



# Manual of Procedures and Policies

## Presbytery of Northern New York Commission on Ministry

### In its relationship with Pastors and Congregations

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### PNNY Resources & Policies on Website:

[www.presbyteryofnny.org/resources](http://www.presbyteryofnny.org/resources)

- ❖ Most recent Minimum Terms of Call approved by presbytery
- ❖ Sample Interim/Transitional Pastor Contract
- ❖ Sample Contract for Temporary Pastoral Relationship
- ❖ Sample Contract for Regular Pulpit Supply
- ❖ Sample Terms of Call for Installed Pastor
- ❖ Sample Installation Service
- ❖ Minister’s Relationship to Former Congregations Policy
- ❖ Continuing Education Policy
- ❖ Sabbatical Leave Policy

- ❖ Disability Policy
- ❖ Child Protection Policy
- ❖ Sexual Misconduct Policy

## **I. Dissolution of the Pastoral Relationship (G-2.09)**

### **A. Voluntary Resignation**

1. When a pastor decides to resign a position, he/she shall consult with the COM before taking any action and before notifying the session or congregation. COM will explain the process of resigning to the pastor, and will advise about actions to be taken.
2. In consultation with COM the pastor will decide whether to inform the session at a stated or special session meeting. At the session meeting, a representative of COM will explain the policies and procedures of pastoral dissolution, leadership in the interim/transition, securing new leadership, appropriate boundaries, including Pastor Nominating Committee (PNC) function and the election process (if applicable). Both COM and the pastor should pay special attention to the process of acknowledging the feelings and emotions of elders at the session meeting. Following the meeting with the session, a letter shall go out to the entire membership of the congregation notifying them of the resignation of the pastor by first-class mail. This letter should be prepared ahead of time and shall go out the following day. It is appropriate to also follow up with electronic communication.
3. The session shall call a meeting of the congregation to be held as soon as possible. The pastor's departure date should be within as short a period as feasible following the congregational announcement, typically four to eight weeks.  
(G-2.0902)
4. The congregational meeting to act on the resignation of the pastor shall be moderated by a member of presbytery approved by COM other than the resigning pastor. A representative of COM shall be present to answer questions related to the policies and procedures to be followed. This includes explanation of the interim/transition time and the various ways of engaging the congregation's transitional process including appropriate boundaries between the congregation and its former pastor. The process for electing the PNC and its function will also be explained if necessary and the Covenant of Departure will be handed out.

5. Before the resigning pastor leaves the position, two to three members of COM shall meet with the pastor for an exit interview. This interview serves to get up-to-date information regarding the church, to identify problem areas, or to underscore specific strengths for the benefit of the future relationship of COM with that church. Parts of the interview may be dealt with as confidential. See Appendix A for sample questions.
6. When a pastor leaves a parish and plans to continue to live in the area, COM shall consult with him or her and the congregation about the importance of refraining from future involvement with the church and have the pastor sign the Covenant of Departure, which will be shared as a handout with all congregation members at the congregational meeting.
7. When a voluntary resignation is in response to irreconcilable differences between pastor and congregation, a resignation package shall be negotiated in consultation with COM. The resignation package typically includes one month of pay for every year of service, with a minimum of six monthly payments including continuance of BOP dues for the member and dependents, or until other equivalent employment is secured.

## **B. Retirement**

1. When a pastor is considering retiring, he/she shall consult with the COM regarding the process and timing. A healthy retirement means that the pastor should begin to plan at least 2-4 years in advance for the emotional and spiritual joys and sorrows this life-stage brings. Maintaining healthy emotional and relational boundaries is difficult and it is strongly recommended that a pastor contemplating retirement engage the services of a professional counselor or clergy coach to assist with this important transition. It is further strongly recommended that the pastor's spouse/partner be included in this process of letting go and moving into a new future. For information on the pension procedure contact our Regional Representative from the Board of Pensions.
2. The goal of COM is to provide a process to prepare for and facilitate the smooth, compassionate transition of a retiring pastor (and spouse/partner) leaving a church congregation. In general the process for retirement follows that of a resigning pastor, however it is typical for retirement plans to be announced no earlier than six months ahead of time.
  - a. Representatives of COM will meet with the retiring pastor as early as

retirement is considered and prior to announcing this to the session or congregation. The Pastor's spouse/partner is welcome and encouraged to attend.

b. This confidential meeting is for the purpose of providing information about the retirement process and planning the announcement to the congregation.

c. Representatives of COM will meet with the pastor and the session to discuss issues surrounding the transition to retirement.

4. A resource packet for retirement is available through the Board of Pensions.

5. Pastors considering retirement are encouraged to take advantage of the Board of Pensions pre-retirement seminars.

### **C. Responsibilities of the Departing/Retiring Pastor:**

1. The departing pastor shall make clear to the officers and congregation by public and written announcement that, after leaving the church, he/she is no longer their pastor and that he/she is not available to be called on for any and all pastoral services, which include funerals, weddings, baptisms, graduations, blessings, etc. This also includes future commitments. This includes ceremonies that are not in the church building and include former members and friends of the congregation. It is the departing pastor's responsibility to hold the appropriate boundaries and redirect requests to the current Moderator of Session. If there are repeated requests that the departing pastor continues to field from the congregation, it is the departing pastor's responsibility to notify the COM so that they can be in touch with the Clerk of Session. These responsibilities for healthy boundaries extend to the spouse/partner of the retiring pastor. It is not appropriate for the family of the departing pastor to continue to worship at the congregation from which the pastor has departed. The COM shall meet with the retiring pastor and spouse/partner 6 months prior to retirement to explain this policy and answer any questions. Pre-retirement counseling for the retiring pastor and spouse/partner is highly recommended. The pastor along with the clerk of session shall sign a Covenant of Departure and shall be shared in writing with all members of the congregation and shared during the congregational meeting.

2. If the departing pastor continues to reside in the area, he/she must direct any invitations for funeral services to the current pastor and notify local funeral directors that they are not to call upon him/her to conduct funeral services for church members.

3. The departing pastor or spouse/partner shall not attempt in any way to influence the church in the selection of a successor, or to influence the policies of the

successor(s) and the future of the church.

4. Visits to the former parish should be at the sole invitation of the current moderator of session. In conversations with members of the former congregation, there shall be no conversation, criticism or questioning of policies of the current pastor or other staff members, and the future direction of the church.

5. A departing or retiring pastor's spouse/partner and family shall not continue to worship at the former congregation, serve on its boards and/or comment on the future ministry of the congregation.

6. Any questions or problems regarding the above should be referred to COM. Repeated infractions from a departed/retired pastor will be considered as grounds for disciplinary process.

#### **D. Termination of Pastor, Associate Pastor or Contract Temporary Supply Requested by Congregation**

1. When a session deems it wise to ask the congregation to dissolve a pastoral relationship, with or without the clergy person's concurrence, the session shall develop, in consultation with COM, a termination agreement before calling a congregational meeting. Following a congregation's vote to request the presbytery to dissolve the relationship, COM will take action to dissolve the relationship according to the terms of the termination agreement.

2. In any termination requested by a congregation, special attention shall be paid to the emotional needs of all parties involved. The COM may assign personal caregivers who will offer support and care to the terminated pastor, pastor's spouse/partner and family, the session and the congregation. COM or its representatives should be present during any formal discussions and/or negotiations to offer support.

3. Normally the pastor or associate pastor shall be given a severance package following the congregation's action to dissolve the pastoral relationship plus BOP medical coverage continuance for the member and dependents. A package would include all salary and allowances, but not reimbursable amounts. During this period, COM will be available to the pastor for consultation in regard to a future call. COM reserves the right to negotiate an appropriate severance package.



## **II. Provision for Temporary Pastoral Leadership (G-2.0504b)**

### **A. Moderator**

The COM shall appoint a moderator for the session while a church is without an installed pastor. Ordinarily, the moderator shall be a teaching elder member of this presbytery, and may be the interim pastor or stated supply. Current and former members of the COM who are Ruling Elders can be used when necessary to help fill the gap when Teaching Elder Members are not able to serve this function.

### **B. Temporary Supply - Week to Week**

When permanent pastoral leadership is unavailable, the pulpit may be filled by the session on a week-to-week basis. Information regarding possible temporary supply is available through the COM leadership team. A temporary supply may be a candidate for the interim position. (See the presbytery directory for the most up-to-date honoraria and mileage information).

### **C. Temporary Supply - Annual Contract (formerly called Stated Supply)**

In some situations COM, after consultation with the session, may recommend to presbytery that a Temporary Supply Pastor be engaged on an annual contract basis when a church is not seeking an installed pastor. The appointment is for a period not exceeding one year. A Temporary Supply can be re-appointed following recommendation of COM, concurrence by the session, and COM action.

The COM shall review each temporary supply relationship through an annual review with session and pastor. Ideally, this review should occur three months before the end of each contract period.

### **D. Interim/Transitional Pastor or Interim/Transitional Associate Pastor**

When a pastor has left a church, regardless of the reason, the session is faced with several options available to it as to how to replace that pastor. The most important first step it should take is to invite COM to explain the pros and cons of the various alternatives and assist in the decision-making as to what is best for that church which includes a financial review. The COM will visit the session to explain the interim process and to encourage the session to set goals for the interim period, and prepare either a job description or a Ministry Information Form (MIF).

#### **1. Why an Interim/Transitional Pastor?**

In every transition between pastors, several things need to happen that an interim/transitional pastor can facilitate. Congregations need to understand their history, particularly as it relates to former pastors, both recent and past. It is important to consider the church's present identity and its future

possibilities. There is a need to develop an enthusiastic commitment to new pastoral leadership and to the opportunities and challenges of a different future for their church.

## **2. Interim/Transitional Pastor Selection Committee**

The session should appoint an Interim/Transitional Pastor Selection Committee (IPSC) of three to five members, with at least one of its members from the session. Other members may be recruited without regard to their present offices. In some cases the session has assigned this task to the Personnel Committee.

## **3. Expectations of Interim/Transitional Period**

Churches go into an interim/transitional period with different opportunities and needs. The session, in consultation with their assigned COM representative, should identify the two or three things they would most like to accomplish during the interim. Some possibilities include but are not limited to:

- Experience a different pastoral personality and leadership style
- Renew or re-invigorate the congregation's understanding of mission, its local context and the nature of 21st century ministry
- Conduct an intensive visitation program
- Address new and emerging needs around worship (including time, location, community needs, etc.)
- Deal with any unresolved problems
- Update church records
- Address building maintenance and needs
- Revise/review administrative practices and stewardship

The session should inform the selection committee of these areas of focus. This information will be helpful in the selection process.

## **4. Writing a Position Description**

The session should approve a position description or Ministry Information Form (MIF) and then forward it to COM for approval.

## **5. Candidates**

- a. COM will consult with the Interim/Transitional Pastor Search Committee on persons qualified to be interim/transitional pastor for the church. The guidelines to be considered for an interim pastor are as follows:

- A positive reference check by the Resource Presbyter or designated COM member.
  - Completion of acceptable interim/transitional ministry training. It is preferable for the candidate to have served two successful interim and/or transitional pastorates.
- b. The Interim/Transitional Pastor Search Committee shall submit names to COM for approval and background checks.
- c. Approval by COM of all persons being considered as an interim pastor is required prior to making contact with them.

## **6. Interviews**

The Interim/Transitional Pastor Search Committee should:

- Prepare interview questions in advance.
- Arrange for interviews with each of the candidates.
- Carry out interviews in a timely manner.
- Inform all candidates of its decision prior to formal announcement.

## **7. Terms of the Contract**

After selecting the final candidate, the committee shall meet with him/her to negotiate the terms of the contract that will define the interim relationship, consulting with COM to be sure the terms meet presbytery requirements. The following guidelines are recommended:

Normally compensation should be no lower than that of the previous pastor; however it is customary for interim pastors to be paid at higher rates given their additional training and experience.

After approval of the contract by the session, COM should be notified.

Ordinarily the interim pastor will serve until the new pastor is in place. Periodic reports from the interim pastor are to be submitted to COM and session.

## **8. Introduction to the Congregation**

The committee should prepare an appropriate plan for presenting the interim/transitional pastor to the congregation. This may include such steps as a write-up in the church newsletter and a reception after worship. It should

include an introduction during regular Sunday worship at which time a representative of the session will welcome the interim pastor. Ordinarily a representative of COM will explain the special provisions of the interim ministry at this worship service. See App. F for a suggested litany of beginning.

### **III. Mission Study**

It is important that every congregation engage periodically in a Mission Study and Action Plan. Normally this study process will be conducted under the authority and with the oversight of the session. Mission study resources are available through the COM or Resource Presbyterian. Some recent tools helpful in the process are the Church Assessment Tool [CAT] and New Beginnings.

If there is an interim/transitional pastor serving a congregation, COM will require that a Mission Study and Action Plan be completed during the interim period. Other times it may be useful to do a Mission Study and Action Plan when a congregation is facing a significant change or transition.

The departing pastor shall not be involved in the conduct of the Mission Study and Action Plan. It is appropriate once a new pastor is in place, for the session to engage in a Mission Study and Action Plan if none was done during the interim period.

The session has the final authority to approve the Mission Study and Action Plan. A copy of all completed Mission Studies and Action Plans should be shared with COM.

## **IV. Securing New Pastoral Leadership**

### **A. Election of the Pastor/Associate Pastor Nominating Committee (PNC/APNC)**

1. Guidelines for the Church Nominating Committee in selecting nominees to the PNC/APNC:
  - a. A representative of COM will be assigned to consult with the session nominating committee to review the procedures for the election of the PNC/APNC, explain its functioning and the guidelines used in the selection of the nominees.
  - b. The session will prepare a slate of names for the PNC/APNC to be presented to the congregation. These should be representative of the whole congregation. Numbers range from seven to eleven with nine an average number.
  - c. At least one person should be a member of the session, one a deacon or trustee, and one a youth (if possible). The majority of the PNC/APNC should be composed of persons not currently serving as elders, deacons, or trustees. Because this is a time-consuming task, all should be relieved temporarily of other major responsibilities.
  - d. Each person nominated to serve on the PNC/APNC should have an open mind without bias for any potential candidate. Otherwise, the nomination should be declined.
  - e. Nominees shall comply with Equal Employment Opportunity guidelines, i.e., the nominees must in all conscience be willing to consider candidates without regard to race, ethnic origin, sex or gender identity, marital status, sexual orientation, physical disability, or age.
  - f. No more than one person per household or extended family shall be nominated. No PNC/APNC member may be from the same family as a staff member of the congregation.
  - g. The youth member should be high school age or older.
  - h. Persons serving on Presbytery COM or as a COM liaison should not be nominated.
3. A congregational meeting shall be called for the election of the PNC/APNC. Ballots should be prepared in advance with space for nominations from the floor. Care must be taken that persons nominated from the floor are present and have agreed to serve.
4. The representative of COM also will explain that the congregation, in electing the PNC/APNC, is granting it authority to bring one nominee back to the congregation for a vote. The PNC/APNC will report to the session when it is ready to recommend one person for a call.

5. The actions of the PNC/APNC will be absolutely confidential. This does not preclude general informational reports to the congregation concerning progress, but names or locations of candidates under consideration (or rejected) will not be disclosed to anyone not a member of the PNC/APNC or COM. Members of the congregation may make suggestions as to possible candidates but will not receive a report as to the action of the PNC/APNC on their suggestion.

6. Once the PNC is elected, COM shall appoint a trained liaison to guide the PNC/APNC in the procedures of the search process and to assure an orderly and open search. Resources from the presbytery and denomination will be provided. The search team may not begin until the training of the PNC/APNC occurs.

### **B. The Pastor/Associate Pastor Nominating Committee at Work (and Related Matters)**

1. The previous and interim/ pastors shall not have any influence on the selection of the new pastor by the PNC/APNC. Such interference is grounds for disciplinary process.

2. A representative from COM should assist the newly elected PNC/APNC in setting their first meeting date. COM's liaison will moderate the meeting until a chairperson has been elected and will outline the duties and processes of the committee's work. The liaison will continue to meet regularly with the PNC/APNC, serving as consultant and link with COM.

3. The PNC/APNC will request the session to budget or transfer adequate funds to its control to enable it to interview candidates, hear them preach, and pay other PNC/APNC expenses. When the PNC/APNC has completed its work, the unused funds shall be returned to the church treasurer with an accounting of expenditures.

4. The first task of the PNC/APNC is to prepare a Ministry Information Form (MIF) based on the Mission Study. The MIF will highlight the church's mission and its particular needs for pastoral leadership. COM will assure that the MIF reflects the church appropriately, describes the position accurately, and that the terms of call meet the presbytery minimums which are set annually by the Presbytery and posted on the presbytery website or may be obtained from the Stated Clerk.

**No candidates shall be considered until the MIF has been completed and approved first by the PNC and then by the session and then by COM.**

5. When the MIF has been approved, the PNC/APNC will proceed to consider candidates. The committee will receive Personal Information Forms (PIFs) from various sources. Care must be taken to consider candidates without regard to race,

ethnic origin, sex or gender identity, marital status, sexual orientation, physical disability, or age.

#### 6. The Role of the Pastor in the Associate Pastor Nominating Committee Process.

Because of the importance of staff relationships within the local church, the pastor should be involved with the APNC in the selection of a candidate, but shall not dominate the proceedings. In keeping with this policy, the pastor's role is as follows:

- a. The pastor may serve as an ex-officio member of the APNC without vote.
- b. The pastor, as an ex-officio member, has the right to speak in meetings of the APNC, to suggest names for consideration by the APNC, and to inform the committee regarding his/her evaluation of the qualifications of the candidate.
- c. When a candidate is interviewed, the pastor may be a member of the interviewing APNC. If either the pastor or the candidate so requests, they shall have time to visit apart from the APNC.
- d. If there is a disagreement between the pastor and the APNC as to the final candidate, the pastor and the chairperson of the APNC shall consult with COM before the session is asked to call a meeting of the congregation. COM's role will be as a mediator to resolve the differences.

#### 7. The Role of the Associate Pastor in the Pastor Nominating Committee Process.

Because of the importance of staff relationships within the local church, each associate pastor(s) shall be allowed the opportunity to meet the final candidates as part of the interview process of the PNC. The PNC should consider his/her input in making their final decision, but she/he should not have undue influence in the PNC's decisions.

8. When the PNC/APNC has several final candidates, arrangements are made for each of them to preach at a neutral pulpit. The COM liaison will work with the COM to assist in making these arrangements. It is the responsibility of the PNC/APNC to invite the candidate, inform him/her of the date and time of the service, arrange transportation and make other local arrangements, at the expense of the PNC.

During the neutral pulpit weekend, COM shall interview each potential candidate. The interview will include his/her suitability for the particular position, COM's understanding of the congregation, and expectations regarding participation in the presbytery. It is normal and appropriate to include the potential candidate's spouse/partner in the face-to-face interview weekends and to pay for these expenses.



9. Recent Seminary Graduates: (G-2.0607) When a candidate who is being considered for a call is under care of a presbytery, he/she shall be in consultation with their Committee on Preparation for Ministry (CPM) to ensure certification to receive a call.
10. It is strongly recommended that the PNC/APNC work for a unanimous committee vote; however, at least 90% shall approve a candidate to present to the congregation.
11. Once the PNC/APNC, the candidate, and the session have reached full agreement concerning the terms of call, COM must approve the terms. The PNC/APNC will then arrange with the session to have the candidate meet the congregation, preach and lead in worship.
12. The congregational meeting for calling the new pastor should be held following the worship service. A teaching elder member of the presbytery with the prior agreement of COM shall moderate the meeting.
13. A final candidate requiring transfer of membership to the presbytery shall be interviewed by COM on behalf of the presbytery. This interview is part of the process used in this presbytery to fulfill the requirement of an examination of each teaching elder seeking membership and normally occurs during the interview weekend.
14. A final candidate requiring ordination shall also be interviewed by the COM or CPM and a determination made as to whether the presbytery of care or our presbytery will conduct the ordination. If the latter, then the candidate will need to be transferred to NNY and an examination for ordination by the presbytery must take place. This process can be initiated by the Stated Clerk or COM chair after the call has been extended by the church.
15. At the COM meeting where the call is approved, the COM will work together with the candidate to make plans for an ordination and/or installation commission to be appointed by the presbytery at a stated meeting. A special meeting of the presbytery can be called for an examination for ordination or if just to install, immediately preceding an installation service. Such commissions shall include no fewer than five members of the presbytery, with the teaching elders and ruling elders in numbers as nearly equal as possible. No more than one of its elder members may be from any one of its constituent churches. Ecumenical participation beyond the commission is encouraged. The moderator of the presbytery leads the installation/ordination commission or his/her designee.
16. The installation/ordination of the new pastor is a worship service of the presbytery and should take place as soon as practical. The order of service shall be



informed and guided by the current Directory for Worship. A sample is available on the presbytery website.

## **V. Other Staff Relationships**

### **A. Consultation with COM**

Churches are encouraged to consult with COM when considering hiring any person to a full- or part-time position, such as Director of Christian Education, Director of Youth Ministries, Director of Family Ministries, Teaching Elder of Music, Director of Child/Day Care.

### **B. Certified Christian Educator (G-2.1103)**

1. The Certified Christian Educator is a professional educator who is certified by the denomination.
2. A church may wish to consider certified christian educators as well as ordained/ordained persons for a position in Christian education.
3. Compensation for a certified christian educator needs to meet presbytery minimums for pastoral calls.

### **C. Parish Associates**

Please consult with the COM before entering into a parish associate relationship with any member (active or retired) of presbytery or one of our ecumenical partners.

### **D. Commissioned Ruling Elders (CRE's)**

Please consult the Northern New York Presbytery CRE policy for procedure and educational requirements.

## **VI. Consultation**

### **A. Connectional Visits [formerly “Triennial Visits”]**

A connectional visit is a pastoral visit with the session of a local church. It has several purposes: to support the good work ongoing by the pastor and the session in the church, to provide a communication link between the church and the presbytery, to provide a forum to raise and answer any questions the session may have, and to expose any problem areas that may need attention. Outcomes include a written report to COM on the visit (copy shared with the church), and follow-up on any commitments made to the church by COM or vice versa during the visit. Hopefully, the most important outcome would be greater understanding by the session of the role of COM to support them in their good ministry in the name of Christ.

Connectional Visits are designed for churches with pastors serving ½ time or more and happen at the discretion of the COM. Ample time shall be given for a session to use a regularly scheduled or special meeting time.

### **B. Consulting/Coaching/Mediation**

The COM has a number of resources and tools available for the variety of situations that can come up in the life of a congregation. The session should contact your COM liaison for resourcing with any needs it may have. The COM is a part of the Synod of the Northeast Mediation Network, Coaching Network, 1001 New Worshipping Communities and Northern NY COM Network. We also have relationships with our ecumenical partners and with Counseling and Consulting groups trained to work with pastors and congregations. Resources are most needed in a time of heightened tension or conflict; however, we strongly encourage pastors and sessions to engage a yearly process of congregational evaluation so as to avail themselves of proactive and positive resourcing to create healthy, vital and growing missional communities of faith. Resources are not always needed when there is a problem—but are a gift to the ongoing health and vitality of congregational life.

## **VII. Role of COM Regarding Compensation**

The COM has the responsibility to study compensation plans for pastors and to make recommendations to the presbytery concerning minimum terms of call. It shall annually make a recommendation to the presbytery concerning cost-of-living increases.

## **VIII. Terms of Call**

Minimum requirements for new calls are set annually by the Presbytery.

A. Salary/Housing - The presbytery has established a minimum amount for salary and housing for new calls. When there is a manse, the Board of Pensions requires the manse allowance to be at least 30% of cash salary for calculation of pension dues. However, IRS regulations require that a “fair market rental value” be established for the manse and reported for tax purposes.

B. Pension/Major Medical Insurance - This is established by the Board of Pensions.

C. Professional Expense Reimbursement - established annually.

D. Paid Vacation - One month per year.

E. Study Leave - Two weeks per year and a minimum allowance as set by presbytery. Both are accruable to a maximum of six weeks over a three-year period. Study leave is provided for the purpose of maintaining and improving a teaching elder's ability to perform pastoral or staff specialist functions more effectively, or to contribute to professional growth. Prior consultation with the session is recommended before any study leave is taken.

F. Leaves of Absence

### **1. Medical Leave**

In keeping with the congregation's promise to provide for the welfare of the pastor, to stand by him/her in trouble and share her/his joys, the Presbytery of Northern New York requires that congregations provide medical care for their pastors. Sessions are asked to keep their personnel policies up to date and include stipulation for full compensation for a pastor who becomes medically disabled. This allows, so long as the pastor does no pastoral duties, for the Board Of Pensions disability coverage to kick in after 90 days.

### **2. Maternity/Parental Leave**

In keeping with the congregation's promise to provide for the welfare of the pastor, to stand by him/her in trouble and share her/his joys, Northern New York

Presbytery requires that congregations provide family-leave care for their pastors. It is suggested that this leave dovetail as closely as possible to those outlined in the Personnel Policies of Northern New York Presbytery.

### 3. Sabbatical or Other Extended Leaves\*

a. Churches may include in terms of call provision for extended study leave, or sabbatical, every seven years.

b. Any pastor planning to be away from a church for an extended period of time (seven weeks or more) on sabbatical or for extended leave, shall consult with COM and receive its concurrence at least 60 days in advance of leaving. Thus the presbytery may be assured of continuing pastoral care and moderator leadership of the session and the congregation. If necessary, COM will consult with and advise the session about the matter.

*\*Unused leave is not transferable.*

## **IX. Teaching Elders Who Are Not Installed in a Particular Parish**

### **A. In Relationship with other Churches**

Teaching elders who are not officially related to a particular church shall respect the position of pastor(s) regarding all teaching elder's functions within the community.

1. Requests to conduct weddings and funerals are not to be accepted until and unless the pastor/moderator of the church has issued an invitation for such.
2. The sacraments will be officiated by another teaching elder only at the request of the local pastor or by permission of presbytery.
3. Teaching Elders, except when on official presbytery business, are neither to counsel with nor advise members of other congregations.

## **X. Membership in Presbytery**

### **A. Placement in Membership Categories**

1. There are three categories of membership: (G-2.0503). Please see the Book of Order of the Presbyterian Church (U.S.A.) for complete descriptions and requirements of all categories of ministry (G-2.0501-G-2.0509).

- Engaged in a Validated Ministry
- Member-at-Large
- Honorably Retired

2. These categories apply to all continuing members, including parish-related ministries and specialized ministries that are validated by action of the presbytery each year. The stated clerk maintains the rolls of each category. The presbytery must annually review and approve the status of all continuing members.

3. Each member will submit an annual statement to COM describing the ministry that would qualify him/her for continuing membership, and for determining the appropriate category on the rolls. The COM will review these statements and recommend validation of that ministry.

4. Each member shall demonstrate completion of boundaries training or a COM-approved alternative every five years. There is no waiver for this requirement without prior COM approval. This also applies to pastors of other denominations/affiliations who may not have standing as members of the presbytery. All who serve congregations in a pastoral role must complete boundary awareness training every 5 years.

5. The ministry that each member maintains as part of his/her mission as a follower of Jesus Christ may be independent of paid employment. It need not be a full-time ministry in order to be considered for validation for membership. Ministry is thus defined as a form of service, not as a form of employment. For example, tent-making can be considered for validation if appropriate.

6. The Book of Order G-2.0505 and G-2.0506 establishes the guidelines and procedures to be followed when receiving members of other denominations into membership in the Presbytery.

## APPENDIX A

### EXIT INTERVIEWS

Ordinarily, the Exit Interview is arranged by the COM liaison or regional chair.

The Exit Interview should take place somewhere convenient for all the participants.

#### **Suggested questions for the interview:**

1. What are some of the joys of your ministry in this place?
2. As you look back on your ministry here, how has the community of faith that called you changed?
3. And how have you changed?
4. What, in your opinion, are the major issues/challenges/weaknesses facing the church (or other institution) as you leave?
5. What have been your major frustrations in the course of your ministry here?
6. What are the two or three things you would like to say to your successor in this position?
7. Is there anything you would like to say about your experience as a member of the Presbytery of Northern New York?

The interview team will select a clerk to submit a written report to the Commission on Ministry.

## APPENDIX B

### THE ISSUES AND CHALLENGES OF RETIREMENT

The purpose of this document is to provide a process to prepare for and facilitate the smooth, compassionate transition of a retiring pastor (and spouse) leaving a church congregation. It offers guidance through a process that will address practical, personal and emotional needs of the retiring pastor, beginning when the pastor starts seriously entertaining the idea of retirement and continuing through the transition to a new pastor.

#### A. INTRODUCTION

A number of matters must be addressed when a person retires as pastor of a congregation. Previously there has been a tendency to address only those issues arising from a reading of the Book of Order. This approach is inadequate when one considers the dynamics involved in the transition we call “retirement,” a transitional process containing significant stressors which impact upon the physical and emotional health of the pastor, his/her family, and the congregation.

In order to move effectively into pastoral retirement it is important that the stressors that accompany retirement be recognized. Often this acknowledgement is confined to the “thinking” part of the brain, and does not include the “feeling” part. A plan must be so designed that a retiring pastor can deal with the realities of retirement and accompanying feelings. The intent of this plan is to enable the individual to successfully enter retirement with a modicum of good health, humor and grace, and with the feelings of excitement that accompany the anticipation of a new stage of life.

#### B. STRESSORS FOR THE RETIRING PASTOR (and Spouse/Partner)

Stress arises from losses and changes experienced in retirement.

1. The pastor has held a position of executive power, with responsibility for development and implementation of program, creation and maintenance of physical facilities, and production of budget and finance.
2. The pastor has had a visible presence in the community and entree to and recognition by a wide variety of civic and governmental organizations.
3. The pastor has been party to a unique bonding to families and individuals, primarily through baptisms, weddings and funerals. The pastor has exercised and enjoyed a very special role, which now must undergo change.

4. The pastor has had a task-oriented routine involving specified timeframes and deadlines.
5. The pastor has been 'needed' for innumerable reasons. The retiring pastor may feel no longer 'needed.'
6. The pastor has been 'loved' and that love relationship must undergo profound change if a new pastor is to bond with the people.
7. The financial picture of the pastor changes.
8. For the pastor who has not developed an adequate support system beyond the local parish, retirement may mean deprivation of the support system focused in the congregation.
9. There may be additional stressors relating to the pastor's spouse and family. The pastor's spouse experiences some of the same losses mentioned above because of the uniqueness of the relationship. These stressors of the spouse become part of the family stress.

This list could be expanded considerably, but the point is this: When a pastor retires, there is a sudden loss of power which has the potential of leading to frustration, anger (possibly toward presbytery, spouse, or self), and sadness or depression. Often feelings that accompany change are covert and mixed, and go unacknowledged and untreated, bearing the potential for havoc for individuals and for the church.

### **C. TASKS FOR THE RETIRING PASTOR**

1. The pastor should meet with the Commission on Ministry no later than six months before the desired retirement date and prior to making any announcement to the session or the congregation. These confidential meetings are for the purpose of providing information about the retirement process, and for planning the announcement to the congregation. It is hoped that these meetings will allow for expressing feelings about retirement: fears, anxieties, joys, etc. In addition, the retiring pastor and spouse are encouraged to attend the Board of Pensions' retirement conference.
2. After retirement, the retired pastor may only perform Teaching Elder functions at the invitation of the interim or new pastor. Weddings, funerals, hospital calls, pastoral home visits and pastoral phone calls by the retiree with members of the church family are examples of the ministerial functions performed at the invitation of the interim or new pastor. If, by reason of an occasionally close friendship with a member, the retiree wishes to make such a visit, courtesy indicates that a phone call should first be made



to the interim or new pastor.

3. Church groups and committees must learn to function with new pastoral leadership, so it is very important that the retiree remember detach him/herself from such associations. This would include attending an ongoing group activity or inviting one of the groups to meet at the retiree's home.

# APPENDIX C

## DEPARTURE COVENANT

The Rev. \_\_\_\_\_, the \_\_\_\_\_ Presbyterian Church, and the Commission on Ministry of Northern New York Presbytery, enter into the following covenant. All those who sign this covenant are bound by I:C “Responsibilities of the Departing/Retiring Pastor” in the COM Manual:

1. I, the Rev. \_\_\_\_\_ agree:

- not to become involved in any leadership or advisory role (public or private) in the \_\_\_\_\_ Presbyterian Church congregation; and
- not to intervene, support, or give advice to anyone involved in a congregational disagreement or dispute;
- not to officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, etc. unless expressly invited by the Moderator of the Session
- to refuse requests for pastoral services made by members of the congregation;
- to not visit the congregation, attend worship or a special event unless at the invitation of the Moderator of the Session;
- to refrain from giving opinions or directions regarding church business
- to explain and affirm the above principles to the congregation in writing (by letter or newsletter) and/or the pulpit before departing.
- It is understood that this policy does not affect or require termination of friendships with individuals in the \_\_\_\_\_ Presbyterian Church congregation.

2. The Session of the \_\_\_\_\_ Presbyterian Church agrees:

a. to respect the terms of the Covenant agreed upon by Rev. \_\_\_\_\_ outlined above; and

b. to interpret the terms of the Covenant to the congregation and incorporate this agreement in the minutes of the congregational meeting when the pastoral relationship is dissolved; and

c. to incorporate this agreement in the Session Minutes.

\_\_\_\_\_ Clerk of Session, Signature

\_\_\_\_\_ Pastor Signature, Clerk of Session

\_\_\_\_\_ Signature, COM Representative

## APPENDIX D

### SAMPLE INTERIM REPORTS

MEMO TO: Interim Pastors

FROM: Commission on Ministry

RE: COM POLICY ON REPORTS TO BE SUBMITTED TO THE COM

Please find below an outline to be followed in your reporting to the Commission on Ministry.

If you have any questions, please call the chair/co-chairs of COM or the Resource Presbyter.

#### *Interim reports to the Committee on Ministry (COM)*

I. A written report of up to two pages in length shall be e-mailed to the chairperson(s) of the COM.

The first report is due within 30 days, including general comments on the interim process task of entering the church.

Process Task of Entering:

- a. What can the regional body (Presbytery, COM) tell you about the church?
- b. Ritual of welcoming for this particular ministry.
- c. Get to know board members and officers.
- d. What can long time members, leaders, significant volunteers tell you about the customs, traditions, flow and patterns of the church?
- e. Where do you need to plug in (meetings, events, community)?
- f. Read the records, especially for the years the last pastor served.

The next report is due in 90 days. It should include general comments on the developmental tasks of interim/transitional ministry.

Developmental Tasks:

- a. Coming to terms with history
  - i. Putting the tenure of last Pastor or Pastors into perspective

- ii. Celebrating what has been good
  - iii. Admitting what has been bad
  - iv. Venting of feelings, grieving, accepting and moving on
- b. Discovering a new identity as God's people
  - i. Mission Study
  - ii. Visioning
  - iii. Affirmation
  - iv. Season of renewal and growth
- c. Allowing needed leadership change
  - i. Honoring past leaders
  - ii. Welcoming new leadership
  - iii. Understanding power
  - iv. Managing conflict
- d. Renewing denominational linkages
  - i. Crisis intervention
  - ii. History
  - iii. Authority
  - iv. Partnership
    - 1. Mission
    - 2. Stewardship
    - 3. Resources
- e. Commitment to new leadership and the future
  - i. Modeling existing skills
  - ii. Transition rituals
  - iii. Planning for start up
  - iv. Appreciation of new leadership and mission

IV. Other items of note during the transitional period as appropriate:

- a. Mission Study work

b. Creation of the Pastor Nominating Committee

c. Health of the Congregation

d. Process task of exiting

- i. What are growing edges for the congregation (developmental tasks)?
- ii. Mutual expressions of joy, thanksgiving, sadness, hope.
- iii. Personal contact with those who have been significant to your ministry.
- iv. Well-planned ritual of leave taking in context of worship.
- v. What has been learned? What has succeeded? Making a clean break.

V. Continuing reports at 90-180 day intervals, or more often if you need to communicate with COM, until the Mission Study is done, and then at six-month intervals.

VI. Send copies of annual contract renewals to COM.

*This is to be attached to the Interim Agreement*

## APPENDIX E

### LITANY OF BEGINNING AN INTERIM MINISTRY

Presbytery Representative: This is a time of transitions and new beginnings for .... We in the Presbytery of Northern New York rejoice at the possibilities and potential of the ministry we will share with your Interim Pastor. There is anticipation, expectation and hope that what we build together, with God and with one another, will be good and faithful, full of joy and promise.

Congregation: We do not yet know what the future holds. Nevertheless, we commit ourselves to God's future, confident that God will be with us, certain that God will provide for us. We trust God to lead us toward greater wholeness, faithfulness and service.

Congregational Representative: We are all aware that this time of beginnings is also a time of endings. There may be old relationships to which we have not yet said farewell. There also may be old hurts and hopes... and old ways of being and doing... which are powerful and important. We do not come to this time as brand-new people, but bring with us the past and its memories, many of which are good and cherished, but some may not be.

Congregation: We pledge, with God's help, to accept what is past as past, to cherish what has been good, to forgive what has hurt, to continue what is useful, and to let go of what we no longer need.

Interim Pastor: With God's help, I make this covenant with you: I pledge that I will be a partner with you, participating in the life of the congregation, sharing in the decisions, working with you in common tasks, and assisting you in this time of transition. I pledge that I will be a leader among you, offering my ideas, experience, love, prayers, and support, and working with you to shape a vision and mission for this church family. And I pledge that I will be a pastor for you, standing with you, sharing your times of joy and of trial.

Congregation: With God's help, we pledge to accept and support you as our Interim Pastor, to challenge you when necessary and to encourage you as we share this journey of faith. The Session and Board of Deacons, as well as all the staff and members, you will be kept in our prayers. We welcome you as you work in our midst as partner, leader, and pastor.

Presbytery Representative: The presbytery is aware this is a temporary relationship, but we also know this will be a significant period in the life of this church family. We will support this church family and .... We have covenanted with one another and before God to be faithful to our calling as Christ's people.

All: As we respond to God's calling, we promise to offer one another our love, respect,

honesty, humor, and creativity... to remember the precious gift of real laughter and genuine tears... and to acknowledge the benefits of working together in shared ministry.

## APPENDIX F

### A LITANY FOR ENDING AN INTERIM PASTORAL RELATIONSHIP

On \_\_\_\_\_, 201\_, I began ministry in this congregation as your Interim Pastor. I have, with God's help and to the best of my abilities, faithfully exercised this trust. The interim time is over and thus my ministry with you. I publicly state that my ministry as Interim Pastor of \_\_\_\_\_ Presbyterian Church ends this day.

Do you, the members of the \_\_\_\_\_ Presbyterian Church, recognize and accept the conclusion of this pastoral relationship? If so, please say, "**We do.**"

*The Interim Pastor will ask the following people forward for the stated purpose:*

*Elder \_\_\_\_\_, Clerk of Session, for the Interim Pastor to give a copy of the Church Manual which was used to administer the ministry and mission of the church.*

*Elder \_\_\_\_\_, chair of the Personnel Committee, for Interim Pastor to give the key to the church building and office.*

*Elder \_\_\_\_\_, chair of Worship (or Rev. \_\_\_\_\_, Associate Pastor) for the Interim Pastor to give the Pulpit Bible which was used to preach and teach the Word of God.*

O God, you have bound us together for a time as Interim Pastor and congregation to work for the advancement of your kingdom in this place. We give you thanks for the ministry which we have shared in these \_\_\_\_\_ months now past. (silence)

We thank you for your patience with us despite our blindness and slowness of heart. We thank you for your forgiveness and mercy in the face of our failures. (silence)

Especially we thank you for your never failing presence with us through this time and for the deeper knowledge of you and of each other which we have attained. (silence)

We thank you for those who have been joined to this part of Christ's family through baptism. We thank you for opening our hearts and minds again and again to your Word, and for feeding us abundantly with the Bread of Life and Cup of Salvation. (silence)

Now, we pray, be with me who leaves and this congregation who remains; and grant that all of us, by drawing nearer to you, may always be close to each other in the communion of saints. All this we ask for the sake of Jesus Christ, your Son, our Lord. Amen.

Charge and Benediction



## APPENDIX G

### **The Role of Commissioned Ruling Elders**

A commissioned ruling elder is a person ordained to the office of ruling elder who has been commissioned by a presbytery to carry out a particular ministerial assignment for a stated period of time. Unlike ordained status, which is permanent unless relinquished or rescinded, even if the ordained ruling or teaching elder no longer occupies the position to which she or he was ordained, commissioned status is temporary. It lasts for the duration of the assignment to which the person was commissioned. The functions that the CRE is authorized to carry out (celebrating the sacraments, for instance, or officiating at marriages) may not be performed after the commission terminates, unless another commission that includes those functions is issued.

### **Use of Commissioned Ruling Elders**

In furtherance of its strategy for mission, The Presbytery of Northern New York will, through its Commission on Ministry, attempt to make creative use of persons who have prepared for commissioned service and who seek opportunities to serve. The Presbytery will consider commissioning appropriately-trained ruling elders to serve under the following circumstances:

1. To carry out pastoral functions in immigrant and racial/ethnic congregations and fellowships, if a teaching elder with the necessary language skills and cultural knowledge cannot be found.
2. To carry out part-time pastoral functions in congregations that have a vital mission but cannot or struggle to secure the pastoral services of a teaching elder or minister of another denomination who is eligible for temporary membership in presbytery.
3. To carry out pastoral functions in a larger parish comprised of several congregations under the supervision of a pastor who is a teaching elder.
4. To serve in various specialized ministries for which they have the appropriate training.

#### **In every case:**

- The commission shall specify the functions the CRE is authorized to perform.
- The commission shall be reviewed annually by the presbytery through its COM, as required by G-2.1001.

- The ruling elder commissioned under the terms of G-2.1001 shall work under the supervision of the Presbytery through the Commission on Ministry.
- A teaching elder shall be assigned as a mentor and supervisor, as required in G-2.1004.

## **Oversight and Supervision**

The Commission on Ministry will exercise oversight of the deployment of CREs and will, on behalf of the Presbytery, exercise supervision of CREs. Specifically, the Commission shall:

Work with congregations to determine if a CRE would be a good option to fulfill their particular mission.

Conduct the necessary clearance reviews.

Bring the proposal to commission a particular Ruling Elder to Presbytery for its approval.

Assign a teaching elder as mentor and supervisor for the CRE (G-2.1004), if the commission is approved.

Conduct the annual review of the CRE and bring any proposals that involve significant changes to the commission to the Presbytery.

All CREs shall meet the Presbytery's clearance requirements, including psychological assessment and criminal background checks, and participate in the Boundary Awareness program.

The PC(USA), Office Of General Assembly, provides additional information on Commissioned Ruling Elders on its website, at the following link:

<http://oga.pcusa.org/section/mid-council-ministries/clp/>