Arizona. In 1971-72, the United Presbyterian Church re-united and the Synod of the Southwest was formed, serving Arizona and New Mexico. Four presbyteries emerged: Presbyteries of Santa Fe, Sierra Blanca, de Cristo and Grand Canyon.

Beginning in 2014, the Presbytery of Grand Canyon and the Presbytery of de Cristo will share the same executive and administrative staff. The area served by our two presbyteries covers all of Arizona, plus parts of New Mexico and Utah. There will also be joint oversight committees for personnel and finance.

Ministry
Grand Canyon Presbytery has over 60 churches and 7 chapels. Our mission heritage and Southwestern location provide the Presbytery with a rich multi-cultural environment encompassing Anglo, Hispanic, Asian-American, African-American, and Native American congregations. The Presbytery’s churches and chapels serve small rural communities, major metropolitan areas, retirement and high technology areas as well as farming and ranching communities. A significant portion of the Presbytery’s annual mission budget goes toward local church aid. The land area of the Presbytery, approximately 90,000 square miles, runs diagonally across Arizona from Yuma on the California/Arizona/Mexico border through the Four Corners area and extending to a Native American chapel in Utah.

Mission Goals and Objectives
After extensive study and prayer, the Presbytery adopted a new structure and ministry plan in early 2011. That design was completed by the adoption of the Implementation Team Report in January, 2012. As stated in the Report:

This plan is intended to focus our energy into mission and action instead of organizational formalities. It is designed to encourage people to pursue their passion and calling and not into roles that simply sustain the organization. It is
also intended to conduct necessary business as efficiently as possible. We estimate this structure will take about 100 people to staff instead of over 200, as currently required. The central tension in this design is between establishing a leadership team that keeps us focused and acting on our vision and values with a flattened, decentralized decision making process and a more communal Presbytery culture. In connection with this we realize that unity must not be confused with uniformity. We understand that making substantial changes in the way we conceive of and do ministry will require continuing time and effort. These changes will not be accomplished simply by changing the organization chart of the Presbytery. Changing the way we organize ourselves is a necessary step.

General and Mission Funding
The Presbytery of Grand Canyon has a yearly mission and per capita budget. The Presbytery is part of an aid-receiving Synod and receives support for the mission budget from General Assembly Partnership Funds and direct mission support from the churches within the presbytery. General Assembly Mission Partnership Funds will end in December, 2013. Beginning in 2014 the local churches will be providing all of the mission support funds.

Presbytery Vision
For the next season in our life and recognizing common bonds and the unique contributions of Presbyterian Reformed Theology, we seek to build better relationships, pay more attention to our congregations, encourage the development of networks of missional practice, be more flexible, explore new ideas and possibilities for ministry, recognize the common bonds God gives us, and spend more time in prayer. As such, we want to be known as a presbytery that supports, encourages and challenges our congregations and leaders.

Grand Canyon Presbytery commits itself to encouraging, among other habits of leadership, a vigorous spiritual life, a commitment to lifelong learning, creativity, and supportive collegiality. We seek to become a community of elders and ministers eager to share our gifts, skills, and insights with one another, both in our primary communities of service and with other communities in the Presbytery (congregations, etc.) Such sharing helps to weave the fabric of our connectional life.

Presbytery Core Values
• We recognize the need for ongoing Biblical/Theological study and reflection.
• We seek to balance connection to our roots in the Reformed faith with the call to being continually reformed.
• We are open to creative change as the Spirit and word prompt us.
• We recognize and celebrate the ethnic, cultural, liturgical and theological diversity that exists.

• We respect the variety of gifts and perspectives in our members, recognizing that we are all equal in Christ.

• We nurture spiritual vitality, life-long learning, creativity and collegial support in our leaders.

• We are open to the new thing God is doing among us, maintaining an attitude of flexibility in our operations, 110 activities, and programs.

• We treat the earth and all creation as sacred gifts of God.

• We cultivate an atmosphere of joy in our work, deliberation and fellowship.

• We affirm our unity in Christ without always being unanimous in perspectives and decisions.

• We challenge one another to practice the way of Jesus, giving witness to Him as Savior and Lord and promoting social righteousness and justice in the world.
INTRODUCTION TO COMMISSION ON MINISTRY

The Commission on Ministry (COM) has been created by the Presbytery to fulfill certain responsibilities given to the Presbytery in The Book of Order of the Presbyterian Church (USA). The responsibilities of the Commission are described generally in Section G-3.0301 of The Book of Order and in Section B-5.0200 of the Bylaws of the Presbytery of Grand Canyon, and Section 11 of the Manual of Administrative Operations. Membership on the Commission is for a three-year period, with one additional term permitted.

Presbytery chose you to serve on its COM in recognition of your commitment to the Presbyterian Church and your mature understanding and judgment. The Commission’s efficiency and effectiveness will be enhanced by your sympathetic Christian approach. At times the tasks confronting the Commission may seem trivial, tedious, or unimportant. At other times they may be confounding, complex, even traumatic, as problems demand solutions. But this should not cause you to become discouraged. Remember that the basic purpose of the Commission is to assist both ministers and churches to do the work of Christ more effectively.

Companion pieces to this Handbook are:
1. The Book of Order of the Presbyterian Church (U.S.A.)
2. The Presbytery of Grand Canyon Bylaws and Manual of Administrative Operations

Structures and procedures vary so much from Presbytery to Presbytery that it is imperative to digest this Handbook, which will outline for you this Presbytery’s way of functioning as well as the policies which have been adopted to guide the Commission in its work.

Commission on Ministry Vision Statement

“The purpose and function of the Commission on Ministry is to serve as partners to the teaching elders and congregations of the Presbytery, to promote vital fellowships, effective leadership and healthy relationships. The COM will work to know pastors and session members, to build trust, and to foster mutual accountability and responsibility.” (Vision Statement revised August 28, 2012)
Clusters and how they function
All churches and chapels in the presbytery are divided into geographic clusters. As of 2013, there are eight such groupings. COM leadership will determine which COM members will be assigned to each cluster, ordinarily 3 persons. Assignment usually is in relation to members' home addresses. Each cluster acts on behalf of the entire COM. All actions are to be reported to the COM Moderator to be included in the report to the full COM. Each cluster leader and members will determine which one will be liaison to a given church, when the need arises. Each cluster and member is expected to conduct all its work and contact with its assigned churches in a manner which will fully affirm the Vision Statement.

COM Cluster Responsibilities
The liaison will meet with and counsel the session of a church whose pastor is leaving, preferably before the pastor goes. The Liaison will:

a. share presbytery’s concern for continuing pastoral leadership,

b. interpret policy and process concerning pulpit supply and interim pastoral option, and

c. provide copies of COM policy papers on vacant pulpite and transitions.

One of the events in the life of a congregation when COM Cluster intervention is needed is a divorce by the pastor. The divorce of the pastor can often cause confusion for the congregation. Members do not want to be seen as "taking sides," so they avoid involvement. If the divorce is particularly difficult, conflict within the congregation often results. If a divorce occurs, the Cluster should provide:

1. assistance to congregations by requesting to meet with the session and the pastor, assessing the nature of the problems, and assisting in planning strategy for dealing with congregational concerns;

2. assistance for the clergy spouse by assessing the needs of the spouse and assisting in finding levels of support; and

3. assistance for the divorcing clergy by assessing the needs of the divorcing clergy and offering support.

The intention is to offer support and make every effort to be balanced and fair. If, however, the Sub-committee hears allegations concerning the clergy person's sexual misconduct or other inappropriate behavior, it shall report such to the COM for appropriate action as outlined in The Book of Order and the Presbytery Sexual Misconduct Policy.

In addition to the eight partner-clusters, the COM will, from time to time, appoint additional sub-committees or special ad hoc task groups. The COM has the following standing sub-committees:

1. Membership

   A. Provide for oversight of the continuing members of Presbytery, and guide the Presbytery (through COM) in the provisions of The Book of Order in determining eligibility for continuing membership.
B. Interview all who seek to transfer membership to this Presbytery without call, or who seek to labor within the bounds of this Presbytery in service beyond our jurisdiction.

C. Provide care and oversight to Ministers In Other Service, both within and beyond the jurisdiction of the Church.

D. Provide care and oversight to members of Presbytery who are no longer engaged in validated ministry or fulfilling the requirements of member-at-large.

2. **Salary/Pension**

   A. Be trained and available to the members of Presbytery on matters related to the Retirement and Disability Benefits, and Major Medical provisions of the Board of Pensions.

   B. Be responsible to review and recommend any shared grants (medical) on behalf of members.

   C. Provide opportunities for retired members to participate in the work and fellowship of the Presbytery.

   D. Annually conduct a salary review of all members of the Presbytery serving in an approved call or contract, through a report required of the session and/or employing agency. Review the adequacy of compensation, and consult with the member, session, agency, where deemed appropriate. Report to the March meeting of Presbytery all calls or contracts for the pending year.

   E. Recommend to Presbytery, through COM, the minimum compensation for all full-time, teaching elders in pastor positions.

**NOTE:** When a COM member's church is to be discussed, that member is to be excused from the discussion unless intentionally requested to participate in it.
CHAPTER I – PRESBYTERY AND COM RESPONSIBILITIES

PRESBYTERY
There are seventeen (17) different responsibilities outlined for a presbytery in fulfilling its responsibility for the mission and government of the church in Section G-3.0301 of the Book of Order. The fact that the work of the COM is related directly to a majority of the overall presbytery responsibilities speaks to the importance of this Commission in the life, witness and ministry of the Presbytery of Grand Canyon. The Commission members are encouraged to understand their work in light of the overall responsibilities of the Presbytery toward its members and congregations.

COMMISSION ON MINISTRY
The primary purposes of the Commission on Ministry are:

- To serve as pastor and counselor to teaching elders and commissioned ruling elders.
- To facilitate relationships between congregations, pastors, and the presbytery.
- To settle difficulties on behalf of the presbytery.

The organization and responsibilities of the Commission are set forth in the Presbytery’s Bylaws and Manual of Administrative Operations as follows.

(from the Bylaws) B-5.0200 Commission on Ministry. There shall be a Commission on Ministry consisting of twenty-seven (27) members equally divided between teaching and ruling elders who shall be elected by Presbytery. A quorum of the commission shall be fourteen members. The commission shall exercise all responsibilities contained in Form of Government G-3.0307, and the Manual of Administrative Operations.

a. The commission may act on behalf of presbytery in the following actions, and any others delegated in the Manual of Administrative Operations:

1. New moderators of congregations;
2. Calls issued by churches found in order;
3. Present calls for services of the members of this presbytery;
4. Dissolution of the pastoral relationship in cases where the congregation and pastor concur;
5. Dismissal of ministers to other presbyteries;
6. Grant a minister from another presbytery, having a call or contract within the bounds of this presbytery, permission to labor within this presbytery’s bounds;
7. Appoint administrative commissions for the purpose of ordination and/or installation;
(8) Approve parish associate agreements between congregations and members of this presbytery; and

(9) Approve requests for honorable retirement.

b. All actions of the commission pursuant to subsection “a” shall be reported to the next stated meeting of Presbytery and Presbytery Leadership Team.

(from the Manual of Administrative Operations) Part 11. COMMISSION ON MINISTRY

1. The Commission on Ministry shall provide direct access at all times to all teaching and ruling elders in the Presbytery in all matters relative to the spiritual or temporal welfare of the churches in which they hold office.

2. The Commission on Ministry shall recruit, train, and deploy liaison persons to work with Pastor Nominating Committees.

3. The Commission on Ministry shall receive and screen for approval Church Information Forms from Pastor Nominating Committees.

4. The Commission on Ministry shall provide background reference information to Pastor Nominating Committees when requested.

5. The Commission on Ministry shall interview potential candidates before a Pastor Nominating Committee arranges for personal interview.

6. The Commission on Ministry shall interview all who seek to transfer membership to the Presbytery.

7. The Commission on Ministry shall seek exit interviews with members leaving a pastoral relationship, including interims and stated supplies.

8. The Commission on Ministry shall visit and counsel with churches in which difficulties have been discerned.

9. The Commission on Ministry shall exercise oversight of churches without pastors in accord with the provisions in the Book of Order, and consult with the Presbytery Leadership Team regarding strategy in those particular churches.

10. The Commission on Ministry shall provide oversight for teaching elders not installed as parish pastors.

11. The Commission on Ministry shall be responsible for all matters relating to pensions, including major medical provisions.

12. The Commission on Ministry shall establish guidelines for salaries and remuneration of teaching elders, Commissioned Ruling Elders, and Certified Christian Educators, with an annual review and report to Presbytery concerning salaries and salary guidelines.

13. When a candidate has been called, and is to be examined by the Presbytery, the commission shall ensure that the candidate’s Statement of Faith shall be distributed and placed in the hands of Presbytery prior to the examination.
Additionally, in fulfilling these responsibilities, the COM will coordinate:

- regular visits with each minister in active service, and report annually to the Presbytery; and
  visits with each Session at least every other year.
CHAPTER II - MEMBERSHIP IN PRESBYTERY

Teaching elders have membership in presbytery by action of the presbytery itself, and maintain their membership in accordance with G-2.0503.

Minister Seeking Membership
The presbytery, through the Commission on Ministry, shall examine each teaching elder who seeks membership on Christian faith and views on theology, the Sacraments, and the governance of this denomination. Every teaching elder seeking membership in this presbytery shall have a call to a pastoral position within the presbytery, or be entering as temporary or validated ministry, member-at-large, or shall be honorably retired.

Criteria for Ministry of Continuing Members
The presbytery shall determine the teaching elders who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-2.0104, the standards for validated ministry found in G-2.0503, and the following criteria:

In addition to the “Criteria for Ministry of Continuing Members” found in G-2.0104 and G-2.0503, the following shall apply:

1. A continuing member shall take the initiative to establish an active relationship with Presbytery evidenced by attendance at Presbytery meetings. Regular attendance shall normally be attendance to at least two of the four regular stated meetings each year; or request for excuse for any absences. Honorably Retired members are encouraged to attend meetings but are not required to request to be excused.

2. A continuing member shall exhibit and implement willingness to serve in the commission, committee, and other structures of the Councils of the Church.

3. A continuing member shall be
   a. under documented and approved call or contract to a particular congregation or governing body position;
   b. honorably retired; or
   c. a member-at-large who, without intentional abandonment of ministry, is no longer engaged in an occupation that complies with all criteria in G-2.0403a;
   d. entering a work defined in G-2.0503a for which the presbytery, through the Commission on Ministry, shall give its permission by validating it as a ministry “Beyond the Jurisdiction of the Church (meaning service in a calling other than to a congregation, but within the jurisdiction of the presbytery).”

4. The criteria for determining a validated ministry Beyond the Jurisdiction of the Church shall be based on whether the proposed ministry meets all of the following standards.

   A validated ministry:
   a) Is a ministry that serves others, aids others, enables the ministry of others and relates to the service of people rather than to the production of goods or of profits.
b) Is a ministry that makes active and effective use of the biblical and theological training that is required for ordination.

c) Is a ministry carried out in accountability for its character, conduct and performance results to a management committee, board of directors or others responsible for the overall results of the total ministry program. (G-2.0503 does not suggest a “self-employed” validated ministry therefore self-employed ministers in private practice cannot be considered as having a call because they are not accountable to any organization.)

d) Is a ministry carried out in accountability for its character and conduct and is answerable to the presbytery for agreed upon end results or activities with a face-to-face review of the ministry on a yearly basis.

5. Each previously approved Validated Ministry Beyond the Jurisdiction status shall be reviewed on an annual basis by the Commission on Ministry to determine whether the above standards are continuing to be met. If these requirements are not maintained, COM shall request that the ordained member agree to become a member-at-large, if appropriate, or to be temporarily released from the exercise of ordered ministry, with the understanding there is nothing dishonorable about it, and a return to the requirements will readily re-open eligibility.

Criteria for Members-at-large

1. Members-at-large of the Presbytery of Grand Canyon shall continually be actively seeking and willing to serve a minimum of 1/2 time position, unless restricted by family responsibilities, health or other justifiable reason approved by the Commission on Ministry.

2. The Commission on Ministry shall review each previously approved Member-at-Large status on an annual basis.

Commission On Ministry Processes For Members-At-Large And Validated Ministries Beyond The Jurisdiction

COM will consult annually with all members-at-large and those in validated ministry beyond jurisdiction. Teaching elders in those categories shall provide an annual written report to the COM.

What Should Happen If One or More Criteria for Continuing Active Membership Cannot Be Met?

1. If one or more of the criteria cannot be met the continuing member should seek release from the exercise of ordained office until he or she receives a call to ministry which fulfills all criteria.

2. Restoration to the exercise of the office is possible without re-ordination by (a) application to and approval of the presbytery that granted release, (b) reaffirmation of ordination vows, and (c) resumption of a ministry that qualifies for continuing active membership in presbytery. These steps provide for ease in movement and are in no way judgmental. They are permissive in that re-ordination is not necessary. People should be encouraged to use them.
3. If the Commission on Ministry has found that a continuing member no longer meets the criteria for continuing active membership, has advised the member in writing of its intent to withdraw validation as an Active Member or Member-at-Large and place the minister on non-voting status and the member refuses to seek release from the exercise of ordained office voluntarily or refuses to accept being placed on non-voting status the member will be afforded the opportunity to appear before the Presbytery in a Stated Meeting to present their case for continuing active membership under this policy.

Membership Definitions and Other Provisions

Teaching Elder Members

Location of Membership

Every teaching elder shall ordinarily be a member of the Grand Canyon Presbytery when his or her work is situated within the bounds of the Presbytery. The presbytery may grant a teaching elder permission to engage in work which is outside its geographic bounds or which is not under its jurisdiction, but only with consent of that presbytery. Such permission and consent shall be reviewed and renewed annually. The stated clerk of the presbytery shall inform teaching elders who seek permission to labor outside the bounds of the presbytery of their membership that they must first seek permission to labor within the bounds of the other presbytery. In January of each year the stated clerk of the presbytery of which the ministers are members shall correspond with other presbyteries in which such ministers labor, informing them of the ministers’ addresses. A minister who is serving as a minister in a church outside the United States may, with the approval of presbytery, accept ministerial membership in that church for the period of such service without affecting his or her membership in the presbytery.

Authority to Labor

The authority for granting permission to labor within or outside the bounds of the presbytery is no longer required by the Book of Order. Grand Canyon Presbytery requests that it be notified any work performed within the bounds of this Presbytery, and that any teaching elder member of this Presbytery performing work in the bounds of another presbytery similarly notify COM.

Ministers of Other Denominations

Ministers of other denominations may be received by the presbytery as teaching elders in the PCUSA pursuant to G-2.0505 as follows:

Credentials and Good Standing

Ministers of other denominations, when applying for membership, shall furnish credentials and evidence of good standing acceptable to the Commission on Preparation for Ministry, and also submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. They shall

(1) present a baccalaureate degree from an accredited college or university and a theological degree from an institution acceptable to the presbytery;
(2) answer satisfactorily the questions on the examinations required of candidates for ordination; and
(3) articulate their Christian faith and demonstrate an acceptable knowledge of theology and of the government of this church.
The presbytery shall not waive any of the foregoing requirements except in extraordinary cases.

Presbytery Examination
The Commission on Preparation for Ministry shall examine ministers from other denominations seeking membership in the Presbytery, and forward its recommendation to the Commission on Ministry. COM shall review the terms of call and determine whether the proposed member is appropriate for the particular call.

Pursuant to G-2.0506, the Presbytery may enroll a minister of another Christian church who is serving temporarily in a validated ministry in this church, or in an installed relationship under the provisions of the Formula of Agreement (Book of Order, Appendix C; G-5.0202), when the minister has satisfied the requirements of preparation for such service established by these provisions.

Active Member
An active member is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

Member- at-Large
A member-at-large is a teaching elder who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria for validated ministry. A minister may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member-at-large shall comply with as many of the criteria in G-2.0503 as possible and shall be encouraged to become a parish associate in 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 each member-at-large may be granted by COM upon the teaching elder’s application and shall be reviewed annually.

Members-at-large remain under the care, oversight, and discipline of the presbytery. They may be transferred in their current category of membership to another presbytery with the permission of both presbyteries. All of the minister's records shall be transmitted to the receiving presbytery. The Commission on Ministry shall confer with each member-at-large annually and make a recommendation to the presbytery as to whether the member should continue in the present category, be assigned another category, or be released from the exercise of ordained office. Such action may be initiated by the presbytery or at the request of the minister.

No longer active
A teaching elder who has previously been admitted to the presbytery or another presbytery as an active member, but is now voluntarily engaged in an occupation that does not comply with all of the criteria for called, temporary, validated ministry, member-at-large, or honorably retired is not entitled to take part in the meetings of the presbytery or to speak, vote, hold office, or serve on Commissions, except that such a member may speak when the matter under consideration concerns that teaching elder. The continued status of each such member shall be reviewed annually up to three years. If at the end of three years the teaching elder
has not been restored to active membership or membership-at-large, the presbytery shall
delete that person's name from the appropriate roll of presbytery and may give that person a
certificate of membership to a particular church.

Rolls
The stated clerk shall maintain four rolls, one listing the names of all of the teaching elders
who are continuing members of the presbytery and who are active members; one listing the
names of all of the teaching elders who are continuing members of the presbytery and who
are members-at-large, one listing the names of all of the teaching elders who are continuing
members of the presbytery and who are non-voting members, one listing all Certified
Christian Educators and Certified Associate Christian Educators within the bounds of the
presbytery who are entitled to the privilege of the floor with voice and vote at all presbytery
meetings, and a fifth roll listing those who have been deleted from the other rolls. On or
before December 31 of each year, the presbytery shall determine the category of membership
of each continuing member in accordance with the relevant sections of this chapter and
cause appropriate record of such determination to be made.

Service in Congregations of This Church
An active member engaged in a validated ministry within congregations of this church shall
serve a particular church or churches as pastor, co-pastor, associate pastor, stated supply,
temporary supply, transitional pastor, interim pastor, or interim associate pastor.

In Other Service of This Church
An active member engaged in a validated ministry pursuant to Chapter II above may be in
other service of this church or beyond the jurisdiction of the church. If in service in this church,
the member shall serve as a staff member of a presbytery, a synod, or the General Assembly
of this church or of an organization related to one of these governing bodies; as a minister
serving an organization sponsored by two or more denominations, one of which is this
church, such as a federated church, a specialized ministry, an administrative office, or an
interdenominational agency; or as a partner in mission in connection with a church outside
the United States of America. Before entering upon such service, the teaching elder shall
request and obtain the approval of the presbytery. Changes in the terms of the call or
dissolution of the relationship shall be approved by COM and reported to the presbytery.

In Service Beyond the Jurisdiction of The Church
An active member engaged in a validated ministry in service beyond the jurisdiction of the
church may be engaged in a ministerial calling consonant with the mission of presbytery in an
organization, agency, or institution in which this church has no official participation or may
serve temporarily as pastor or in some other capacity in another denomination, and may, with
the approval of presbytery, accept ministerial membership in that church for the period of
such service without forfeiting his or her membership in the Presbyterian Church (U.S.A.).
Before entering upon such service the minister shall request permission of the presbytery.
The Commission on Ministry of the presbytery shall make a thorough review of the proposed
ministerial function and report its recommendations to the presbytery. The Commission shall
determine and report whether the service complies with all of the criteria enumerated in G-
2.0503, without exception. If the presbytery grants the permission requested, such permission
shall be subject to review and renewal annually.

Honorably Retired
The presbytery may designate an active teaching elder as an honorably retired minister if that minister is in good and regular standing, or is granted the status of being in good and regular standing, at the time the minister is designated as an honorably retired minister. The status of being an honorably retired minister may be granted because of physical or mental disability, or age. Presbytery may also grant the status of being an honorably retired minister to a minister member who has been granted retirement by an agency in validated ministry, or upon the completion of twenty years of cumulative Presbytery Membership of Honorably Retired Ministers. Honorably retired teaching elders who reside in this presbytery are encouraged to transfer their membership to Grand Canyon Presbytery.

**Release from the Exercise of Ordained Office**

Application for release.
If a teaching elder concerning whom no inquiry has been initiated pursuant to D-10.0102 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing, shall make application to be released from the exercise of the ordained ministry, or if the presbytery takes that action pursuant to G-2.0508, the presbytery shall delete that person's name from the appropriate roll of presbytery and give that person a certificate of membership to a particular church. The presbytery shall retain a roll of persons so deleted with date of deletions, date of ordination, and place of ordination. No judgment of failure on the part of the minister is implied in this action.

Discontinuance of Functions
Release from the exercise of the ordained office of teaching elder requires a discontinuance of all functions of that office. The designations reverend, minister, pastor, or other similar terms shall not be used. The status of a minister who has been so released shall be the same as any church member.

Desire to Be Restored
Should a person released under this section later desire to be restored to continuing membership in the presbytery, that person shall make application to the presbytery, and upon approval, the reaffirmation of ordination vows, and resumption of a ministry which qualifies that person for continuing membership in presbytery, the person shall be restored to the exercise of the ordained office without re-ordination.

**Teaching Elder to Be Placed on Non-Voting Roll**

If a teaching elder shall be absent from the stated meetings of the presbytery for a period of one year and shall neglect to report to that presbytery concerning residence and work, the presbytery, after making an effort to locate and counsel with the teaching elder, shall then, without prejudice to the teaching elder, place that teaching elder’s name on the non-voting roll.

**Teaching Elder Joining Another Denomination**

When a teaching elder of this church continues or accepts membership of any character in another denomination, except as provided in G-2.0503, the presbytery shall record the fact, delete the teaching elder’s name from the roll, and take such other action of an administrative character as may be required by the Constitution.
CHAPTER III - PASTORAL RELATIONSHIPS DEFINED

Installed Pastoral Relationships

**Pastor, Co-Pastor, or Associate Pastor** (see Book of Order G-2.0502, .0504)
The installed pastoral relationships are pastor, co-pastor, and associate pastor. A pastor, co-pastor or associate pastor shall be elected by the vote of the congregation and the relationship between them shall be established by the presbytery. The call extended to a pastor, co-pastor or associate pastor shall be approved by the presbytery and cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor or associate pastor, or at the request of the church by action of the congregation.

**Ordinarily Cannot Immediately Succeed the Pastor**
A teaching elder installed as associate pastor, or one who is employed in a temporary pastoral relationship of any kind, is ordinarily not eligible to serve as the next installed pastor or co-pastor. A teaching elder employed in a temporary associate pastor relationship is ordinarily not eligible to serve as the next called associate. This rule may only be waived when there are exceptional circumstances and with approval of ¾ of the Presbytery, pursuant to G-2.0504c.

**Designated Pastor**
A designated pastor or co-pastor is a teaching elder installed in a pastoral relationship for a designated term determined by the presbytery in consultation with the congregation and specified in the call. Designated terms may be renewed or converted to an indefinite period, by vote of the congregation and approval of the presbytery (G-2.0504).

Temporary Pastoral Relationships
When a church does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with approval of COM, should obtain the services of a teaching elder, commissioned ruling elder, candidate, or ruling elder of this denomination in a temporary pastoral relationship. When a congregation employs more than one pastor, or a pastor and one or more associate pastors, and there is a vacancy in one of these positions, it may obtain the services of a teaching elder, commissioned ruling elder, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued by the congregation and no formal installation shall take place. Temporary pastoral relationships are those of stated supply, interim pastor, co-pastor, or associate, temporary supply, organizing pastor, or other title approved by COM.

A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery (G-2.0504b).

**Stated Supply**
A stated supply is a teaching elder appointed by the presbytery, after consultation with the session, to perform the functions of a pastor in a church which is not seeking an installed pastor. The installed position in such situations is ordinarily closed. The relationship shall only be established by the presbytery and shall not extend for a period exceeding twelve months. A stated supply shall not be reappointed until the presbytery, through its COM, has reviewed her or his effectiveness. A stated supply may, with presbytery’s approval, serve as moderator of
the session.

**Interim Positions**
An interim pastor, co-pastor, or associate pastor is a teaching elder invited by the session of a church without an installed pastor to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months. An interim only serves while the church is seeking a pastor, co-pastor or associate. The establishment of the interim relationship is described in further detail in a subsequent section of this Handbook. The session may not secure or dissolve a relationship with an interim without the concurrence of the presbytery through its COM.

**Temporary Supply**
A temporary supply may be a teaching elder, a candidate, a commissioned ruling elder, or a ruling elder secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral duties. Either the future of the installed position is unclear, or the position is closed but the session is unable to obtain a stated supply. The session shall seek the counsel of presbytery through its COM before securing a temporary supply.

**Inquirer, Candidate, or Ruling Elder as Temporary Supply**
When a church is without a pastor or when the pastor is unable to perform pastoral duties, the session, after obtaining the approval of the presbytery having jurisdiction over the church through its COM, may secure the services of an inquirer, candidate, or ruling elder to serve as temporary supply. Appropriate guidance and supervision for such a ruling elder, inquirer or candidate serving as temporary supply must be assured by the COM. In the case of inquirers and candidates, the relationship must also be approved by the inquirer's or candidate's Commission on Preparation for Ministry.

**Organizing Pastor**
An organizing pastor is a teaching elder or commissioned ruling elder appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor may be designated a member of the presbytery administrative staff. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the COM and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search.

**Ministers of Other Churches**
Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary pastoral relationship, provided such ministers present to the presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the temporary pastoral relationship. Ordained ministers of other churches may not serve in installed positions unless their membership has been approved for transfer to the Presbyterian Church (U.S.A.) as described in Chapter II of this Handbook and G-2.0505, or their membership is in a denomination in full communion with the PC(USA) pursuant to G-5.0202.
**Parish Associate**

A parish associate is a teaching elder who serves in some validated ministry other than a local parish, or is a member-at-large, or retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, if already qualified as continuing members of presbytery, may serve as parish associates. The parish associate shall be responsible to the pastor, as head of staff, on an "as needed, as available" basis and with or without remuneration. A parish associate may not be called to be the next installed pastor or associate pastor of a church unless at least six months have elapsed since the end of the parish associate relationship.

The designation of parish associate shall be made under the supervision of COM at the request of a particular church session and installed leadership, the consent of the parish associate, and the approval of COM on behalf of the presbytery. No formal call shall be involved. Any change in relationship must be approved by the COM. Ordinarily no more than one parish associate will be related to a particular church.

The COM shall review the designation once each year to ensure

1. that the time and energy required as a parish associate will not interfere unduly with the work of the person in his or her principal function;
2. that installed leadership of the particular church be protected in its effective functioning;
3. that the parish associate continue to meet the criteria for continuing membership in the presbytery based on other than this relationship to a particular church.

The agreement between a session and parish associate shall be terminated whenever a pulpit becomes vacant. Due notice will be provided by the session to the parish associate and to COM.

To ensure the original definition of the parish associate position, note the following requirements:

1. The prospective parish associate shall already be qualified as a continuing member of presbytery (shall not become a member of presbytery in order to serve as parish associate).
2. The position shall not be that person’s major source of income.
3. A church may ordinarily have only one parish associate at any given time.
4. The parish associate may not be considered for associate pastor or pastor position.
5. The parish associate position must not become a back door into a full time, de facto assistant pastor position, thus bypassing search, call, congregational approval, etc.)

**Other Contract Positions**

A teaching elder may be hired by a Session for a temporary contract position called by some name such as visitation pastor, youth minister, music minister, associate for senior adults, or other position specific title. Regardless of title, such positions are subject to review and approval by the Commission on Ministry, and shall be limited to one-year renewable contracts.
CHAPTER IV – CARE OF THE CONGREGATION DURING A PASTORAL VACANCY

Presbyterians believe that pastors and congregations are brought together through a call from God. This call is confirmed as the pastor, the church, and the presbytery each say "yes" to the relationship. This three-way partnership is acted out throughout the pastoral call process with the presbytery, often through COM. The COM is an active participant with a congregation as they seek a new pastor.

The COM is intensively involved when a church is without a pastor. This is also an opportune time for church transformation issues to be raised and the expertise of the appropriate committee to be solicited. Many presbyteries find it helpful to utilize a team approach where a cluster of COM members go together to work with a church. Collaboration between the session and COM can be very constructive in the following situations:

- When a small church is stretched to support a full-time pastor
- When a church is considering an addition to staff
- When the community is changing and the church is declining or growing
- When the church seeks transformation following a serious conflict
- When it may be appropriate for the church to seek a designated pastor to work with them on transformation

During the time of a pastoral vacancy the COM

- Appoints one of its members or seeks a co-opted member to work closely with the church through the entire vacancy process
- Appoints a Moderator of the session
- Provides names of potential Interim Pastors or pulpit supplies
- Approves a Church Information Form (MIF) developed by the session or PNC
- Does presbytery to presbytery reference checks on candidates before they visit
- Meets with the "finalist" candidates
- Examines selected candidates for suitability for the church and membership in the presbytery
- Requires the church to conduct background (including criminal) checks and credit checks

Results of background and credit checks will be used by the PNC as additional information, along with reference checks in considering and interviewing candidates. All information gained through such checks shall be destroyed for all but the pastor-elect, whose documents will be sealed and kept in the church personnel files.

A chart showing the various stages of the Pastor Search Process is shown on the following pages.
Other Resources to Consult

Office of Vocation "On Calling a Pastor" – Church Leadership Connection- available for free download

GA- COM Handbook

ENTERING AN MIF: www.pcusa.org/clc and the Appendix to this Handbook.

Pastoral Transitions

Phase 1 - Saying Goodbye

<table>
<thead>
<tr>
<th>Discernment Work/Issues</th>
<th>Congregation</th>
<th>Presbytery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gratitude &amp; Grieving</td>
<td>Congregational Meeting to dissolve relationship Provide times to Cry &amp; Celebrate…and say Thanks</td>
<td>Appoints a Liaison from COM (Commission on Ministry) Offers assistance when asked Conducts exit interview w/ pastor</td>
</tr>
<tr>
<td>Preparing for Interim Leader</td>
<td>Session conducts Search – appoints search team, prepares papers, interviews candidates recommended by Presbytery, selects</td>
<td>Reviews paperwork, provides a short list of candidates to interview</td>
</tr>
</tbody>
</table>

Phase 2 - After Interim is in place: Reflecting, Exploring, Declaring

| Adjusting to new leader       | Session & congregation works with Interim pastor in new beginnings           |                                                                              |
| Engages in ongoing ministry   | Explores next developmental steps of ministry                                |                                                                              |
| Declares renewed sense of vision & direction | Conducts a mission study with help of Interim leader | Provides resources for mission study work                                      |

Phase 3 - Approximately 9 to 18 months, at the discretion of the cluster, after Pastor leaves - Searching

<table>
<thead>
<tr>
<th>Stage 1 - Preparation</th>
<th>Congregation elects PNC (Pastor Nominating Committee) PNC &amp; Session prepare paperwork (MIF) (Church Information Form)</th>
<th>COM liaison accompanies COM approves MIF before advertising</th>
</tr>
</thead>
</table>
Stage 2 - Active Search
PNC advertises, screens, reference checks and conducts face to face interviews
COM liaison accompanies Executive conducts references BEFORE any face to face contact

Stage 3 - Identifying Candidate
PNC/Session negotiate terms
Congregation elects Candidate
COM liaison accompanies

Phase 4 - Approximately Two Years later: Welcoming
Gratitude & Grieving
Session & Congregation say goodbye to Interim Pastor
Conducts exit interview

Getting Started
Session works with pastor in new beginnings
Welcomes new colleague in ministry

For more information, go to: pbygrandcanyon.org/about/Commission On Ministry

PASTOR SEARCH PROCESS OUTLINE

<table>
<thead>
<tr>
<th>OCAP*</th>
<th>Local Church Responsibilities</th>
<th>Presbytery / COM Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>II-1.</td>
<td>1. Pastor consults COM about dissolution</td>
<td>Exit interview arranged by COM partners. Liaison present, or receives copy</td>
</tr>
<tr>
<td></td>
<td>II-2.</td>
<td>2. Pastor meets with session regarding dissolution.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a. Session calls Congregational Meeting</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Session makes arrangements for personnel during vacancy.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. Vacancy dues discussed (must continue for 1 year when installed pastor or associate leaves or until new Pastor arrives).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>d. Session / Pastor certify all financial obligations are met.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>e. Pastor leaves</td>
</tr>
</tbody>
</table>
| II-3. | 3. a. Session arranges for mission study; provides guidance and funds for Pastor Nominating Committee (PNC)  
b. On receiving COM approval of the Mission Study, session requests permission to call a congregational meeting to form a PNC | Representatives from COM cluster assist.  
COM partners approve mission study within 2 weeks |
<table>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II-5.</td>
<td>4. Session calls meeting of Congregation to elect PNC. <strong>Election of alternates is not appropriate.</strong></td>
<td>New Moderator moderates. Liaison attends.</td>
</tr>
<tr>
<td>II-5.</td>
<td>5. Congregation elects PNC. Chair, vice-chair, secretary chosen. Date for first meeting set.</td>
<td>Liaison explains task and presents forms for Ministry Information Form (MIF), EEO, and PGC’s Examination for Membership Policy along with statement to be signed</td>
</tr>
<tr>
<td>III-1.</td>
<td>6. First meeting of PNC. Session attends for the first half-hour to clarify roles.</td>
<td>Liaison maintains contact.</td>
</tr>
<tr>
<td>III-2.</td>
<td>7. PNC completes MIF in coordination with session</td>
<td>Liaison explains task and presents forms for Ministry Information Form (MIF), EEO, and PGC’s Examination forMembership Policy along with statement to be signed</td>
</tr>
<tr>
<td>III-2.</td>
<td>8. Session approves MIF</td>
<td>COM Partners approve MIF within 2 weeks after it is submitted. Then files MIF with Presbytery &amp; Louisville.</td>
</tr>
<tr>
<td>III-3.</td>
<td>9. PNC meets with Liaison for training with respect to reading Personal Information Forms (PIF), interviewing, EEO, etc.</td>
<td>Liaison trains PNC</td>
</tr>
<tr>
<td>III-4.</td>
<td>10. PNC receives PIFs, evaluates them and prioritizes names of candidates</td>
<td>Liaison suggests rating system. Meets with PNC frequently.</td>
</tr>
<tr>
<td>III-5.</td>
<td>11. PNC requests preliminary clearance for 3-5 candidates from Presbytery Executive or COM before in-person</td>
<td>Presbytery Executive does reference checks, and reports results to Liaison.</td>
</tr>
<tr>
<td>III-6,7.</td>
<td>12. PNC sets up interview for final clearance with candidate in Arizona, giving COM partners 2 weeks notice and provides COM Liaison with required documents. PNC asks Presbytery Office Manager to arrange for neutral pulpit(s).</td>
<td>COM partners interview candidate PRIOR to candidate preaching in accordance with Interview Guidelines found in Chapter IX, and make recommendation to COM and informs PNC chair of the results of its interview.</td>
</tr>
<tr>
<td>III-8-10.</td>
<td>13. PNC selects one candidate to present to the Congregation. Arranges for travel, meals, and accommodations. Candidate preaches for Congregation</td>
<td></td>
</tr>
<tr>
<td>IV-1-2.</td>
<td>14. Session calls a congregational meeting to act upon the nomination and presents the CALL. Moderator presides.</td>
<td>Liaison reviews terms, reports to COM if candidate is accepted by congregation action. COM acts upon the Call, and reports to Presbytery.</td>
</tr>
<tr>
<td>IV-4.</td>
<td>15. Pastor-elect, Session, PNC suggest names for Installation Commission.</td>
<td>Liaison brings names and date of Installation to COM for recommendation to the presbytery.</td>
</tr>
<tr>
<td>IV-4.</td>
<td>16. Church hosts Installation</td>
<td>Presbytery installs new Teaching Elder during Worship.</td>
</tr>
</tbody>
</table>
IV-4. PNCs are urged to schedule ordination and/or installation of clergy at such time and in such fashion that allows and attracts the largest attendance of both congregation and presbytery colleagues. COM discourages holding such services concurrent with regular worship hours. We urge PNCs and sessions to go to greater lengths to raise the level of expectation as to the importance of this Service of Worship in terms of the welcoming and bonding which it establishes between pastor, congregation, and presbytery. We suggest linking the service with a complementary gathering activity, such as a potluck supper, etc. COM will not recommend competing Ordination or Installation Services of different Pastors on the same day.

| 17. Session encourages freedom of new Pastor to attend retreat. | Presbytery provides orientation for new Pastor in Presbytery Retreat. |
| 18. Session hosts meeting for six-month review | COM, through COM partners provides six-month review of new Pastor and Session |

*On Calling A Pastor

**Content of a Congregational Mission Study**

A mission study is the telling of the congregation’s story. It takes into account its history, the lives of its members, the community in which it is located, and the hopes for the future. The power of a good study is in narrative. Every study needs to include the following in some manner:

1. **MISSION STATEMENT**: A concise, specific statement generally supported by the whole congregation, which captures a vision of the faithful and calls the congregation to respond to God in the immediate future. A vague paragraph of religious platitudes of the “one size fits all Christian churches” sort is not helpful. This MISSION STATEMENT may be used to introduce the study or as a logical summation at the end.

2. **A word “picture” of the congregation** - an accurate description of the church should include:
   a. **Who are we?** A description of who you are as the people of God. What is special about you? What is your history? What walks of life do your people come from? Are there distinctive groups, unusual programs or particular circumstances within your congregation? The “picture” should capture something of the living spirit of the congregation, reflecting its strengths and uniqueness. This may be in straightforward description or through analogy, image or comparison. Draw information from demographics, but keep the actual data in an appendix.
   a. **How do we encounter Christ?** Tell what you believe, where and how members experience Christ in their lives. Describe how the church helps people encounter Christ.
   b. **Who is our community?** God calls us to minister in and to a community. How do you define community? Draw a narrative “picture” of the community in which the church is located. It is important that this “picture” not be drawn exclusively from the congregation’s point of view. Do not forget to investigate current trends in the congregation and community which will have an inevitable impact in the near future.
Support this picture with information from demographic studies, maps, charts, or other
documentation and one-on-one neighborhood contacts and interviews.

c. **What are our gifts?** God has given each church a variety of unique, definable gifts.
(See I Cor. 12.) Congregational gifts may include financial assets, the physical plant,
skills of members, opportunities and/or abundance in areas such as worship,
education, or fellowship. Make a list of all of the gifts God has blessed the church with
including those discovered in items a, b, and c above.

3. **What is the ministry of the church and what are the expectations for the future?** This may
   include:
   a. How Christ calls us to ministry. A mission study must address specific needs of the
      congregation that are consistent with the mission statement. Give specific examples
      and programs that show how you minister to your community in the name of Jesus
      Christ. These may be in the nature of outreach (some form of proclamation), or an “in
      house” building up of the Body of Christ in some manner (e.g. a deacon’s plan to
      support elderly members through a transportation program).
   b. How can we use our gifts? God has planted you in a particular context with gifts,
      people, assets and tools to do a specific work. How will God use the gifts that are
      already in your hands to do a new and mighty work? Examine your context, gifts,
      membership and other assets and ask how these gifts can be used for mission. Be
      creative.
   c. Expectations for the future - that is, a Vision Statement. What do you want to
      happen? What are your three to five year goals? How will you make it happen?
      (strategies)

4. **Supporting documentation.** Maps, site plans, charts, budgets, lists of community services or
   attractions or schools, graphs, and statistics may all be used to validate and/or clarify the
   descriptions of the community and congregation.

Good narrative prose, well edited and supported, is essential. Items of humor and illustrations can
enhance the study. Painful honesty, combined with constant prayer and openness to the Holy Spirit
by the Commission responsible for the study, and continual communication with the congregation and
session, will make it a significant contribution to the life of the church. A Mission Study is not a
marketing document!

**Guidelines For Electing A Pastor Nominating Committee**

I. **The Book of Order Statement (G-2.0801 and .0802.)**

When a congregation has a vacancy in a pastoral position, or after the presbytery approves
the effective date of the dissolution of an existing pastoral relationship, the congregation shall,
with the guidance and permission of the presbytery, proceed to fill the vacancy in the following
manner. The session shall call a congregational meeting to elect a pastor nominating
committee
that shall be representative of the whole congregation. The committee’s duty shall be to
nominate a pastor for election by the congregation.

II. **Guidelines (Not directly a part of The Book of Order)**

1. Session meets to set date and time for congregation to meet and elect
   pastor nominating Commission (PNC).
   a. Public notice required on two successive Sundays.
   b. Session can recommend size, though final authority rests
with congregation.

2. Nominations for PNC might best be made through church officer nominating Committee, for the following reasons:
   a. Committee is already established and Moderated.
   b. Committee is representative of the congregation.
   c. Committee is familiar with nominating process.
   d. Committee likely knows the membership and the groups that need to be represented, as well as their race, ethnic origin, sex, and marital status.

3. Nominations Committee should provide a mechanism for receiving input of names from the congregation. Persons nominated should be contacted to ascertain if they will serve.

4. Nomination Committee’s slate should be representative of the whole congregation.

5. Ballots should be prepared in advance, with space for nominations from the floor, as well as names placed by the Committee. Care must be taken that persons nominated from the floor are present and agree to serve, or have so consented in advance.

6. PNC meets briefly following meeting to elect its own moderator (or a convenor for first meeting), and set day and time of first meeting. COM liaison should be present to provide guidance.
CHAPTER V - INTERIM PASTOR SELECTION

When a pastor or associate pastor relationship is vacated, the COM shall counsel with the session of the church as to the need for ministry until a new pastor is installed. Ordinarily, the interim pastor will be approved by the presbytery (through its COM), in consultation with the session. The interim pastor may be designated Moderator. The interim pastor shall guide the congregation in ministry, enable clarification of directions, and prepare for the arrival of the new pastor, conducting the work of a pastor. The interim has no relationship with the PNC about the selection of a pastor. The interim will work closely with the presbytery to address the needs of the congregation. The interim cannot be considered as a candidate for the pastor position, unless there are exceptional circumstances and with approval of ¾ of the Presbytery, pursuant to G-2.0504c.

To implement the presbytery's policy on interim pastorates, the Presbytery of Grand Canyon requires that all interim pastors endorse the "Interim Pastor Agreement" contract, and agree to abide by the policies and guidelines of the Interim Pastor Covenant document, which is set forth in the Appendix.

It is the policy of the presbytery to ordinarily require that an interim pastor be a member of the Presbytery of Grand Canyon and those accepting assignment to an interim pastor position who are not already members of the Presbytery are expected to request transfer of membership and be received into the membership of the presbytery.

INTERIM PASTOR SELECTION GUIDELINES

- Visit with session by COM Liaison and/or Presbytery Pastor to:
  Determine appropriateness of having an interim pastor
  Educate in general terms about the transition time in a congregation

- Session names the group who will search for interim pastor

- Clerk of Session, Search Team Chair, and COM Liaison execute the Procedures for Securing Interim Pastor agreement

- Interim pastor search papers are prepared by the Search Team:
  Description of the congregation
  Job Description
  Outline of contract

- Search Team submits these documents to Presbytery Pastor, who reviews them with COM
• Presbytery Pastor and COM liaisons identify at least three candidates:
  Review PIF to assure basic training, understanding of ministry, availability
  Perform governing body reference checks

• Interim Pastor Search Team receives PIFs from Presbytery

• Process of Selection:
  1. Review PIFs
  2. Interview by whole Search Team
  3. Check references on PIF
  4. Listen/watch tapes of sermons
  5. Prioritize
  6. Notify COM liaisons so that COM interview can be set up while the person is in town
  7. If desired, bring in others – congregation pays for reasonable expenses*
  8. Choose person, negotiate contract. COM liaison may be present if you wish.
  9. Presbytery provides basic contract. You and person may add or specify details.
 10. Present choice to session for approval.
     (a) The search team is the decision-making body in the selection of a candidate. However, if a church has more than one pastor the search team may set up a confidential, informational meeting with the continuing pastor(s) to introduce the candidate prior to presentation to the session for approval.
     (b) To ensure confidentiality, Personal Information Forms for the selected candidate should not be distributed outside the search team without the permission of the candidate, and should be limited to the pastor(s) and members of the session.
     (c) Present choice to the session for approval. Have COM liaison forward all papers to the presbytery office.

 11. Set starting date.
 12. Obtain COM approval.
 13. Inform other candidates quickly.
 14. Session informs the congregation. Congregation does not vote on candidate. It is a session contract.
 15. Prepare for an exciting time of growth during your interim experience.

*Reasonable Interview Expenses:
  Coach airfare for candidate. You choose as to whether to pay for spouse. Overnights in local motel of your choice – you arrange.
  Meals during the trip
  Mileage to and from home airport
  Rental car if needed – distance from airport to your town – you determine
Make arrangements clear before person comes. Prepaying ticket, motel keeps you in budget.
INTERIM PASTOR’S COMPENSATION

Ordinarily, the Interim’s compensation should equal that of the previous installed pastor or associate pastor. Any amount less than that should be explained to COM following a discussion with the Session by the COM partner(s) assigned to the congregation. In any case, the compensation should not be less than 90% of that which was paid to the person previously installed, unless there are significant mediating factors calling for an adjustment in either direction (e.g. a long tenured pastor who had attained a level of compensation significantly higher than the average for churches of similar size and budget; a church whose level of compensation is significantly less than similar churches; and cases where a highly skilled, experienced interim is required whose credential would commend a higher level of compensation, etc.)
CHAPTER VI - COMMISSIONED RULING ELDER

G-2.10 of the *Book of Order* provides for Commissioned Ruling Elders, authorized by the Presbytery for limited pastoral service.

Commissioned Ruling Elders (CRE) can be valued for serving churches in the presbytery in a variety of different settings. Primarily they are used to provide pastoral leadership in churches which cannot at present call an ordained minister. They may also serve as an interim CRE in churches where there is an active search being conducted for a permanent pastor. Some CRE candidates may be commissioned to form a CRE leadership pool in preparation for new church development work.

*The Book of Order* (G-2.1002), this Handbook, and the CPM policy establish criteria for training commissioned ruling elders and their expected accountability within the presbytery. The criteria shall be the following:

1. A commissioned ruling elder shall be a ruling elder member of the Presbyterian Church (U.S.A.).

2. A commissioned ruling elder shall be commissioned by the presbytery to lead worship, preach the gospel, watch over the people and provide for their nurture and service.

3. COM may authorize commissioned ruling elders to perform any or all of the functions listed below:
   a. Administer the Sacrament of Holy Communion.
   b. Administer the Sacrament of Baptism.
   c. Moderate the session of the congregation.
   d. Perform a service of Christian marriage when invited by the session or COM.

4. Commissioned Ruling Elders are granted voice and vote in meetings of the Presbytery.

5. The Commissioned ruling elder shall work under the supervision of the presbytery, through the moderator of the session of the church being served, or through the COM. A teaching elder shall be assigned as a mentor and supervisor.

6. The ability of commissioned ruling elders to preach, to teach, to lead worship, to moderate session meetings, to conduct Christian marriage services, to participate with voice/vote in presbytery meetings, and to administer the sacraments of Holy Communion and Baptism shall be seen and recognized as a gift of the Holy Spirit. Therefore, competency will weigh more heavily than academic credentials as the basis for commissioning. Qualifications shall include the following:
   a. The CRE applicant must have two years of active membership in a Presbyterian Church.
   b. The CRE applicant must have a written endorsement from his/her local session where membership is listed.
   c. The CRE applicant must provide three completed references.
   d. The CRE applicant must be able to give affirmative responses to the nine constitutional questions as listed in *The Book of Order.*
COMMISSION ON MINISTRY RESPONSIBILITIES

1. COM works with a church session seeking the services of a Commissioned Ruling Elder and with the Preparation for Ministry Commission in determining whether there are CRE applicants who have completed the required training and are ready for commissioning.

2. COM works with the session in the development of a job description for the CRE.

3. COM works with the session in determining the amount of compensation to be provided a CRE.

4. COM interviews the applicant, after the Preparation for Ministry Commission has certified that a Commissioned ruling elder applicant has completed the necessary training and is ready to be commissioned, to determine the fit for the position and which if any of the additional responsibilities outlined in G-2.1001 will be given to the Commissioned Ruling Elder once commissioned.

5. COM determines and assigns the appropriate teaching elder to be the “mentor and supervisor.”

6. COM approves the CRE applicant for commissioning and approves the additional responsibilities to be granted once all of the above steps have been completed.

7. COM completes the appropriate approval forms including a copy of the complete job description and terms of the contract.

8. COM evaluates the work of each commissioned ruling elder annually.

COMMISSIONED RULING ELDER PROCEDURES

1. COM receives statement from CPM that a person is ready for commissioning.

2. Candidate is interviewed by Partner team from COM. The following should be included in the interview:
   a. Polity issues (preparation for moderating, etc.)
   b. Sacraments (preparation for administering)
   c. Qualifications and training for performance of Christian marriage ceremony
   d. Candidate’s relationship to governing bodies
   e. Appropriateness of job placement (need job description, which should include a request for the privileges that the church would like the CRE to have. Will the CRE attend Presbytery meetings as an Elder commissioner from the church?)
   f. Examination of contract
   g. Supply candidate with a copy of Sexual Conduct Policy and Ethical Guidelines for ministers.

3. Take report to next COM meeting for concurrence or lack thereof on recommendation
from CRE that commissioning take place.

4. Stated clerk should send statement of concurrence to CPM in a timely way so that examination and commissioning can be done at the following Presbytery meeting.

**COMMISSIONED POSITION**

When the CRE has completed the educational requirements or demonstrated competency, in preparation for COM review, the local session will be asked to provide a written working contract which shall include:

a. Title of Position
b. Specific Duties/Responsibilities
c. Accountability
d. Compensation
   1. Salary
   2. Social Security
   3. State/Federal Tax
   4. Pension
   5. Travel Allowance

The commission shall be valid for a period up to three years as determined by the presbytery. It may be renewed at expiration or terminated at any time at the discretion of the presbytery. A review of the work of the commissioned ruling elder shall be conducted at least annually by COM.
CHAPTER VII – INTERVIEW PROCEDURES FOR PRESBYTERY MEMBERSHIP

Introduction

1. Interview committees are to be guided by instructions in the Book of Order G-2.0502 and 2.0503; Grand Canyon Presbytery’s “Continuing Membership and Validation of Ministry Policy”; the “Examination for Membership Policy”; and this COM Handbook.

2. Interview purposes are to examine Christian faith and theological views of every Teaching Elder or candidate applicant for presbytery membership.

3. Interviews with applicants for any pastoral position are to determine suitability for the position; eligibility for further consideration by a PNC or APNC or session; and, eligible for presbytery membership. Interviews with those wishing to have a particular ministry validated are to determine if the ministry meets criteria for validation. Interviews with other categories of applicants are to determine if they qualify under presbytery policies for membership and should be granted membership.

4. Interviews will be conducted by a committee of three COM members. Other COM members, the Presbytery Pastor, and the Stated Clerk/Associate may substitute when needed.

5. Interviews will normally be one hour long. Candidates and other involved persons are to be notified, in advance, of this expected duration.

6. All interviews are to be documented by completion of the Summary of Interview form found in the Appendix/Forms section of this handbook, copies distributed as directed on the form.

For pastoral positions in a church

1. An applicant for a Call to a particular church will be interviewed by the Cluster members for that church. Other COM members may be included if needed.

2. Prior to the interview, committee members must have received copies of the applicant’s required Statement of Faith and brief biographical history, as well as the church MIF, to be used as an integral part of the interview.

3. The COM interview with a candidate for an installed position will take place prior to the candidate’s meeting with the church PNC or APNC. In the same way, an interview with a candidate for a temporary pastoral position will take place before meeting with the church session’s search committee.

For all other candidates for transfer to the Presbytery

When a teaching elder is seeking to transfer his or her membership from another presbytery to the Presbytery of Grand Canyon the following procedure will be followed:

1. The Stated Clerk will provide copies of Grand Canyon’s “Continuing Membership and Validation of Ministry Policy” and “Examination for Membership Policy” in writing to the prospective member.

2. If the teaching elder/candidate is seeking to have a ministry validated as a Ministry Beyond the Jurisdiction, prior to being scheduled for an Interview, the minister shall be asked and required to submit the following:
   a. Statement of Faith and brief biographical history
b. Job Description of the ministry position to be validated, and the terms of remuneration, which have been approved by the ministry Board of Directors along with a listing of the names of the members of the Board.

c. Provide a detailed description of how the proposed ministry meets or complies with all of the criteria for the determination of a validated ministry in Service Beyond the Jurisdiction (G-2.0503) as outlined in the Presbytery of Grand Canyon’s “Continuing Membership and Validation of Ministry Policy.”

3. If the teaching elder is Honorably Retired or a Member-at-large of another presbytery who qualifies for membership under Grand Canyon’s Continuing Membership and Validation of Ministry Policy, he or she shall provide prior to an interview a Statement of Faith and brief biographical history.

Procedure for interview

1. Moderator directs Introduction of candidate to committee members, who identify themselves. Moderator explains the committee is fulfilling requirements of the Book of Order G-2.050 and .0503, and that time at interview’s end will be for applicant’s questions.

2. First question should be asking for a short biographical sketch, followed by an easy question to help candidate relax.

3. The committee’s examination on the Book of Order basic questions should follow the list prepared by the committee. It may be a smoother interview if the Moderator, in advance, has assigned each of the committee members some of the areas to be covered. Questions need not be verbatim, but must be covered.

4. Additional questions in the four basic areas (journey of faith, theology, sacraments, government), or other areas, should arrive from studying the PIF and/or MIF forms. The committee would ordinarily cover areas of family, and the candidate’s willingness to accept the position if it’s offered.

5. In addition to standard questions and conversation, committee members should formulate questions meant to learn the individuality of each candidate. The purpose of all questions is to test the accuracy of the committee’s evaluation of the candidate. Some example questions are in the Appendix.

6. The committee should encourage the candidate to ask questions or share concerns about the calling church, presbytery, salary, house and area weather. The committee should be prepared to answer all questions, or promise to get answers if needed.

7. This final question must always be asked: “Are you able to answer all the ordination questions in the affirmative without exception and, if not, which ones and why not?”

8. If the answer is “yes”, the interview is complete, the applicant is excused, the committee discusses its learnings, and makes a decision as to acceptability in the presbytery.

9. If applicant expresses an unwillingness or inability to answer “yes” the committee shall diligently inquire further into the reasons, and prayerfully seek to discern its recommendation to the full COM, and to the PNC, if applicable.

10. Should the Interviewing Committee determine to continue on with further consideration, the minister shall be reminded and advised of the Examination for Membership policy provisions numbered six (6), seven (7) and eight (8) which shall become operative in order to continue further in the process. (See below for detail.)
11. The candidate is excused, with an escort to another area.

After the committee makes its decision and informs the candidate, further follow-up is:

a. Committee evaluations should follow with a vote on candidate’s acceptance.
b. PNC representative is called in and informed of decision, if applicable.
c. Committee moderator reports interview result to the liaison, the COM moderator, and the Stated Clerk/Associate.

From the Examination for Membership Policy, items 6, 7, and 8

6. Individuals being examined for ordination and/or presbytery membership who are unable to answer all of the ordination questions in the affirmative without exception shall submit a statement of “scruple” (exception) expressing their disagreement to the presbytery in writing prior to their examination.¹

   a. Each person submitting a statement of “scruple” (exception) shall be examined by the presbytery in plenary assembly.² Each exception requested shall be considered by the presbytery as to whether it constitutes a rejection of an essential tenet of Reformed faith or polity. The person being examined shall be granted opportunity to defend the objection before the assembly. The assembly may take into account the depth and quality of theological reasoning in determining whether the position taken constitutes a rejection of an essential tenet.³
   
   b. Persons who are judged by this presbytery to reject an essential tenet of Reformed faith or polity shall not be ordained as a Teaching Elder, or be granted membership in this presbytery, regardless of prior ordination or retirement status.

   c. “So far as may be possible without serious departure from [the standards of the church], without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained” (G-2.0105).

¹ On the limits of personal conscience, see Form of Government G-2.0105; while G-2.0105 specifically identifies only the Constitution, the COM has added “the Scriptures.” The provision requiring a written statement is included to aid the presbytery in conducting its assessment of whether the departure constitutes an essential of Reformed faith and polity. Should a “scruple” be announced during the examination, the presbytery would be in order to suspend the examination to provide opportunity for the Candidate to provide the written statement. The presbytery could choose to resume the examination at such a place and time as would provide sufficient opportunity to consider the request carefully and conduct a reasonable and responsible examination. CPM and/or COM will be responsible for notifying persons to be examined of the presbytery policy sufficiently in advance so as to allow them time to prepare written statements prior to the meeting.
² Under 2.0105, the determination of departure from essentials is the responsibility of the governing body. The presbytery believes this decision may not and should not be delegated to any committee, task force, council, or commission.
³ “It was clearly the intention that this decision as to essential and necessary articles was to be made after the candidate had been presented and had declared his beliefs and stated his motives personally, and after the examining body, whether Presbytery or (General) Synod, had had full opportunity to judge the man himself, as well as abstract questions of doctrine.” (Report of the Special Commission of 1925 [“Swearingen”], PCUSA, 1927, pp. 56-86).
d. The presbytery may not take any action which binds the judgment of future assemblies in the examination of Candidates, nor may it reject a Candidate’s statement of exception without providing the Candidate an opportunity to defend the position or the presbyters the opportunity to weigh the position or its defense.\(^4\)

7. Persons whose statements of “scruple” (exception) are deemed by the presbytery not to constitute rejection of an essential tenet are nevertheless required to act in conformity with the faith and polity of the church.\(^5\) Persons willfully violating mandatory provisions of the Constitution shall be subject to disciplinary action.

8. All steps in the above process must be completed prior to an individual assuming a call or contract within the Presbytery of Grand Canyon. If a plenary examination is necessary, a special meeting of the presbytery may be called to ensure that the examination occurs in as timely a fashion as possible.

\(^4\) “One fact often overlooked is that by the Act of 1729, the decision as to essential and necessary articles was to be in specific cases. It was no general authority that might be stated in exact language and applied rigidly to every case without distinction. It was an authority somewhat undefined, to be invoked in each particular instance.” (Report of the Special Commission of 1925 [“Swearingen”], PCUSA, 1927, pp. 56-86.)

\(^5\) “The Commission recognizes the right of individuals to hold views contrary to the Constitution of the PCUSA but, for the sake of order, actions contrary to the Constitution are not sanctioned” (PCUS, 1983, Hambrick v. PJC, Synod of North Carolina, No. 1-1983). See also Londonderry et al. v. Presbytery of Northern New England (RC 213-2, 2001). An examination concerns fitness for office. A decision to grant a “scruple” in examination for ordination does not abridge the authority of the Constitution to govern conduct of ministry or limit the grounds for remedial or disciplinary actions.

\(^7\) See Footnote #6.
CHAPTER VIII - PERIODIC VISITS

This Handbook provides that the Commission on Ministry shall coordinate visits with each session at least once every other year as follows:

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

One of the reasons that COM is organized along the “partner-cluster” concept is the hope that closer relationships may be established between the COM (and through COM the Presbytery) and the Sessions in each of our churches. COM, in establishing its Vision Statement, envisioned that closer working relationships would be encouraged and ways would be found to build trust throughout the year and not leave to chance that such trust can be built by visiting a session only once every three years. There are many times and many ways in which members of COM interact with the pastors, churches and sessions under their care throughout the year. Generally these contacts tend to be event or circumstance driven so it is important that there be a specific time set aside to “discuss the mission and ministry of the particular church”. That time is the Periodic Visit. There are different forms and formats that presbyteries throughout the denomination have used to facilitate and record these visits with the session. The process and format contained in this section have been used in the conducting Periodic Visits for a number of years. Partners are encouraged to seek improvements to this format and to share any new ways that have been successful with other COM members.

PERIODIC VISIT MODELS

Two different models for a Periodic Visit are described in the Appendix. Model #1, titled “Agenda – Periodic Visit with Sessions of the Presbytery of Grand Canyon”, is the model that has been in use for many years by COM. Model #2 is a modified version of Model #1 and has been used successfully by COM members who have conducted these visits. The Partners are encouraged to review the various models, talk with other members of COM who have done Periodic Visits before to see what has worked well, and then determine the best Periodic Visit Model approach that seems to visit the specific visit to be conducted.

Periodic Visit Team Observations

As either an attachment to the form or as a separate cover letter, the Visitation Team should record its observations and any recommendations. If other committees or teams of the presbytery should be advised of help the session needs or has requested i.e., Congregational Leadership, Congregational Development, Mission Partnering, or other committee or team, be sure that those Moderators are notified accordingly. If there are specific things that the team believes others (Presbytery Pastor, Moderator of COM, Stated Clerk or members of the presbytery staff) in the presbytery need to do, make sure they are aware of your observations and recommendations.
Both the Presbytery Pastor and Moderator of COM receive copies of the report, and it may not be appropriate to share the entire report with Commission Moderators or others. However, it is important that others be made aware of observations/recommendations relating to their areas of presbytery responsibility.

**Additional Annual Congregational Worship Visitation Program**
(adopted by COM and Leadership Team December, 2013)

**Implementation**
Because the visits occur on Sundays, Presbytery staff and Ruling Elders, rather than Teaching Elders will need to carry the bulk of the visitation load. This reduces the number of available people from staff, teams, commissions and committees.

Based on current structure it is proposed that staff, Leadership Team, and Commission on Ministry participate as the core of the visitation program. Looking at these current bodies, there may be an average of 16 Ruling Elders from the Leadership Team and COM. Since both the Presbytery Pastor and Stated Clerk are responsible to both Presbyteries, it may be assumed 20 visits per year may be possible with some combination of these two individuals. If the Presbytery Moderator is a Ruling Elder they may be able to participate in visitations also.

We have some 60 congregations responsible to the Presbytery. If each Ruling Elder made a visit once a quarter and we add the 20 visits from the Presbytery Pastor/Stated Clerk we could make 84 visits per year. This actually provides some flexibility in scheduling and acknowledges some church may need and in some cases expect a visit more than once per year. It also offers flexibility assuming that there are vacancies in positions on the Leadership Team and COM.

It is proposed that these visits be organized or scheduled in January to run through a February to February year. The makeup of the scheduling team might be:
- Presbytery Pastor
- Stated Clerk
- Presbytery Moderator
- Leadership Team Moderator
- Commission on Ministry Moderator

If it appears that more individuals are needed, Congregational Development and Congregational Leadership teams should be added to the mix for assistance by non-Teaching Elders.

What do we do with the information? It is important that this information be forwarded within the COM cluster organization structure, so each cluster is knowledgeable of the visits being made. It is also important that this information be forwarded to the Congregational Development and Congregational Leadership chairs to assist in execution of their responsibilities and assisting, assessing, and identifying the needs of churches through their visitation programs. NOTE: a report form is included in the Appendix.

**Presbytery Annual Visitation Guidelines**

The following are guidelines to assist you in your visits to congregations that are assigned to
you for the coming year. Don’t stress over these visits as they result in a very uplifting experience for both the visitor and the congregation.

1. Notify the Pastor or clerk of Session of the church being visited several weeks in advance of your target date for a visit.
2. Ask for a brief time during the worship service to address the congregation.
3. Ask the pastor if there is a special message he would like you to deliver or a special topic regarding the Presbytery that he would like to have you address.
4. Feel free to contact the Presbytery Pastor, Stated Clerk, Moderator, Moderator of the Leadership Team or Chairman of the Commission on Ministry for suggestions of topics to discuss or information on special issues that may be going on in that church.
5. Check the Presbytery web page for the congregation you are visiting to get an idea of what is important to that church and focus of their efforts in reaching out to others.
6. The purpose of the meeting is to convey interest in the congregation by the Presbytery and offer any assistance they may need in meeting their work in spreading the word Jesus Christ. This might involve worship, missional activities, congregational development, congregational leadership, etc.
7. Don’t be afraid. If you don’t know the answer to a question, tell them you will get back to them.
8. Remember they are glad you have come to be part of their community of worshipers.
9. Don’t feel you are responsible for any delivering any punitive message, if such a situation exists. Others in the Presbytery are responsible for communicating such information to the congregation and its leadership.
10. If possible, remain after the worship service to participate in their fellowship time.
11. Ask someone else that you know is conduction visits to go on one of their visits to observe how the dynamics of the visitation play out.
12. Following your visit, obtain a visit review form on the Presbytery web page to share this visit information with the Presbytery Pastor, Stated Clerk, Moderator, Moderator of the Leadership Team or Chairman of the Commission on Ministry.

Following is a general introduction conversation that has been developed and can be used however you see fit in the visit. Modify specifics to fit the situation. You can add to it. Add information you have learned from their web site etc.

Good Morning, Grace to you and peace from God our Father and the Lord Jesus Christ.

On behalf of Grand Canyon Presbytery’s 67 organized congregations, seven chapels, five worshipping fellowships, 196 ministers and 14,000 plus Presbyterians within our bounds, we extend a warm welcome to each of you.

Grand Canyon is one of the larger presbyteries in the Presbyterian Church USA in terms of congregations, ministers and geography. Our sixty-seven churches, seven chapels and five fellowships serve rural and major metropolitan areas, retirement and high technology areas as well as farming and ranching communities in an area encompassing
approximately 90,000 square miles, running diagonally across Arizona from Yuma on the California/Arizona Mexico Border through the Four Corners area extending to a Native American Chapel in Utah.

The next message was one given at Yarnell regarding the fire the rebuilding efforts.

Sunday September 22, 2013 - Yarnell

“Grace and Peace to you from God our Father and from the Lord Jesus Christ”. Kathryn and I bring greetings from the Presbytery and from Dave Wasserman, our Interim Executive and the entire Presbytery staff.

None of us from outside of this community can ever know what it is like to experience life as you have since June 28. Fear, anxiety, stress, restlessness, sorrow, and anger are only some of the feeling I am sure many of you experienced and are experiencing. Where was God through all of this?

I have recently read a book by Adam Hamilton, “Why? Making sense of God’s Will”. In the book he makes a statement, “The will of God is not our Happiness, but our faithfulness. He goes on to say “God not only promises to walk with us but God also promises to work through us to come to the aid of others in need… when God wishes to do something, God most often does this through people. (look at the person next to you) And since God does not force God’s will upon us, this work through us is accomplished by influence, not by decree”.

But I feel as I am preaching to the choir. Your words shared on the Presbytery web page say it all. “We then depart with commitment to see Jesus in the faces of our community. We are risk takers, as God has “dropped in our lap” opportunities for service that we have not imagined. We believe God is in the present and future and we are finding where we are called to serve, doing so with glad hearts and just a little bit of not knowing what is ahead”! Last week end I saw a picture of Paul singing in joy celebrating the first building permit. What a wonderful site.

I close with a brief story Adam Hamilton shares in his book. During one Christmas season his church had decided to provide food baskets to those that had recently lost jobs. Adam relates that he called on a women to deliver a basket and finds that she, in her hour of despair, had written a prayer which was finished just as he had called to ask if he might visit. He reflects “I sensed her joy, but I experienced incredible joy myself. I had been a part of God’s work in Carrie’s life”.

I close with the prayer Carrie wrote.

Where and why? These are my questions. I look around and see the ugly after-effects of what God has given us. I am not blaming God, but I am asking. Where are you? I need you! I need help! And no matter how hard I try, I am not getting better. I say your will be done, but it is so hard. I’m not Jesus. I am so weak. I need a break. I need love.
I need you Lord. Please, wrap your arms around me and give me your peace. Give me your strength, give me your hope. Let me want to believe and not fear. Amen.

Be creative. The fact that you took the time to visit is a great and visible indication that the Presbytery does care about our congregations and is willing to work with them.

The following are guidelines to assist you in your visits to congregations that are assigned to you for the coming year. Don’t stress over these visits as they result in a very uplifting experience for both the visitor and the congregation.

1. Notify the Pastor or clerk of Session of the church being visited several weeks in advance of your target date for a visit.
2. Ask for a brief time during the worship service to address the congregation.
3. Ask the pastor if there is a special message he would like you to deliver or a special topic regarding the Presbytery that he would like to have you address.
4. Feel free to contact the Presbytery Pastor, Stated Clerk, Moderator, Moderator of the Leadership Team or Chairman of the Commission on Ministry for suggestions of topics to discuss or information on special issues that may be going on in that church.
5. Check the Presbytery web page for the congregation you are visiting to get an idea of what is important to that church and focus of their efforts in reaching out to others.
6. The purpose of the meeting is to convey interest in the congregation by the Presbytery and offer any assistance they may need in meeting their work in spreading the word Jesus Christ. This might involve worship, missional activities, congregational development, congregational leadership, etc.
7. Don’t be afraid. If you don’t know the answer to a question, tell them you will get back to them.
8. Remember they are glad you have come to be part of their community of worshipers.
9. Don’t feel you are responsible for any delivering any punitive message, if such a situation exists. Others in the Presbytery are responsible for communicating such information to the congregation and its leadership.
10. If possible, remain after the worship service to participate in their fellowship time.
11. Ask someone else that you know is conducting visits to go on one of their visits to observe how the dynamics of the visitation play out.
12. Following your visit, obtain a visit review form on the Presbytery web page to share this visit information with the Presbytery Pastor, Stated Clerk, Moderator, Moderator of the Leadership Team or Chairman of the Commission on Ministry.

[See the Appendix for the worship visitation form.]
APPENDIX

POLICIES AND GUIDELINES

EQUAL OPPORTUNITY POLICY

The COM shall implement the denomination’s policy of equal employment opportunity by urging the PNC to communicate with, seek to interview, and hear preach at least one minority or one woman candidate, and that it shall be a matter of Presbytery policy that no call shall be approved unless the Presbytery is assured that at least one candidate in that category has been communicated with, interviewed, and heard. The PNC shall send a letter to the COM indicating the steps taken to implement this policy, and COM shall present it to Presbytery when a call is brought for approval.

Serious intent requires that the PNC certify the following steps 1, 2, and 5, and either 3 or 4 as minimal indication of "serious consideration":

1. The PIF has been read, studied and reviewed.
2. A tape or sermon, service, or personal comments has been heard.
3. A face-to-face interview has been held, with whole committee if local; with at least two if elsewhere.
4. A shared amplified phone call interview with the whole committee.
5. Full & sufficient inquiry with Presbytery staff or COM Chair, etc., either within candidate’s location or within this Presbytery.
6. Indicate on MIF steps planned in order to meet EEO Policy.

Comparable steps to the above may be proposed by the PNC.
CERTIFIED CHRISTIAN EDUCATORS POLICY

I. The COM shall have responsibility for the care and oversight of the Certified Christian Educators employed by the particular churches in its presbytery.
   A. The call to a Certified Christian Educator shall be in the form shown in Form of Government (specifically G-2.1103).* The Certified Christian Educator’s name shall be enrolled on Presbytery’s roll of Christian Educators and shall be transmitted to the Office of the Stated Clerk so that it may be recorded in the General Assembly Minutes.
      *with correction in wording as needed
   B. Certified Christian Educators and Associates in Christian Education shall have privilege of the floor in session; and in Presbytery, shall be eligible for other presbytery offices, since certification does not preclude ordination to any office.
   C. Certified Christian Educators and Associates in Christian Education, who have been ordained as elders, may be granted a vote in meetings of the Presbytery.
   D. When a Certified Christian Educator or the session of any church or other employee desires the dissolution of the relationship between the session or employer and the Christian Educator, either party shall have access to the presbytery COM.

II. When a Certified Christian Educator accepts a call from a board or agency of the Presbyterian Church (U.S.A.) the relationship shall be subject to the personnel policies of the employing board or agency.
   A. A Certified Christian Educator may be, by vote of the presbytery, duly transferred as such by a letter of transfer to another presbytery within the bounds of which he or she has received and wills to accept a call to serve, such transfer to be effected only when the person’s active membership has been transferred to a particular church within the bounds of said presbytery and the letter of transfer has been requested and received by that presbytery.
   B. The Certified Christian Educator shall continue in the office as long as the presbytery is satisfied, from observation of the work being done and by reports from the Certified Christian Educator, that this person is actively engaged in the form of service to which this person was called. If the Certified Christian Educator has indicated intention to cease work, or if a lapse of two years has occurred since the Christian Educator has been actively engaged in such work, or if there are other reasons, the presbytery, after consultation with the Certified Christian Educator, may remove the name from the active roll; but in such case the presbytery shall record the reasons in the minutes and shall report its action and reasons therefore to the person and to the office of the Stated Clerk of the General Assembly, so that proper entry may be made in the General Assembly Minutes, and to the session or sessions of the church or churches by which the Christian Educator is employed or is a member. The name may also be removed upon request of the Certified Christian Educator.
   C. Presbytery may reinstate the name of a Christian Educator after having been satisfied with the reasons given in the application for reinstatement.

46
GUIDELINES FOR CERTIFIED CHRISTIAN EDUCATORS

Church Responsibilities

Specific information regarding requirements and training of prospective Certified Christian Educators is not included in these guidelines. Since programs may vary, churches are requested to outline guidelines relative to their needs and concerns. The job description should contain specific duties, and should accompany the call. However, the general guidelines below should be adhered to.

CLASSIFICATION
Certified Christian Educator

CONTACT
Five-(5) day week. (This does not necessarily mean free weekends.)

VACATION
Three weeks

STUDY LEAVE
Two weeks and time off for service pertaining to work of Presbytery and to attend meetings of professional organizations in their field.

CAR ALLOWANCE
As Presbytery recommends.

CONTINUING EDUCATION ALLOWANCE
As Presbytery recommends.

SALARY
Presbytery minimum with consideration to experience.

MEDICAL AND PENSION BENEFITS
Each church should consider the benefits of the pension and medical plan of the Presbyterian Church (U.S.A.). However, many educators are covered by spousal health insurance with employer providing a pension plan of some kind.
VACATION POLICY FOR PASTORS

The terms of call for a pastor’s vacation time shall be at least one month, no fewer than 30 calendar
days, including no less than four Sundays – scheduling to be negotiated with the local church.

CONTINUING EDUCATION POLICY

The calling to the work of professional ministry requires the sharing of energy, insight, and dynamic
leadership. In order to fulfill this calling, to help teaching elders deepen and strengthen their spiritual
life, and to help them improve vocational skills, continuing education is encouraged.

With the goal of supporting professional clergy in their effort to provide spirit-filled leadership, the
following guidelines for continuing education are recommended:

I. Training of new members of Presbytery of Grand Canyon

GOAL: To welcome and assimilate new members into the Presbytery, providing opportunities for team
building, personal support, networking, and education in the areas of Presbyterian polity, the
organizational structure of the Presbytery, the mission of the Presbyterian Church (USA), and issues
involving the local church and the connectional system.

II. Study Leave

The terms of the call for clergy in the Presbytery of Grand Canyon shall include a provision for two
weeks of study leave annually, which can be accumulated up to six weeks in a three year period, with
the approval of the session, or agency governing body. Churches shall include financial assistance
for study leave for teaching elder’s calls. Calling agencies are encouraged to include financial
assistance.

The shape and scope of continuing education varies greatly among the clergy of our Presbytery, and
includes degree programs, independent study, seminars, and various ministry related events. Use of
programs of institutions related to the Presbyterian Church (USA) is to be preferred.

It is the expectation of COM that clergy will be accountable to their churches/agencies in sharing the
benefits of study leave, so that the study will not be seen as additional vacation, and the benefits to
the organization can be clearly understood. Study leave shall not be considered as part of a
termination package at termination of employment, and unless specifically designated as such in
advance by the employing agency or church, shall not be taken at the end of a ministry.

COM commends the following guidelines for study leave:

1. Study leave is designed for leadership development and effectiveness in ministry for the
   church. Skills, knowledge, and experience should directly benefit the church and the teaching
   elder, stimulating, energizing, and equipping the leader for further service.
2. Guidance about the choice of study should be sought from within the church; e.g.
   through the counsel of the session, and colleagues in ministry.
3. Study leave should be carried out with a definite plan to accomplish specific goals that will enhance ministry for the sake of Jesus Christ and the church. The plan should be presented in writing to the session, or governing board of the calling agency, and a report made to that Group, when the study has been completed. When appropriate, plans should be made for sharing the benefits of the study on a wider base. (Sermons, classes, study groups, long-range planning, etc.)
CONVERTING A NON-ORDAINED STAFF POSITION TO AN ORDAINED POSITION
POLICY

When a church wants to convert a staff position filled by a non-ordained person, now qualified to be
ordained, into a position to be filled by an ordained person:

1. The session shall consult with COM to secure approval of Presbytery to establish the position.

2. The congregation shall elect a PNC.

3. If an open search process was used when the non-ordained person was hired, and that
person has fulfilled the requirements for ordination, the PNC shall consider the incumbent for
the position before consideration of any other candidates. This procedure is modeled on the
process for consideration of an organizing pastor for the position of pastor of a newly
organized congregation.

4. If the incumbent is not recommended for the position, the usual procedure shall be followed for
securing a pastoral staff person.

5. If there was not an open hiring process, the incumbent may be considered with other
candidates, in the usual process.
ETHICAL GUIDELINES FOR TEACHING ELDERS POLICY

The vows from The Book of Order which clergy persons take at ordination address principles which are tested constantly, but these principles stand as guides for behavior. This document is a way to recognize those vows and illustrate their relevance and power in daily ministry.

All Presbyterian teaching elders have the responsibility assumed in their ordination vows, to trust Jesus Christ as Savior, to acknowledge him Lord of all and Head of the Church, and to believe in one God, Father, Son, and Holy Spirit. They are further committed to obedience to Christ, under the authority of Scripture and guided by the Book of Confessions. In their personal lives all teaching elders, acting as God's servants, follow the Lord Jesus Christ, love their neighbors, and work for the reconciliation of the world. In both their personal and professional lives they strive to further the peace, unity, and purity of the Church, and serve society with honesty, imagination, and love. Each teaching elder has also promised to be governed by this church's polity, to abide by its discipline, to be a friend among all colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit. (W-4.4003). Every time a teaching elder is installed in a new position these same commitments are reaffirmed. Every ministry shall be carried on in accountability for its character and conduct to the presbytery (G-2.0502).

Fundamental Principles of Professional Standards

1. In all professional matters, teaching elders maintain practices that give glory to Christ, advance the goals of the Church, and nurture, challenge, and protect the welfare of church members, parishioners, clients, and the public.

2. Teaching elders act in such a manner as to uphold and enhance the honor, integrity, morality, and dignity of the profession.

3. Teaching elders limit their practice to those positions and responsibilities for which they are qualified.

4. Teaching elders conduct all professional matters in a manner that assures security and confidentiality and avoids conflicts of interest.

5. Teaching elders demonstrate respect, honesty, and fairness when interacting with clergy colleagues and persons in related professions.

6. Teaching elders maintain professional competency throughout their careers.

7. In personal as well as professional relationships teaching elders have honest and sincere motives, upholding the peace, unity, and purity of the church, and sharing faith, hope, and love with all people.

There are two aspects to teaching elder ethics--the professional code and the personal code. Both aspects are concerns for the whole church and have a direct relationship to effectiveness in ministry. The maintenance of high standards of professional competence is an ethical concern and is a responsibility shared by all teaching elders.

While teaching elders are directly accountable to the presbytery to which they belong or where they
labor with permission, they also bear accountability to their employing body or session and
congregation. In the realm of ethics there is a larger accountability to the religious community as a
whole and to the general public. Teaching elders show sensible regard for the moral, social,
religious, and legal standards of the Christian community and the community at large, realizing that
any violation on their part may be damaging to their parishioners, to colleagues in ministry, to their
profession, and to the body of Jesus Christ. Attitudes and standards regarding divorce and
remarriage, for one example, vary widely from one region to another. Therefore teaching elders may
find it useful to seek guidance from the COM in such matters. The teaching elder’s integrity in
personal business and financial dealings is also an ethical concern, and ethical teaching elders will
not involve themselves or their congregations in questionable business practices, nor will they incur
debts they cannot pay in a reasonable time, nor will they leave any community with unpaid personal
bills.

Professional Practices

In all professional matters teaching elders maintain practices that give glory to Christ, advance the
goals of the church, and nurture, challenge, and protect church members, parishioners, and
counselors. They give a full day’s work for a full day’s pay and are careful not to be slack or indifferent
about their devotion to duty. Their practice of the profession will also seek to advance the profession.

A. Teaching elders accurately represent their professional qualifications, education,
training, and experience in all contacts with the church or the public. Teaching elders
are themselves responsible for correcting any misrepresentation.

B. Teaching elders use their knowledge, skill and experience, and their professional
connections, for the benefit of the people and the institutions they serve and do not
seek to secure unfair personal advantage.

C. Members of the profession limit their practice to those positions and responsibilities for
which they are qualified and know when to make referrals if that is indicated in a
particular case.

D. Personal information forms, announcements of professional services offered, and other
kinds of publicity are accurate, objective, and dignified and are used within the
standards of generally accepted good taste.

E. Any financial arrangements or expectations regarding preaching, speaking, counseling,
weddings, funerals, and other professional services are discussed at the start of any
such counseling or services and are handled in a business-like manner. Teaching
elders who serve congregations offer their services to members of their own
congregations without charge and without expecting any honoraria for such
services. All teaching elders stand ready to render services to individuals and
communities in crisis without regard to financial remuneration, when appropriate. While
fees for the use of church facilities are set by the session, honoraria or fees for the
pastor’s services to non-members can be set by the pastor or by the session.

F. Personal records of colleagues on staff, notes on counseling sessions, records
pertaining to parishioners or clients, and other materials, which might need to be kept
confidential, are stored in a place assuring security and confidentiality.

G. Teaching elders avoid the disparagement of any person, and particularly of
colleagues and other professionals.

H. Teaching elders and pastoral counselors do not engage in sexual misconduct. (See
Grand Canyon Presbytery’s Sexual Misconduct Policy)
Pastor - Parishioner / Counselee Relationships

Teaching elders respect the integrity and protect the welfare of persons or groups with whom they are working, and have an obligation to safeguard information about them that has been obtained in the course of the counseling process.

A. During the counseling process, it is the duty of a teaching elder and pastoral counselor to maintain the relationship with the counselee on a professional basis.

B. Teaching elders and pastoral counselors do not make unrealistic promises regarding the counseling process or its outcome.

C. The influence of teaching elders and pastoral counselors may be considerable, however they need to recognize that the religious convictions of a counselee have powerful emotional and volitional significance and need to be approached with care and sensitivity. An imposition of the teaching elder/pastoral counselor’s own theological position on counselees is inappropriate, though exposure of this position may beneficially provide the counselee with new insight and work in his/her best interests.

D. All personal communications from counselees or parishioners are treated with professional confidentiality. Records may be released with the written and signed permission of a counselee.

Colleague Relationship

Teaching elders maintain a vital association with their professional colleagues and with colleagues in related professions--health care, social services, legal services, and the like. This includes persons in the Presbyterian Church, those in other faith groups, and possibly some without any faith-group connection. They communicate regularly with such peer persons and respect, support, and depend on them professionally and personally.

A. Teaching elders are understanding toward one another, accept each other as persons, honor each other’s position descriptions, respect the competencies of each other, offer constructive suggestions to one another, forgive misunderstandings, and are tolerant of differences of opinion and style of operation.

In staff relationships, the objective of the teaching elder is to create an atmosphere where the whole staff will work together with a spirit of cooperation in building up the whole church. Specific position descriptions are prepared to describe the responsibilities, accountabilities, and interrelationships of all church staff.

The principles of ethical, healthy staff relationships apply equally to professional, paraprofessional, and support staff (secretarial and custodial employees) and volunteers. All staff members are given equal respect without regard to sex, race, ethnic origin, disability, or marital status. Any person working on a staff who feels unable to manage relationships with other staff members in a creative and effective manner needs to be encouraged to give serious consideration to relocating for the sake of the work of the whole church.

If a staff person is not able to continue to fulfill job requirements and a termination of
services becomes necessary, teaching elders and churches have a responsibility to be especially caring and considerate of that employee. The termination needs to occur with compassion, gentleness and kindness, keeping in mind how one would want to be treated in a like circumstance.

B. In pastoral calling and other home or hospital visiting, seeing one's own parishioners is the teaching elder's first responsibility. Ordinarily the teaching elder avoids calling on someone who is a member of another church unless some initiative comes from that person or from that person's own teaching elder. Professional courtesy suggests that if a teaching elder does call on a parishioner from another church, the parishioner's own teaching elder is notified.

C. When a teaching elder is called upon to officiate at a wedding, funeral, or baptism for families who are not members of the teaching elder's own congregation, the teaching elder determines whether they are members of another church. If so, they need to be urged to secure the services of their own teaching elder. If that effort fails, the teaching elder seeks to inform their teaching elder of the circumstances. In administering the sacraments, the teaching elder will know and honor the provisions of The Directory for Service of God and the Form of Government as found in *The Book of Order*.

D. When the relationship between a teaching elder and a congregation is dissolved, the teaching elder announces publicly what that means, calling attention to the fact that there will be another teaching elder to whom the people will give their loyalty and stating clearly that the departing teaching elder is not called upon for future pastoral services or ceremonies. The departing teaching elder indicates how such services and ceremonies are to be provided until a new pastor is present, giving the names of persons on the session or on presbytery committees who can be called upon when such services are desired.

E. Teaching elders who leave a parish position to take a different kind of work but who continue to reside in the same community are especially cautious to observe all professional and pastoral courtesies to other teaching elder colleagues in the community whether those others are temporary, stated supply, interim, or installed pastors. A former pastor may return to a congregation to offer professional services only when unusual circumstances exist. An invitation for such services should come only from the current pastor after consultation with all concerned. It is understood that the former pastor ordinarily would not conduct such services, but would offer to assist the pastor, taking part as requested by the pastor.

F. The purpose of an interim pastor is to prepare a particular congregation for the coming of a new pastor soon to be called. To this end, he/she will not seek to glorify him/herself or to mold loyalties to him/herself, but rather loyalties to the office of the pastor and, most of all, loyalties to Christ and to the Church. According to the Form of Government, the interim cannot ordinarily be a candidate for the pulpit that he/she serves as an interim supply pastor.

G. When a teaching elder is called to another parish or retires, due care is exercised not to influence, by direction or indirecton, by spoken or written word, the selection of any successor or the policies of that successor. In addition, the departing pastor avoids influencing the choice of the next moderator of the session or an interim pastor or the election of the Pastor Nominating Committee or its work. The pastor needs to be especially discreet when and if visiting in a former parish. In such cases, it would be
proper to pay personal respects to the successor. Frequent visits to one’s former parish are avoided. If there is no supply pastor, the former pastor may serve as called upon and as approved by the session and/or the COM. At the coming of the new pastor (interim, stated supply, designated, called, etc.), all professional relationships are discontinued.

It is understood that relationships/friendships formed during a pastorate may continue. However, after leaving a church, the former teaching elder and spouse exercise care so as to have no further influence upon the congregation either by conversation, correspondence, or other action. Any former teaching elder seeks to be supportive of the new pastor when comments are made about that person or any program, policies, or activities in the former church.

Family members of the former pastor need to evaluate carefully their relationship to the church, as to whether it fosters a healthy, unified future for that congregation and a satisfying, dedicated, positive church relationship for the church.

The Session and departing pastor shall sign the covenant of closure provided by COM.

H. An installed pastor or a supply pastor has the responsibility to be courteous to any predecessor. The years may have built up loyalties that are strong, and though the preceding teaching elder may do everything possible to discourage a former parishioner from seeking his or her services, that parishioner may be quite persistent. If this happens, the former pastor should steadfastly resist the request and urge the parishioner to seek the current teaching elder’s services. If, in unusual circumstances, the current teaching elder chooses to invite a former teaching elder to participate in some service, this is completely on the initiative of the current teaching elder. Some careful flexibility in such matters may do more to move a congregation to accept a new teaching elder as their own than would "standing up for one's rights" as the installed teaching elder.

I. Upon retirement a teaching elder should ordinarily seek residence in a parish other than the last parish served. The former pastor and (if married) spouse ordinarily do not attend meetings or services of worship at any former parish except for possible special occasions by invitation of the current pastor. In smaller communities or in isolated areas particularly, retired teaching elders and their families who stay in the area should give careful thought as to how they can genuinely support a successor pastor and spouse. At the same time the new pastor in such a situation needs to be sensitive to the retired teaching elder’s human needs. Mutual respect, open communication, understanding, and a genuine concern for the other teaching elder’s welfare will help to create the climate needed for a healthy, mutually supportive relationship.

J. Teaching elders who are elected as pastor emeritus recognize that this is an honorary title only and carries no job responsibilities or special privileges unless they are expressly stated by the session and approved by the presbytery.

K. All teaching elders who fall into the category of General Assembly’s listing “other teaching elders” need to be active in the life of a particular congregation but respect the position of parish pastors regarding all teaching elder functions within the community. Weddings, funerals, and baptisms are not performed by teaching elders without a parish, unless an invitation has been given by the pastor of the church.
involved. Teaching elders without parishes may administer the sacraments (1) at the request of a local pastor and his/her session, or (2) by permission of the presbytery. Teaching elders without parishes ordinarily do not counsel with nor advise parishioners concerning personal problems or problems in their churches, but encourage them to seek the counsel of their own pastors.

L. When clergy are no longer serving in a presbytery-validated ministry and are not honorably retired, they either seek inactive status in presbytery or ask to be released from exercise of the ordained office and transfer their presbytery membership to a particular congregation. In situations not covered by *The Book of Order*, the teaching elder consults the COM for guidance.
HONORARIUM GUIDELINES FOR PULPIT SUPPLY AND PRESBYTERY APPOINTED MODERATORS

Pulpit Supply

As a Presbytery, we recognize that as we gather together, worship becomes a central part of the expression of who we are as God’s people. Further, we acknowledge that those who lead worship are both highly trained and highly skilled professionals. Therefore, it is incumbent upon church to compensate those who lead worship fairly. In the absence of a pastor a church may invite others to fill the pulpit. The Presbytery of Grand Canyon offers the following guidelines for the churches of the presbytery regarding compensation for visiting preachers.

- In the absence of a pastor, churches may invite anyone they wish to fill the pulpit. However, those invited to preside over the sacraments (baptism & communion) must be ordained teaching elders, or ruling elders specifically authorized and trained by COM.
- Guest preachers should be informed of what aspects of the worship service they will lead. Do they pick hymns, lead prayers, or provide a children’s message in addition to preaching?
- Honoraria for preaching should be offered. PGC recommends $75.00 for one service and $100.00 for two services.
- The church should reimburse any additional expenses that may be required such as travel, meals or lodging. The PGC recommends mileage be reimbursed by voucher at the current IRS rate for mileage or a base rate not less than $.20 per mile which is the current rate of reimbursement for Grand Canyon Presbytery.
- The Presbytery of Grand Canyon maintains a list of PCUSA pastors available for pulpit supply. This list and the current IRS rate for mileage reimbursement is available upon request.

Presbytery Appointed Moderators

The calling to be a Teaching Elder in the PCUSA is high calling. Teaching elders are professionals who provide a professional service of leadership to churches. Often teaching elders take on additional duties that are not part of their “call” but are, nonetheless, a service to the church as a whole. Usually, these additional duties are not compensated. While the teaching elders may not expect compensation, compensation should be offered. Therefore, recognizing their service to the larger church, the Presbytery of Grand Canyon offers the following recommendation for compensation for those assigned the task of moderating Sessions of churches other than the ones they serve.

- Honoraria may be offered to those moderating Session meetings. Honoring the time involved to moderate Session meetings and the expert leadership moderators bring to the session the PGC recommends an honoraria between $25.00 to $50.00 be given to the moderator.
- Churches should reimburse for expenses incurred by the moderator, lodging, meals, gas or mileage. The PGC recommends mileage be reimbursed by voucher at the current IRS rate for mileage or a base rate not less than $.20 per mile which is the current rate or reimbursement for Grand Canyon Presbytery.
INSTALLATION AND ORDINATION SERVICES APPROVED GUIDELINES

1. Ordination and Installation is an Act of The Presbytery. (G-2.0701, G-2.0805, W-4.4000)
   The Administrative Commission for this act shall be established by the Presbytery, in consultation
   with the person being ordained/installed.
   - The Moderator of the Presbytery (the Moderator-Elect or the Moderator's designee) shall
     serve as Chairperson of the Commission.
   - Members of the Commission shall be members of this Presbytery. The Commission
     shall consist of at least three ruling elders representing three different churches in
     the presbytery and three teaching elders. Ecumenical participation or participation of
     Teaching elders and/or elders from other presbyteries in the Presbyterian Church (U.S.A.)
     may be participants on a corresponding basis; however they would be in addition to the
     participation as outlined above.
   - Teaching elder and/or Ruling Elder members of the Commission shall give the Charge
     to the Teaching elder and Charge to the Congregation.
   - The Commission shall convene 30 minutes prior to the start of the service.
   - Others may be invited to participate in the service at the request of the person
     being ordained/installed, upon approving action by the Presbytery.
   - The date, time and place of the service of ordination/installation, shall be established by
     the Presbytery in consultation with the person to be ordained/installed and the Session of
     the congregation where the ordination/installation is to be held.
   - The Commission on Ministry has been granted the authority on behalf of the
     Presbytery to approve Administrative Commissions for Ordination/Installation.

2. The Service of Ordination/Installation
   To facilitate the participation of members of the Presbytery, the service of ordination/installation
   shall be held at a time other than Sunday morning.
   - The format for the service shall ordinarily follow, or be an adaptation of, the service for
     ordination/installation as found in the Book of Occasional Services. The person being
     ordained.installed should draft an order of worship and submit it to the Moderator of the
     Presbytery for approval, at least two weeks prior to the date for the service.
   - The assignment of parts of the service to participants shall be included in the draft of the
     order of worship.
   - The format for the service shall provide that the Moderator (or designee) give a
     Welcome prior to the Call to Worship.
   - The person who is to deliver the sermon should be asked to do so by the person to be
     ordained.installed, in consultation with the Moderator of the Presbytery, at the earliest
     possible date.
   - Those who are to deliver the "charge to the teaching elder" and "charge to the
     congregation" shall ordinarily be members of this Presbytery.
• The person being ordained/installed in consultation with the Moderator of the Presbytery shall be responsible for notifying participants of their respective parts in the service.

• Ordinarily, musicians for the service will be those of the congregation where the service is to be held.

• The selection of music, including hymns to be sung, is the prerogative of the person being ordained/installed, in consultation with the musician(s) for the service.

• The production of a worship bulletin shall be responsibility of the church where the service is being held.

• If Communion is to be included in the service, arrangements will be handled by the church where the service is to be held, in consultation with the person being ordained/installed and the Moderator.

• An offering shall be received for the Presbytery Seminary Student Aid Fund

• Red is the suggested color for paraments and vestments for this service.

• The Moderator (or the one serving in place of the Moderator) shall preside at the "laying on of hands (ordinations)/welcome (ordinations and installations), the prayer and the declaration of ordination/installation."

• Other teaching elders of the Presbytery are encouraged to attend the service, robe with a red stole, participate in the processional, the laying on of hands (ordinations)/welcome, and recessional.

• Other teaching elders in the community may be invited to attend the service, robe with a red stole, participate in the processional, the laying on of hands (ordinations)/welcome, and recessional.

3. Reception
   Following the service, it is customary to have a reception for the person who has been ordained/installed. Refreshments are generally provided by the congregation where the service is held.

4. Invitation to Services of Ordination/Installation
   It is customary that an Announcement / Invitation be sent to the churches within the presbytery inviting participation at the Service of Ordination / Installation. The Presbytery Office shall supply a set of mailing labels to churches hosting services of Ordination / Installation so that the Presbytery will be encouraged to take part in these services.
PARENTAL LEAVE POLICY

In addition to other benefits, a pastor is entitled to a leave in the period immediately prior to and following the arrival (birth, adoption, or guardianship) of a child as follows:

1. The pastor(s) should apply for the leave at least two (2) months in advance of the expected arrival of the child, specifying the amount of time desired.

2. If the pastor is the primary caregiver, the leave may be up to three (3) months. The leave may include a period of time in advance of the expected arrival and also a period of time following the arrival with full salary, housing and benefits.

3. If the pastor is the secondary caregiver, a leave may be granted upon approval of the Session of up to two weeks. The leave may include a period of time in advance of the expected arrival and also a period of time following the arrival with full salary, housing and benefits.

4. Any approved leave beyond the employer’s reimbursement period will be without pay.

5. Upon completion of the maternal-paternal leave, the pastor will be entitled to her/his position. The position will not be filled during the leave except on a temporary basis.

6. Any salary increase action for which the pastor(s) may become eligible in the course of the leave will be effective upon return to employment.

Extenuating circumstances (i.e. multiple births, problem pregnancy, illness, etc.) should be handled on a case-by-case situation by the local session/congregation as may be appropriate.
REFERENCE CHECK POLICY

Types of References and Their Definition:

Primary A primary reference is a person named by the applicant on a PIF as a person who knows them and their work and can respond to inquiries from PNCs. Often those named include someone in an official capacity such as an Executive Presbyter, COM chairperson, colleague, clerk of session, elder or church member

Secondary A secondary reference is any person not named in the PIF by the applicant as a reference

Governing Body A governing body reference check is one conducted in later stages of the search process. It is a reference check completed by the Executive Presbyter or chair of COM in the presbytery with the vacancy contacting the Executive Presbyter or chair of COM of the presbytery where the applicant holds membership.

References and their purpose

The purpose of completing reference checks is to seek information that is necessary and relevant to the qualifications for the position as set forth in the job description.

In contacting a primary reference those involved in the search process want to know more about the applicant and that person’s qualifications to do the job. These are the references from sources the applicant believes to be in the best position to know them and their work. These references should be honored and contact made with a cross section if not all of those listed as primary references.

Secondary references hold the potential to provide valuable information over and above what the applicant states in writing or orally. A secondary reference should only be sought after the applicant has been advised and has given permission. The preferred manner to gain the applicant’s permission to contact secondary references is to inform the applicant that it is the practice of this presbytery to seek permission to contact secondary references. As a result persons not listed in their PIF might be contacted. In this process allow the applicant to name persons who should not be contacted and honor that request without prejudice. Request that the applicant provide a written statement that gives permission for secondary references to be contacted. Upon request of the applicant provide the names of those persons who are to be or have been contacted as secondary references.

Governing Body references provide the opportunity to gain a more complete picture of the applicant and their qualifications to do the job. They provide an opportunity for a clearance from the presbytery of applicant membership and the purpose is to seek additional information relevant to the qualifications for the position that might not be readily apparent to, or known by, either primary or secondary references.

It is the policy of Grand Canyon Presbytery to fully utilize all three forms of reference checking in the process of selecting persons to work within the bounds of the Presbytery of Grand Canyon. It is also
the policy of Grand Canyon Presbytery to cooperate fully with other governing bodies of the church and in so doing will provide only honest and accurate information concerning members of the presbytery or others who currently work within the geographic area of the presbytery and are seeking work elsewhere.

Teaching elder Members of Grand Canyon Presbytery Seeking A New Call Shall:
1. Provide a copy of their current PIF to the Presbytery Pastor and the chair of COM who may request an interview with the teaching elder before answering requests for reference checks.

2. Sign a Statement: “I agree that the Presbytery Pastor and the chair of the COM may obtain both oral and written reference checks about me, that these reference checks will be honest and accurate, and that secondary references may be provided if the inquiring party requests them.”

Reference checks will not be given unless the above conditions are met. The Presbytery Pastor and the chair of COM shall keep logs stating the date, the inquirer, the person being checked and a summary of the conversation or a copy of the reference.

Pastor Nominating Committees Shall:
1. Complete all reference checks both primary and secondary before requesting that the Presbytery Pastor with the chair of COM as backup complete a Governing Body Reference check.

2. Request that a Governing Body Reference Check be completed and receive clearance from either the Presbytery Pastor and/or Chair of COM and the COM Liaison before inviting any candidate for the first face to face interview.

Reference Checks on Possible Candidates for Positions in the Presbytery of Grand Canyon Shall:
1. Be completed on potential interim pastors, designated pastors, stated supply pastors or temporary supply pastors before the names are given to an Interim Search Committee or other search committee. Pertinent summaries of the content of the reference checks may be shared with the Search Committee.

2. Be completed on a person for an Installed Position before they are invited for the first face-to-face interview.

3. Be available to COM liaisons and COM Committee persons that interview prospective members of the presbytery. COM persons shall have the PIF and the notes of the reference check at their disposal prior to the interview. The COM liaison and the Presbytery Pastor shall confer about what information to share with a PNC.

Note: A Governing Body Check will be completed on proposed members of the presbytery who are requesting transfer to the Presbytery of Grand Canyon in a membership status that does not involve a search process, outlined above, as part of the interview process of the COM for membership in the presbytery.

Copies of Primary, Secondary and Governing Body Reference Check materials of those who become members of the presbytery and/or are placed in pastoral assignments in the presbytery without becoming a member shall:

Be placed in the person’s Official Presbytery File maintained in the Office of the Stated Clerk.
SEPARATION PRACTICES GUIDELINES

The pastoral relationship between a pastor and a church may be dissolved only by the presbytery. (G-2.0901)

The teaching elder may request the presbytery to dissolve the pastoral relationship. The teaching elder must also state his or her intention to the session. In the case of a pastor or associate pastor, the session shall call a congregational meeting to act upon the request and to make recommendation to Presbytery. If the congregation does not concur, the presbytery shall hear from the church.

If any church desires the pastoral relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called meeting, may request presbytery to dissolve its relationship with its pastor.

I. Dissolution at the Request of The Teaching Elder:

Dissolution of a pastoral relationship at the request of the teaching elder may occur after one month's written notice to session and to COM on approval of COM. The teaching elder will be paid the cash equivalent of his/her unused earned vacation (but not study leave) at the date of dissolution. No severance allowance will be provided. The period of written notice may be waived at the discretion of the session, in consultation with the COM of the presbytery.

II. Dissolution for Cause:

A. Dissolution for cause shall include, but is not limited to:
   1. Unsatisfactory performance
   2. Abuse or misconduct
   3. Insubordination to the presbytery
   4. Neglect in the care and use of church property or funds
   5. Conduct inconsistent with presbytery standards, policies, or ordination vows
   6. Violation of the Book of Order
   7. As a result of disciplinary action of a judicial commission of the Church

B. The following guidelines for allowance and assistance shall be adhered to:
   1. The teaching elder will be given no more than a maximum of one month's pay or one month's notice.
   2. The teaching elder will be given his/her unused earned annual leave.
   3. No severance pay for length of continuous service, study leave, or sabbatical leave will be given.
III. **Dissolution Due to Other Circumstances:**

In cases of dissolution caused by other circumstances related to action by the session and congregation in consultation with the COM of the presbytery, wherein a teaching elder must leave a position, the following guidelines for allowance and assistance shall be considered:

A. Two months-notice will be given. If during the notice period the teaching elder secures employment elsewhere, the obligations of the church with regard to the remainder of the notice period are ended.

B. In addition to the period of notice, a severance allowance will be given in relation to the length of continuous service in the particular congregation currently being served, as follows:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Weeks of Severance Allowance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 1 year</td>
<td>2</td>
</tr>
<tr>
<td>Between 1 &amp; 4 years</td>
<td>4</td>
</tr>
<tr>
<td>Between 4 &amp; 5 years</td>
<td>6</td>
</tr>
<tr>
<td>Five years and over</td>
<td>8</td>
</tr>
</tbody>
</table>

Study Leave cannot be used within three months of separation, nor given as severance.

IV. **Death In Service:**

In the event of the death in service of a teaching elder of the Word, the salary and housing allowance or use of manse of the person will be continued to the spouse by the church for three months beyond the month in which the teaching elder's death occurs.
CLC Instructions and User Guide

The Clerk of Session Responsibility:
As Clerk of Session you are responsible for approving the Ministry Information Form for your congregation.

A Note about Spam Blockers
In order to receive emails from CLC in a timely manner, please be sure that your computer will allow you to receive emails from: pifquery@pcusa.org, mifquery@pcusa.org and clcstaff@pcusa.org. Computer spam blockers have been known to keep CLC emails out of email inboxes by placing them in the spam folder.

Login and Password
You will be given a login and password from the Presbytery office administrator (Carolyn McBurney) at 602-468-3820. Your login will begin with COS (for Clerk of Session) followed by the 5 digit church PIN number. If you do not know your login and /or password, please call your COM for assistance. The password is case sensitive and must be entered exactly as it is assigned. CLC suggests that you change the password to something easier to remember.

To change your password
Move cursor to “Admin” and click “Change Password”. Your password must be at least 6 characters, one being a number.

Ministry Information Form (MIF) Approval
Before a MIF can be circulated with CLC it must be approved by the Clerk of Session (COS) of the congregation who confirms session approval of the MIF and the moderator of COM who confirms COM approval of the MIF.

Instructions for Approving a MIF:
1. Move cursor to “MIF” “Part II” click “Approve a MIF”. All MIFs needing your approval will be listed.
2. If you wish to view the MIF click on “View” to the right. You may also wish to print a copy of the MIF for your records. After viewing close the screen.
3. Click on the MIF ID number at the bottom left of the screen to open the screen for MIF approval.
4. Click “Yes” or “No” then “Submit”.

Contacting Church Leadership Connection
The Church Leadership Connection staff is here to serve you. If you need any assistance or have questions, contact us by phone at 1-888-728-7228, ext. 8550 or by email at clcstaff@pcusa.org.

Detailed instructions are on the CLC website under Instructions for Completing a MIF
Revised 12/2013
RECONCILIATION AND INTERVENTION GUIDELINES

Our society seems to have two widely divergent opinions on forgiveness and reconciliation. According to L. Gregory Jones, it is seen as something that is either therapeutic, relieving guilt or bitterness, or it is seen as impossible. The church, however, will not fall for such simplistic "bumper sticker" theology. While it is true that forgiveness can have a therapeutic effect, there is much more involved than mere therapy. And while forgiveness can be quite difficult, it is not impossible, for "what is impossible for mortals is possible for God."

From the Lord's Prayer we learn that just as we need to be forgiven, we must also forgive and be reconciled. This forgiveness and reconciliation that we have in Christ is real but it is not ours to hoard, rather it is ours to participate in.

- But now in Christ Jesus you who were once far off have been brought near by the blood of Christ. For he is our peace: in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us." (Ephesians 2:13 &14)

- So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation. (II Corinthians 5:17 &18)

- This is my commandment, that you love one another as I have loved you. (John 15:12)

- The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may be completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (John 17:23 & 24)

- We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming, but speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. (Ephesians 4: 14-16)

As disciples of Christ we are to work for unity in the church. As members of the Presbyterian Church we are to work for "the peace, purity, and unity of the Church." We work from the knowledge that we are reconciled to God, and we need to be reconciled among ourselves through the life, death, and resurrection of Jesus Christ. We work from the knowledge that as Jesus prayed that we would be one, we must pray that God will make us one in Christ through his Spirit; we are unable to do this on our own. This work is not easy, as can be seen in our Lord's suffering and death. There are times when we need to employ church discipline with serious consequences, but as The Book of Order (see also Matthew 18:23-35) reminds us, the purpose of such discipline is to heal and restore.
GUIDELINES FOR SESSIONS AND CONGREGATIONS WHEN THEY EXPERIENCE CONFLICT

As Presbyterians, we are called to work for the "peace, unity and purity of the Church" as we seek to be faithful to God's work in the world. However, disagreements and conflicts are inevitable in the life of the Presbyterian Church (USA) as we try to be faithful. They exist within committees, congregations, presbyteries, synods, at General Assemblies and in the national life of the denomination.

Conflicts are inevitable in all of life and certainly in the church. The history of the church is filled with conflicts and disagreements. Several of Paul's letters address the conflicts which were common in the early church. There have been and are going to be disagreements as Christians attempt to discern God's work in the world and as we interpret scripture.

Conflicts can be harmful and even destructive. They can cause individuals a great deal of pain and the community of faith immeasurable damage. Congregations have been divided; denominations have experienced schisms.

At the same time, conflicts can be an opportunity for new insights, learning, and individual and corporate growth. Disagreements can illuminate a topic in helpful ways and can present solutions to problems which previously had not been seen. The successful resolution of conflict can also bind people together in a powerful way.

The Bible contains many stories of conflict and disagreement and much advice about how they can be addressed. As those stories indicate, God is already present wherever there is brokenness, granting wholeness and peace. God promises to be with us in times of disagreement and calls us to reconciliation, trust, love and forgiveness.

We realize that our perspectives are limited, so to help us affirm each other, enhance our community, stay open to the viewpoints of others and be sensitive to cultural diversity, we must commit ourselves to the following Guidelines in a spirit of prayer, trust, and love, seeking the guidance of the Holy Spirit.

SEEKING TO BE FAITHFUL TOGETHER GUIDELINES FOR PRESbyterIANS DURING TIMES OF DISAGREEMENT

In a spirit of trust and love, we promise we will:

1. Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ:
   - We will keep our conversations and communications open for candid and forthright exchange.
   - We will not ask questions or make statements in a way which will intimidate or judge others.

2. Learn about various positions on the topic of disagreement.

3. State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.

4. Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teaching.

5. Focus on ideas and suggestions instead of questioning people's motives, intelligence or
integrity; we will not engage in name-calling or labeling of others prior to, during, or following the discussion.

6. Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.
7. Indicate where we agree with those of other viewpoints as well as where we disagree.
8. Seek to stay in community with each other though the discussion may be vigorous and full of tension; we will be ready to forgive and be forgiven.
9. Follow these additional guidelines when we meet in decision-making bodies:
   - urge persons of various points of view to speak and promise to listen to these positions seriously;
   - seek conclusions informed by our points of agreement;
   - be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience;
   - abide by the decision of the majority, and if we disagree with it and wish to change it, work for that change in ways which are consistent with these Guidelines.
10. Include our disagreements in our prayers, not praying for the triumph of our viewpoints, but seeking God's grace to listen attentively, to speak clearly, and to remain open to the vision God holds for us all.

Adopted by the 204th General Assembly (1992) of PCUSA

IDENTIFYING THE CONFLICT

Bringing Harmony to God's Family

Tom Mullen wrote a cute book of devotions on family life called, Where Two or Three are Gathered Together, Someone Spills His Milk. How true it is! Where two or three Christians are gathered together in a church, there will be a debate about scripture, disagreement about the color of the new choir robes, whether the pastor is spending enough time in the office, and on and on. We are people! And when we gather together to do God's good work, we don't always get along. It's a fact of life, just like the milk.

But even to say that we have problems means we have lifted the veil of secrecy which has surrounded conflict/disagreement in churches. For many Christians the idea that we might really disagree about something and even be angry with each other or express our feeling is totally foreign to our thinking. We don't want our place of comfort, our refuge from the world, to have the same antagonists, the same harsh realities that we face in our daily lives. No, give us a nice quiet pew, a good anthem on Sunday morning, and a message that doesn't make us think too much, and that's just fine, thank you!

The truth is, however, there is conflict, disagreement and trouble in churches. Such problems can come from a small dissenting group, or one loud voice who won't let go of his/her pet peeve, or a major blow-up over the style of worship. But the fact is that due to our desire to hide from conflict, we have not managed it well nor have we helped people grow in faith and commitment to God in the process. We have often fought hard, divided congregations and hurt many pastors and laypersons alike. The time has come to get serious about bringing a new style to our life together. We must face our situation, acknowledge the hurt and pain that is in the church, face conflict straight on, and take action to bring a new day for each and every church which is suffering through its own version of "spilling the milk." This manual is prepared as a tool to help churches walk through the valley of disagreement to a new day and a new life. The suggestions contained here are only the beginning of the ideas and resources available to churches for handling their disagreements. Let the manual be a tool to lead you to new ways of thinking and doing church.
**Symptoms**

How does a pastor or layperson know if there is a problem worth dealing with? At what stage in the game do you call in the experts or get advice from the Presbytery? Someone will say, "We don't want to blow this whole thing out of proportion and get more people involved than we need to. Besides, most people don't know what's going on anyway. Let's keep it that way - it will go away." When members or staff ignore the symptoms, it is hard for leaders to get support for action to deal with the problems. However, there are a few clues that you can watch for that will help you work at the problems your church might have before they get too big to handle. The early warning signs listed below are from Speed Leas' book *Moving Your Church Through Conflict*. Paying attention to these early warning signs can enable the issues to surface sooner and be handled more comfortably rather than waiting for them to become a serious conflict. Note which of these issues might be important for your congregation, now or in the future.

1. **Environmental factors**—These are usually external factors that affect the life of the church over which you have no real control. These could include: declining population base from which to draw new members or loss of jobs in the area or economic downturn thus affecting many in the church. The stress of these environmental factors make for stressed people, more prone to conflict.

2. **Special congregational factors**—Some events in the history of the congregation can leave it more prone to conflict; long-term pastorates (more than 12 years) can deeply affect a church and the following pastor. Unresolved grief over a loss in the church, particularly of a key leader, can affect people; or the presence of individuals with excessive needs for power or recognition can cause problems which will go beyond our ability to heal. Special care is needed to deal with these factors.

3. **Rumors**—One of the most frequent early warning signs of coming conflict is the presence of member complaints. They can and will be about anything: program, national church, sermons, the car the pastor drives, how much her/his spouse helps in the church, who is serving on the church boards, how much money goes to missions, etc. The voices of complaint may be loud and clear or soft and faint, but they are there. It can take a good deal of work to determine what is going on and what is actually bothering people.

   Early detection of these issues and some effort to deal with them can be very important. The experienced veterans of the congregation need to talk about the church's history (does this happen often?) and determine a plan to work it through, not just snuff it out!

4. **Reduced participation**—Withdrawal of personal contact between members and/or between the pastor and certain members is a sign of problems. When there is conflict, it is natural to withdraw. Recognizing withdrawal and acting on it can help.

5. **Decline in attendance and giving**—The organization is healthy when there is growth and strong support. Attendance is probably the stronger factor of the two. People will withdraw from coming to church as soon as they feel a problem, while they may still give until the pledge period is over. Watching attendance patterns and giving patterns will help church leaders see trends and approach people who might have issues to deal with.
6. Changes in lay leadership--Not just the changes from one group of leaders to another, but changes when a very different (or younger) group begins to take control and press their programs. Sometimes the type of leaders change--from blue collar to white collar, rural to urban, etc.

7. Emergence of "Hardliners"--This indicator usually means the conflict has already been joined. Leaders are beginning to take adamant stands on some issue and are losing their ability to "hear" the needs of the congregation. When leaders no longer listen to others, but do what they please no matter what, conflict is on the horizon.

8. Changes in the Pastor's Behavior--Conflicted churches often become a place where the pastor does things to try to ease tension. He/She may become more reclusive, less available, very intense about a jogging program or some special study--all of these to get away from the conflict. Some will overuse alcohol, fight with the spouse, sleep more than normal, have improper relations with other men/women.

We Have a Problem--Now what?

First, hopefully, you have decided ahead of time to teach yourself or to enlist your pastor and fellow leaders in getting training about conflict (before it happens). You have learned the five levels of conflict (see attached Conflict Intensity Chart), you have gained some insight into how conflicts develop, and you have some background to help you. You have learned some communication skills, you have a theological and Biblical background to help you in the dilemma. You have taken the necessary steps to get ready for anything. Now! About the problem!

1. Don't Panic! That's right--keep your cool. When we are threatened, when we are in doubt about ourselves, when everything seems to be crashing in around us and the whole church, we want to run away and hide. "Let's just get out of here." But wait. Stop, take a good, deep breath and let it out. Then pause and think through what has happened, what the real issues are that seem to be causing this conflict-- begin to reflect on what is happening, not your reaction to what is happening. Use the tools you have learned to help you plan the next step and to determine how serious the problem is.

2. Next--if the problem is between you and another, see if you can approach that person to be sure you understood him/her correctly; see if the presenting problem is the real issue or if there is something else going on. If you feel too powerless to confront someone who opposes you, then talk to another person whom you trust, or make an appointment to see the Personnel Committee. If the issue involves the pastor or staff, then Personnel should help. But if the conflict is between members, the pastor may be the person who can help you get the issue cleared up before it gets worse. All churches need to have a procedure for filing grievances or dealing with tender subjects. If they do, then that is a good avenue of approach.

3. Most of all, use the church system which is in place to deal with issues. The session is the administrative body of the church which should address conflict issues. They may ask the Personnel Committee to address certain issues first and bring a report. But most important, try to manage the situation at the local church level. Don't call the Presbytery staff or COM Chair before you have exhausted options within your church. If the Personnel Committee (or its
equivalent) is not available, write the session or go to a meeting and explain what has happened. That may mean two or three people going together, but at least you have taken a step forward. If the session has received some training, they can receive your complaint or concern and figure out how to approach the problem (level I). If the problem is more complex or if they do not feel comfortable to move forward, you can...

4. Seek the advice and counsel of the Presbytery through the COM or the Presbytery staff. Most of all, remember that the COM and the Presbytery are friends and companions in ministry. They are concerned for the life and well-being of the entire church, so they will do all they can to assist in dealing with the problems. Early inquiries will be informal and primarily consist of options which you might consider next, or information about certain procedures. Pastors and session members need to remember that such suggestions are advice, not Presbytery telling you what to think or do. At this point, everything is very unofficial, with no action taken by a committee or the presbytery itself. Be assured that when the problems are addressed early and carefully, with trust and honoring of each other, many problems can be managed without great distress in the life of the church. Usually, we find that there has been a miscommunication, some difference of opinion about expectations, some honest area of theological or practical difference about which the parties need to negotiate a solution. This can be done, if you will be conscientious in your handling of conflicted areas.

But the Problem is Getting Larger, Growing Faster Than We Thought! Now what?

If a problem grows significantly and the session or pastor is unable to manage the situation, then more formal action could be initiated through the COM or the Presbytery. A common procedure is for members of the session or pastor to contact COM and present the case, outline the problem as they understand it, and see what avenues of correction can be taken. Often, COM will have an intervention team assist in further study of the problem, with the possible use of an outside conflict management consultant. Once the whole picture is in view, recommendations will be made, and sometimes, if necessary, further actions taken to the floor of Presbytery. Presbytery does have the option to appoint an Administrative Review Committee or an Administrative Commission to take the case further toward resolution. Usually, these steps would not happen unless the congregation was at a level III or level IV conflict, both of which are very serious.

INTERVENTION

According to The Book of Order (G-11.0502) the responsibility of “taking care” of churches and their pastors rests with the COM. Below are some provisions which outline that relationship.

G-11.0502

i. [COM] shall serve as an instrument of presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between teaching elders and churches. Its purpose shall be to mediate differences and reconcile persons, to the end that the difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest.

j. [COM] shall exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church, proceeding with the following steps:
   (1) It may take the initiative to bring the information which has come to it to the attention of the session of the church involved, counseling with the session as to the appropriate actions to be taken in correcting the reported difficulties.
(2) It may offer its help as a mediator in case the session either finds itself unable to settle the problems peaceably or takes no steps toward settlement.

Following is a procedure which will ordinarily be followed in this presbytery when a church has not been able to handle a problem situation within its own community:

1. After a group of no more than four communications (calls, letters, personal visits to the Executive Presbyter, Stated Clerk, and/or member of COM) of a problem from a given church, whether it be from pastor(s), church members or elders, the Chair of COM and the Executive Presbyter will confer to decide on the merits of talking with the pastor and perhaps to others at the church to gather knowledge of the situation, validity, extenuating circumstances, etc.

2. If there is merit to the grievance, within a month a plan of approach to the situation at the church will be formulated and discussed with the pastor and session and will be made clear as to who is responsible for which parts of the plan. The plan needs to be very specific and written out for all parties and started immediately:
   a. Will there be work done with session, committees of the church, the congregation? Who will do it?
   b. Is there need for counseling or outside help? For whom, how long will it last? How and to whom will reports be issued?
   c. What are specific things recommended pertaining to the pastor?
   d. What time parameters need to be put in place for "the plan"?
   e. What are the special needs of the situation?
   f. Is an Administrative Review or Commission appropriate?

3. After the time agreed upon for "the plan" to work (see item 2d above), if the problem(s) still exists and does not seem to be improving as assessed by the congregation, the church session, pastor and COM representatives, the COM will debate a motion to ask the presbytery to appoint an Administrative Review Committee as outlined in The Book of Order. If affirmed, this motion would be brought to the floor of the presbytery for a vote.

4. If an Administrative Review Committee is approved and appointed, work should commence within one month after it is constituted. The process used for their work will be formulated by the AR committee in conjunction with the Stated Clerk, and the group is responsible to the presbytery through its reporting process.

5. If an Administrative Review Committee is not approved and appointed the COM shall, through its Intervention Team, continue working with the church and the situation in whatever creative and constructive ways it is possible for them to agree upon, if it is deemed necessary by majority vote of a quorum of the COM.

ONE FINAL COMMENT

The people who have prepared this document are convinced that if churches in conflict would spend time in the elements that are distinctive to the church, there would be less serious conflict. We would encourage churches to engage in activities that build up the Body of Christ, such as: worship, cultivating the spiritual disciplines, prayer, Bible study, personal devotions, giving care to others, theological reflection with brothers and sisters in faith, listening and seeking understanding, healing
and reconciliation. Time and energy in these practices would greatly heal the church while negative activity tears it apart. Whatever happens in your church, try to help members think about the whole church, how much the church needs healing and how much we can all do to build it up. Let us remember how much God has entrusted to us and how much better it will be when we re-channel our energy and efforts toward the good things that bind us together in communities of faith, seeking the peace and unity of the church.

RESOURCES

Enclosed is a copy of the "Conflict Intensity Chart" which outlines the five levels of conflict in churches. It is a good beginning of training for sessions and pastors. Think back through some recent issues in your church and see if you can identify what level you experienced. Most will be level I, Problem to Solve, and a few will be level II, Disagreement. Think about what happened to help you through those times and what needs to be built upon for a healthy future.

Coping with Conflict. Videos and study materials from the Synod of the Lakes and Prairies. Outlines the five levels of conflict, has dramatized vignettes that help you see yourself in a church fight. Good material. Available from Interchurch Resource Center.

Dealing with Conflict in the Congregation. A small booklet, suitable for congregational study. Presbyterian Peacemaking Program has done this along with a number of good Bible studies on peace and conflict issues in the Bible. 75 cents.

How Should Congregations Talk About Tough Issues? A resource by the Presbyterian Peacemaking Program. A good resource for an adult class on the issue of conflict. These cost only about 75 cents so they could be used by most churches with little cost.

If Not Here, Where? Video produced by the Lutheran Church. Available from Interchurch Resource Center.


Seeking to be Faithful Together: Guidelines for Presbyterians During Times of Disagreement. A training manual, by Richard Killmer and Sara Lisherness. Published by the Presbyterian Peacemaking Program. LDMS #259-93-944 $3.95. This is an excellent resource for learning about conflict, how to handle it, and how we can learn new tools for communication and understanding. The manual has eight sessions which walk one through the different levels of the Guidelines. A valuable adult study, sections could be used for officer training or retreats.


Bohler, Carolyn Stahl. When You Need to Take a Stand. Drawing upon her counseling experience, Bohler presents guidelines for deciding when and how to take stands and finding the strength to do so.

Rateliff, Bill J. When you are Facing Changes. This author shows that we can emerge from times of change even more whole than we were before the transition.

Rogers, Jack. Claiming the Center. This volume could well become the text book for reconciliation and trust building within mainline denominations.

Rediger, Lloyd G. *Clergy Killers.* Offers strategies to prevent abuse and offer support to clergy in troubling congregations. It also has a chapter on killer clergy.

Cosgrove, Charles and Dennis Hatfield. *Church Conflict.* Presents the hidden Systems behind the fights.

*Managing Church Conflict.* Can be used as a model for addressing conflict in church systems and other nonprofit and voluntary organizations. Westminster/John Knox

Leas, Speed. *Discover Your Conflict Management Style.* An excellent tool for raising self-awareness and a practical introduction to conflict management. Alban Institute

*Moving Your Church Through Conflict.* Speed Leas presents his highly acclaimed theory of levels of conflict and spells out appropriate responses to each, including when to seek outside help. Alban Institute
PROCEDURES FOR SECURING AN INTERIM PASTOR

*Friends in Christ:* We recognize that a pastoral transition brings lots of questions and one of our important goals is to help you secure an interim pastor as quickly and smoothly as possible. Here is the procedure we use.

1. The Session meets to discuss its desire to have an interim pastor, as soon as it learns that the current pastor will be leaving. The current pastor is not to have any comment on this matter. The Commission on Ministry liaison will be present if you invite us and give us enough notice ahead of time.
   a. Discuss what you want the interim pastor to do. Discuss the funds you have available and whether your funds will support a full-time, half-time, or other part-time position.
   b. The clerk of Session contacts the Presbytery Pastor and indicates whether you will be seeking a full-time, half-time or other part-time position.

2. The session names a search team for the interim
   a. The search team prepares a one-page document (two sides) that introduces the church and its current ministries and explains the position description and salary being offered.
   b. The session reviews the one-page document and approves it
   c. The search team chair sends the approved one-page document to the Presbytery Pastor (who will distribute it to the COM persons for quick review)

3. ...in the meantime.... The Presbytery Pastor will begin identifying potential candidates for the interim position. The Presbytery Pastor will collect Personal Information Forms on each candidate who is pre-approved. The goal will be at least 3 persons to present for the search team's consideration.
   a. IF the search team wishes to advertise the interim position on its own, or if it receives an unsolicited PIF, it is understood that any candidates it identifies will be reviewed first by the Presbytery Pastor and Commission on Ministry for pre-approval. NO contact (email, telephone, face-to-face) will take place until the Presbytery Pastor forwards the pre-approved list of names and papers.

4. When the search team receives the list of pre-approved names, the team may conduct any reference checks it wishes and will conduct an interview with every person sent. (Even if some members on the search team are not interested in interviewing, it is understood that every candidate will receive an interview, as a way to honor God's Spirit and possibilities we cannot see)

5. After an initial interview with each candidate provided, the search team will decide if additional interviews, or additional reference checks are needed. The team will select the candidate, negotiate a contract, and present the contract for approval to the Session.
6. The search team chair will present the Session-approved contract to the Commission on Ministry liaison for review and approval by the COM.

We have reviewed the Presbytery's procedures and understand the process:

__________________________  ________________________  ________________________
Clerk of Session/date        Search Team Chair/date         COM Liaison/date
COMMISSIONED RULING ELDER FORM

TO BE COMPLETED BY CPM:
1. ___________________________ is, by vote of CPM ready for commissioning. CPM recommends ___________________________ as mentor/supervisor for this candidate. Mentor’s Name

TO BE COMPLETED BY COM:
2. ___________________________ has been interviewed by the Commission on Ministry and _____ has, ______ does not have concurrence that he/she may be commissioned.

3. Permission to perform the following has been granted:
   _______a. Administer the Sacrament of Holy Communion
   _______b. Administer the Sacrament of Baptism
   _______c. Moderate session meetings
   _______d. Officiate a Christian Service of Marriage when invited by the Session.

4. The commissioning will be valid in the following church(es). ___________________________

5. ___________________________ has been appointed mentor and supervisor.

6. This commission is valid for _______ year(s) and is to be reviewed by COM annually.

Signed______________________________, for the COM Partnership Team _________ [date]
Signed__________________________________________________________________________, COM Moderator _________
Signed__________________________________________________________________________, CRE _________
Signed__________________________________________________________________________, Presbytery Stated Clerk__________

The Stated Clerk should send a copy of the completed form to the CRE.
EVALUATION OF COMMISSIONED RULING ELDER

The annual evaluation of Commissioned Ruling Elders will be conducted in three parts:

I. A series of questions to be answered by the CRE in conference with one of more of the COM partners. (The questions would be provided to the CRE in writing in advance.)

II. A series of questions to be answered by the Session of the church, said questions to be provided in writing to each Session member to be answered individually by them and returned to the COM partners. This would be followed up by a face-to-face meeting with the Session (absent the CRE) to review the composite responses from the session members.

III. A consultation with the ordained pastor who has been assigned as mentor to the CRE (as per Book of Order G-2.1004).

The combined results of this three-part evaluation shall be developed by the COM partners and reported to the CRE, to the Session, as well as to the Commission on Ministry. This evaluation shall be completed before a new contract can be issued by the Session for an ensuing year of service by the CRE.

I. Questions for the Commissioned Ruling Elder.

1. What increase/decrease in membership has occurred in the past year? How many new members have been added to the rolls? Has there been a decrease in membership? How many members have been deleted from the rolls?

2. What has been the average attendance at Sunday worship over the past year?

   At the beginning of the year?
   At the end of the year?
   For the year as a whole?

3. For what ages do you hold regular Sunday School classes? (check those that apply and give attendance numbers)

   [ ] Pre-school ____________________________________________
   [ ] Ages 5-8 _____________________________________________
   [ ] Ages 9-12 ____________________________________________
   [ ] Ages 13 - 18 Adult ____________________________________

4. Does your church have a regularly scheduled activity for youth apart from
Sunday School classes? __________
How often do they meet and what is the average attendance?
Scheduled _______ Attendance ________

5. What other activities do you regularly conduct, or assure that they are conducted, that provide spiritual growth and development for your members? Identify those that apply and comment briefly on each - schedule, numbers participating, nature of activity, etc.
   a. Bible study apart from Adult Sunday School
   b. New member classes
   c. Women's groups
   d. Camp meetings/ sings
   e. Other

6. What activities do you promote that encourage fellowship among your members apart from the activities identified above?

7. Do you utilize work parties from outside churches for work projects and/or Daily Vacation Bible School during the spring and summer months? Please list the ones that have served your church this past year, giving the nature of the projects they carried out and the number of visiting persons involved for each. In connection with this question please indicate the ways in which the local church partnered with these groups in their activities - as co-workers, cooking meals, fellowship activities during the week they were there, etc.

8. What outreach activities have you carried out this past year to extend your ministry into the community? This might include radio ads, printed flyers, clothing rooms that are open to the community, etc.

9. Approximately how many hospital and home visitations have you made this past year to members of the congregation?
   Hospital visitations ______ Home visitations _______

10. Have you conducted baptisms, marriages, funerals this past year?
    How many Baptisms __________ Marriages ______ Funerals ______

11. In what continuing education for Commissioned Lay Pastors have you participated this past year? Please identify each activity, its date, and the content of the activity.

12. How many times have you met this year with the minister of Word and Sacrament assigned as your mentor?
13. How did you use your study leave this past year?

14. Please provide a financial report for the year showing sources of income and amounts and categories of expenditures and amounts. If you had work parties that carried out particular capital improvement projects - paving, painting, major repairs, additional furniture and equipment, etc., you might list those separately and indicate the approximate value of each project.

15. Apart from your study leave and contractual vacation weeks, how many Sundays were you in the pulpit this past year?

II. Questions for Session members

1. Has the membership of the church increased or decreased this past year? How many new members has the Session received? How many members has the Session dropped from the rolls?______

2. What has been the average attendance at Sunday worship over this past year, excluding Christmas and Easter? Has that increased or decreased during the Year?

3. How often has the Session met this past year? Do you meet on a regular scheduled basis, or do you meet on the call of the pastor when there is business to be conducted? Are financial reports provided to the Session at each session meeting? Are minutes of each meeting kept and published?

4. Does the pastor conduct training segments for the Session focusing on your duties/responsibilities as session members, on procedures from the Book of Order, or other items intended as education for session members? If these are done, are they as part of regular session meetings or are there special meetings just for that purpose?

5. What is the status of your Sunday School this past year? How many children are involved each Sunday on average?____ How many adults are involved in teaching Sunday School?____ Are these the same people all the time? Has the pastor made efforts to recruit and train other adults to assist with teaching in the Sunday School?

6. Are there activities other than Sunday worship carried on to bring about spiritual
growth and development of the congregation? What are they and who conducts these activities?

7. What do you consider to be the greatest strengths or skills that your pastor brings to your church and congregation?

8. What do you think are areas in which your pastor could develop greater strength and new skills that would improve the growth and mission of your church?

9. In what ways does your church, under the leadership of the pastor, reach out into the community to encourage new attendance, to show support for un-churched folks in your community, to provide service to people in your community?

10. On a scale of 1 to 5 (5 being greatest) how would you rate your overall satisfaction with the performance of your pastor?

III. Questions for minister/mentor

1. How often have you met with the pastor this past year to mentor him/her in duties and responsibilities of a Commissioned ruling elder?

2. In what particular areas of performance have you instructed and mentored the pastor? Is the pastor taking advantage of continuing education opportunities offered for CREs?

3. What is your perception of how well the pastor has responded to your guidance and suggestions? Have you seen growth and development in these areas in which you have offered guidance?

4. In what areas of performance do you see the pastor exhibiting greatest strength? Areas needing improvement?

5. What is your perception of how well the congregation is responding to the leadership of the pastor?

6. Overall do you see the pastor exhibiting the kind of growth and development in his/her performance as a CRE that would warrant continued service in this role?
ANNUAL CONGREGATIONAL VISITATION REPORT FORM

Church, Chapel or Fellowship Visited:

Date of Visit:

Church Person Contacted:  Position:

Setting of Visit (i.e. worship, session meeting, fellowship event, etc.):

____________________________________________________________________________________

Provide a Brief Summary of the Visit, Matters Discussed, Celebrations, etc.:

____________________________________________________________________________________

(Please attach additional pages if needed)

Particular Concerns, if any, For Presbytery Level Discernment:

Any Follow-up Planned?  Purpose:

Names of Those Making Visit:

Date of Report:

Signature (s) of Those Reporting:

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

This report will be filed in the Presbytery office's file on this Church, thereby providing information for the COM, Presbytery Pastor, and Stated Clerk. It is confidential in nature and will be handled with due care.

The purpose of the visit is to develop meaningful connections between the Presbytery and its congregations. The time, energy and compassion of all visiting persons and groups is greatly valued.
Examples of Interview Questions

Icebreaker:
1. Describe your journey of faith. How were you called to the ministry?
2. What have been some of your greatest joys in your present ministry?
3. What is there about this church/position that appeals to you?

Theology:
1. Who is Jesus Christ to you?
2. Please relate your understanding of the Trinity.
3. How do you interpret the Bible and use it in your ministry?
4. What contemporary theologian has most influenced your theology and practice of ministry?
5. What is an appropriate balance between the prophetic and pastoral functions of ministry?
6. What are one or two major issues facing the Presbyterian Church at this time in its history?

The sacraments:
1. What is your understanding of baptism? Of the Lord's Supper?
2. Would you admit children to the Lord's Table? If so, on what basis?
3. A grandparent in your congregation indicates that a grandchild is coming for a visit, and the family would like to arrange for the child's baptism while the family is in the area. What is your response to this request?

Government:
1. What has been your involvement in presbytery mission? How would you like to serve in our presbytery?
2. How have you instructed your elder and deacon candidates before taking office?
3. What, in your opinion, are the major strengths in the Presbyterian system of government?
4. How have you dealt with interpersonal conflict in your former ministry?
5. How have you dealt with institutional conflict in your former ministry?
6. Are you able to answer all ordination questions in the affirmative without exception and, if not, why not and why?

Optional questions:
1. What is the mission of the church?
2. How do you relate to the session, and how does the session fit into your administration of the church?
3. How would you relate to the staff of the church?
4. What compensation do you require?
Exit Interview Questions

The Cluster Partners (with additional members of the cluster) shall "conduct exit interviews with members leaving a pastoral relationship, including Interims and Stated Supplies, to provide information and guidance to the Presbytery Commissions through COM.
1. What things in your ministry is God pleased with?
2. What do you wish you had known about this church before coming?
3. What was the most meaningful or satisfying part(s) of your ministry here?
4. If you could have re-written some part of your job description, what would you have changed?
5. How would you compare your expectations when you accepted the call with your actual experience? Were there any surprises or disappointments?
6. What appeals to you about where you are going?
7. What continuing concerns/problems should be called to the attention of the session?
8. If you were following yourself, what would you hope someone would tell you prior to accepting the call?
9. What qualities/characteristics do you feel will be important to the next pastor?
10. Are there any comments you would like to make to the session that we have not covered so far?
11. Are there any comments you would like to make to the COM?
12. Do you wish to say anything about your relationship with Presbytery, or with any of its Commissions?
13. How has Presbytery been of assistance in helping this church achieve its mission in this locale?
Interview Summary Form

Name Of Interviewee

Presbytery of Membership or Care

Date Of Interview

Position Considered (Check Below As Appropriate)
Pastor ___ Associate Pastor ___ Interim Pastor ___ Interim Associate Pastor ___

Stated Supply ___ Validated Ministry ___ Member-at-large ___ HR ______ Other ______

Name of Church / Employing Organization

Interview Commission Decision (Check All Below as Appropriate)
Approved for further Consideration by PNC; APNC or Session (temporary position)
Yes ____ No ____

Approved the request for Validated Ministry
Yes ____ No ____

Interviewee responded affirmatively to the question: “Are you able to answer all the ordination questions in the affirmative with exception: And if not which ones and why not?”
Yes ____ No ____

Approved for Membership in the Presbytery of Grand Canyon
Yes ____ No ____

COM Members of the Interview Commission:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Instructions: Attach a copy of the interviewee’s PIF, Statement of Faith, Brief Biographical Summary and return this form to Presbytery Office, Stated Clerk’s Office, for further processing and or filing until needed for processing.

Signature of the Convener of the Interview Team
Periodic Visit models

Two different models for a Periodic Visit are described in the following pages. Model #1, titled “Agenda – Periodic Visit with Sessions of the Presbytery of Grand Canyon”, is the model that has been in use for many years by COM. Model #2 is a modified version of Model #1 and has been used successfully by COM members who have conducted these visits. The Partners are encouraged to review the various models, talk with other members of COM who have done Periodic Visits before to see what has worked well, and then determine the best Periodic Visit Model approach that seems to visit the specific visit to be conducted.

Periodic Visit Model #1

In advance
1. Contact the moderator of the session and set a date and time for the meeting. A special meeting with about 1 and 3/4 hours of time is needed.
2. If at all possible, invite the pastor and spouse to have dinner with you before the meeting.
   - COM budget has funds for this and for your travel.
3. If using Model 1 or 2 described in this section, send to the clerk of session a copy of the SESSION RESPONSE FORM and ask the clerk to send 2 copies to each elder, at least 10 days ahead of the meeting. Ask the clerk to note instructions at the top of the form.

At the meeting
1. Keep to the time schedule extending the meeting only at the request of the session.
2. Have a member of the team prepared to use the REPORT FORM

After the meeting
1. Spend time with the pastor to relay to him or her items of concern the elders have brought to your attention.
2. Complete the “team impressions” section of the report form or a cover letter and send with the whole form to:
   - Presbytery Pastor (2 copies – one to be filed in the Church File maintained by the Stated Clerk’s Office)
   - Moderator of the COM
   - Church Pastor (optional)
3. At the next COM meeting, share the highlights of the visit with the rest of the Commission.

AGENDA - PERIODIC VISIT WITH SESSIONS OF THE PRESBYTERY OF GRAND CANYON

(5 min.) 1. Prayer and introduction of session members and presbytery team by moderator

(5 min.) 2. Statement of purpose of visit:
   
   According to The Book of Order, W-1.4002, the COM will ensure that these guiding principles are being followed, those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshiping congregations should discuss with those sessions the quality of worship, the standards governing it, and the fruit it is bearing in the life of God’s people as they proclaim the gospel and communicate its joy and justice.
(14 min.) 3. How are we caring for our members and friends:
This discussion will examine session members' responses to items 1-9 on
the response form completed before the meeting by each session member and
tabulated
by the clerk of session prior to the visit.

(12 min.) 4. How are we caring for our community:
This discussion will examine session members' responses to items 10-14 on
the response form.

(12 min.) 5. How are we caring for the world:
This discussion will examine session members' responses to items 15-20 on
the response form.

At this point the pastor(s) may be excused.

(12 min.) 6. How are we caring for our pastors and staff:
This discussion will examine session members' responses to 21-25 on the
response form.

(5 min.) 7. Concerning the functioning of the pastor and elders as a leadership team:
This discussion will examine session perceptions of its leadership role in the light
of responses to items 9, 14, and 20 on the response form and the summary in #25.

Pastor returns

(15 min.) 8. Identification by the session of:
(a) issues needing attention
(b) messages to presbytery or ways presbytery can be helpful.

(5 min.) 9. Wrap-up and session evaluation of usefulness of the visit for the session
and congregation.

**Periodic Visit Team Observations**

As either an attachment to the following form or as a separate cover letter, the Visitation Team
should record its observations and any recommendations. If other Commissions of the
presbytery should be advised of help the session needs or has requested i.e.,
Congregational Leadership, Congregational Development, Mission Partnering, or other committee
or team, be sure that those Moderators are notified accordingly. If there are specific things that
the team believes others (Presbytery Pastor, Moderator of COM, Stated Clerk or members of the
presbytery staff) in the presbytery need to do, make sure they are aware of your observations and
recommendations.

Both the Presbytery Pastor and Moderator of COM receive copies of the report, and it may not be
appropriate to share the entire report with Commission Moderators or others. However, it is
important that others be made aware of observations/recommendations relating to their areas of
presbytery responsibility.
Session response form – Model 1 periodic visit with Sessions

Note to Moderator and Elders:

Every member of the session has received two copies of this form. One copy is to be filled in and retained by the session member. One copy is to be filled in and given to the Clerk of Session prior to the Periodic Visit so that ‘the clerk can tabulate the responses to items 1-24, prior to the meeting. Responses to items 25-26 will not be tabulated prior to the meeting. (see the attached agenda for the meeting.)

In order to make the Periodic Visit most productive and useful for the session, the moderator and elders are requested to reflect upon the 28 items on this response form and make responses to all items before the meeting. As the agenda indicates, your responses are the content for the discussion during the Periodic visit.

NOTE: #1 is Low; #5 is High

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<td>14. Pastor/Elders/Members Active in Community Service Issues</td>
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<td>19. Use of Presbyterian Survey/Mission Yearbook</td>
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21. Continuing Education, Time & Money

22. Compensation/Pension Payments

23. Personnel Commission

24. Scheduled Time Off Per Week

25. In light of your responses, particularly to items 9, 14, 20, how would you describe the functioning of the moderator and the leaders as a leadership team for your congregation?

________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________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PERIODIC VISIT PREPARATORY TASKS/MATERIALS
1. Determine dates and times for:
   a. Periodic visit
      (1) Session/COM meeting (90 minutes)
      (2) Pre-Periodic Pastor/spouse/COM get acquainted meeting (lunch, dinner)
      (3) Post-Periodic Pastor/COM debriefing
   b. Distribution of agenda to session
   c. COM Follow-up written report to session
2. Provide background materials to COM (3 sets wherever possible), including:
   a. Mission Statement
   b. Annual Report
   c. Minutes (for one year)
   d. Newsletters (2 to 3)
   e. Order of Worship (2 to 3)
   f. CIF & PIF
   g. Other appropriate current documents (e.g., every member survey results, new member handouts, etc.)

AGENDA - PERIODIC VISIT WITH SESSIONS OF THE PRESBYTERY OF THE GRAND CANYON

A. Prayer and introduction of session members and Presbytery team by moderator.
B. Statement of purpose of visit:
   1. According to the Book of Order, W-4.1002, the Commission on Ministry shall “ensure that these guiding principles are being followed, those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshiping congregations should discuss with those sessions the quality of worship, the standards governing it, and the fruit it is bearing in the life of God’s people as they proclaim the gospel and communicate its joy and justice.”
   2. Scriptural foundation for Session/COM visits may be found in Romans 1:7-12: To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. For God is my witness, whom I serve with my spirit without ceasing. I mention you always in my prayers, asking that somehow by God’s will I may now at last succeed in coming to you. For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other’s faith, both yours and mine.
C. Discussion topics: (for #’s 1-4 see attached)
   1. How we are caring for our members and friends.
   2. How we are caring for our community.
   3. How we are caring for the world.
   4. How we are caring for our pastors and staff.
   5. How we elders and moderator function as a leadership team.
6. What specific joys, celebrations and strengths we feel regarding our church.
7. What specific frustrations, concerns and weaknesses we feel regarding our church.
8. Issues needing attention.
9. Messages to presbytery or ways presbytery can be helpful.
D. Session evaluation of usefulness of the Periodic Visit for the session and congregation.
E. Closing prayer - Pastor or designee

SESSION’S PREPARATION FOR PERIODIC VISIT

In order to make the Periodic Visit most productive and useful, the moderator and elders are requested to be prepared to discuss its church community within the following frame of reference. From this discussion, COM will prepare a final written report to be submitted to the session and to presbytery. It will contain both a summation of the discussion, and recommendations for further action if/as appropriate.

HOW WE ARE CARING FOR OUR MEMBERS AND FRIENDS
1. Worship
2. Christian Education
3. Visitation of Members
4. Fellowship
5. Stewardship of Money
6. Property Maintenance
7. Spiritual Growth
8. Reconciliation in Conflict Situations
9. Pastor and Elders Functioning as a Team in Caring for Members & Friends

HOW WE ARE CARING FOR OUR COMMUNITY
10. Reaching the Unchurched
11. Visitation of Newcomers
12. Numerical Growth
13. Programs/Work to Meet Community Needs
14. Pastor/Elders/Members Active in Community Service Issues

HOW WE ARE CARING FOR THE WORLD
15. Pastor/Session Commissioner Attendance at Presbytery Meetings
16. General Mission Support (Presbytery/Synod/GA)
17. Special Offerings/Other Giving (One Great Hour of Sharing, Christmas Offering, Peacemaking, Women’s Giving)
18. Report of Session Commissioner on Presbytery Meetings
19. Use of Mission Yearbook
20. Pastor/Elder/Member Participation in Presbytery/Synod/GA Task Groups/Events

HOW WE ARE CARING FOR OUR PASTORS & STAFF
21. Continuing Education, Time & Money
22. Compensation/Pension Payments
23. Personnel Commission
24. Scheduled Time Off Per Week
INTERIM PASTOR AGREEMENT

At the request of the ___________________________ Church, the Presbytery hereby appoints ___________________________ to be Interim Pastor for a period of ___________________________, beginning ___________________________, 20____, subject to 30 days notice for termination. A description of duties and services expected is attached. It is clearly understood by all parties that the interim pastor and the church subscribe to the policies of the presbytery regarding an interim pastor relationship. Further, it is understood that the interim pastor shall not be a candidate for the position of pastor, associate pastor, or designated pastor and is not eligible to be the next installed pastor or associate pastor.

The ___________________________ Church will provide the following support for the ministry:

<table>
<thead>
<tr>
<th>Salary</th>
<th>Study Leave</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing</td>
<td>Moving</td>
</tr>
<tr>
<td>Travel</td>
<td>Vacation</td>
</tr>
<tr>
<td>Medical/</td>
<td>Other</td>
</tr>
<tr>
<td>Pension</td>
<td></td>
</tr>
</tbody>
</table>

ENDORSEMENT TO THIS AGREEMENT

1. By the session on ___________________________ 20____ date ___________________________, Clerk
2. By the COM on ___________________________ 20____ date ___________________________, Chair
3. By the Presbytery on ___________________________ 20____ date ___________________________, Stated Clerk
4. By the interim pastor on ___________________________ 20____ date ___________________________
STATEMENT TO BE SIGNED BY NEW MEMBERS OF THE PRESBYTERY

I, ________________________________ acknowledge that I am familiar
(Print Name)
with the content of ETHICAL GUIDELINES FOR TEACHING ELDERS OF GRAND CANYON
PRESBYTERY, and am willing to abide by it while serving in this Presbytery

________________________________________
(Signature)

________________________________________
(Date)
PASTORAL CALL

PRESBYTERIAN CHURCH (U.S.A.)

(For Pastor or Associate Pastor)

The ____________________________ Presbyterian Church (U.S.A.)

of ____________________________ (City/State)

belonging to ____________________________ Presbytery (PIN _________)

being well satisfied with your qualification for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interest of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you,

_______________________________________ (Name)

to undertake the office of

_______________________________________

of this congregation, beginning ____________________________, promising you in the discharge of your duty all proper support, encouragement and allegiance in the Lord.

That you may be free to devote full-time (part-time) to the ministry of the Word among us, we promise and oblige ourselves to pay you the sum of $ _________ a year in regular monthly payments. Further, we promise to provide you the following: (Those agreed upon are to be filled in.)

Use of the Manse $ __________ Book Allowance $ __________
Housing Allowance $ __________ Medical Insurance $ __________
Utilities Allowance $ __________ Moving Costs $ __________
Automobile Allowance $ __________ Study Leave Allowance $ __________
Expense Allowance $ __________ Other (specify) $ __________

Vacation of ____________________________ (Time period)
Study Leave of ____________________________ (Time Period)

All EEO Requirements have been met ______ Yes ______ No

and we will pay regularly in advance to the board responsible for pensions a sum equal to that requisite percent of your salary which may be fixed by the General Assembly of the Presbyterian Church (U.S.A.) for participation in its pension plan during the time of your being and continuing in the pastoral relationship set forth in this call to this church. We further promise and obligate ourselves to review with you annually the adequacy of this compensation. In addition, we promise to provide:

In testimony whereof we have subscribed our names this ______ day of __________________ A.D.

Having moderated the congregational meeting which extended a call to ____________________________ Presbyterian Church (U.S.A.)

(Signed) _____________________________________________ Moderator of the Meeting

Page 1 of 2
CERTIFICATION OF THE CALL

BY THE CHURCH’S PRESBYTERY

1. ACTION OF THE COMMITTEE ON MINISTRY
   This call has been reviewed by the Committee on Ministry. The Committee recommends that
   Presbytery approve (not approve) this call.

   Date of Action_________________________  __________________________
   Chairperson

2. ACTION BY THE PRESBYTERY
   This call was approved by the Presbytery of ________________________________

   Date of Action_________________________  __________________________
   Stated Clerk

A. BY THE MINISTER’S/CANDIDATE’S PRESBYTERY

1. ACTION OF THE COMMITTEE ON MINISTRY
   This call has been reviewed by the Committee on Ministry. The Committee recommends that
   the Presbytery find it expedient (not expedient) to release ________________________________
   to accept this call.

   Date of Action_________________________  __________________________
   Chairperson

2. ACTION BY THE PRESBYTERY
   The Presbytery of ________________________________ hereby finds it
   expedient (not expedient) to release ________________________________ to accept this call and
   therefore has placed (has not placed) this call in the minister’s/candidate’s hands.

   Date of Action_________________________  __________________________
   Stated Clerk

B. ACCEPTANCE OF THE CALL
   This is to certify that I have received and accepted the call.

   Date of Acceptance_________________________  __________________________
   Signature
Instructions for use of the form, “Pastoral Call”

Prior to the congregational meeting to call a pastor or associate pastor, four copies of the Call for Pastor or Associate Pastor should be completed. It should specify all and only those allowances and amounts which are undertaken as part of the Call. If the Call is for less than full-time, the precise terms of the contract should be indicated.

All four copies of the Call should be signed by those persons elected by vote of the congregation to prosecute the Call, as well as by the moderator of the congregational meeting.

All copies are sent to the Presbytery. If the Presbytery finds the Call in order, it informs the person being called. The Stated Clerk of the Calling Presbytery should transmit all copies of the Call to the Stated Clerk of the minister’s/candidate’s Presbytery.

The Stated Clerk of the minister’s/candidate’s Presbytery should deliver the Call to the Commission on Ministry, who recommends to Presbytery what action should be taken. Upon approval, the Presbytery presents one copy of the Call to the minister/candidate, along with permission to transfer to the Calling Presbytery. The Stated Clerk makes record of the Call, and sends two copies to the Calling Presbytery.

The Stated Clerk of the Calling Presbytery sends one copy to Clerk of Session for the church’s record and retains one copy for the Presbytery’s record.

IF THE PERSON REJECTS THE CALL, the Stated Clerk of the minister's/candidate's presbytery shall promptly return all copies of the Call to the Stated Clerk of the church’s presbytery for return to the church which issued the Call.
STATED SUPPLY PASTOR AGREEMENT

At the request of the _____________________________ Church, the Presbytery hereby appoints _____________________________ to be Stated Supply Pastor for a period of _____________________________, beginning _____________________________, 20___, subject to 30 days notice for termination. A description of duties and services expected is attached. It is clearly understood by all parties that the Stated Supply pastor and the church subscribe to the policies of the presbytery regarding a Stated Supply relationship. Further, it is understood that the Stated Supply shall not be a candidate for the position of pastor, associate pastor, or designated pastor and is not eligible to be the next installed pastor or associate pastor.

The _____________________________ Church will provide the following support for the ministry:

- Salary
- Study Leave
- Housing
- Moving
- Travel
- Vacation
- Medical/
- Other
- Pension

ENDORSEMENT TO THIS AGREEMENT

1. By the session, on _____________________________, 20___
   Date

   _____________________________, Clerk

2. By the COM, on _____________________________, 20___
   Date

   _____________________________, Chair

3. By the Presbytery, on _____________________________, 20___
   Date

   _____________________________, Stated Clerk

4. By the Stated Supply pastor, on _____________________________, 20___
   Date

   _____________________________, Pastor