



Presbytery of Middle Tennessee
Committee on Ministry
Resources for Transitions
in Pastoral Leadership
-Session-

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Transitions Resources – Session

Guidelines and Checklist for Transitions in Pastoral Leadership

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**GUIDELINES AND CHECKLIST
FOR TRANSITIONS IN PASTORAL LEADERSHIP
(Suggested Timeline)**

Pastoral calls are three-way agreements between the pastor, the congregation, and the Presbytery through the Committee on Ministry.

_____ 1. A departing pastor should notify the chair of the COM and the Executive Presbyter before making an announcement to the session. After notification, the COM Chair notifies the Chair of the Transitions Team, who will assign a liaison. If the dissolution involves an associate pastor, the senior pastor should be notified prior to notifying the session and the congregation.

_____ 2. The liaison will meet with the session to:

- a. Schedule a congregational meeting to dissolve the pastoral relationship;
- b. Schedule exit interviews with the departing pastor and the session, and provide each with copies of the Former Pastor Policy;
- c. Determine the congregation's immediate need for leadership, whether interim pastor or other. Provide copies of the Interim Ministry Policy, as well as the pulpit supply list;
- d. Inform the session on payment of vacancy dues to the Board of Pensions;
- e. Request the COM appoint a session moderator;
- f. Give guidance on the election of the Pastor Nominating Committee ("PNC").

_____ 3. A congregational meeting is held to dissolve the pastoral relationship. The moderator for this meeting shall be the Executive Presbyter, the stated clerk, the Transitions liaison, or any member of COM. In any case, the Transitions liaison should be present. The COM approves the dissolution and dismisses the pastor to new work or approves a request for honorably retired status, etc., with all necessary information provided at the next stated meeting of Presbytery.

_____ 4. If the decision is made to use an Interim, the session approves the job description, which includes the compensation range. A copy is provided to the liaison, who forwards the contract to the Chair of COM and the Presbytery office.

_____ 5. The Interim Search Committee presents the name of the candidate and the contract to the session for approval and to the liaison. If the candidate is not a member of the Presbytery of Middle Tennessee, the following must occur:

- a. A presbytery to presbytery check, a background check, and an examination with the Examination Team.
- b. Approval of the interim contract by the session and COM;
- c. Recommendations to the COM, including the request to make the interim moderator of the session, from the Calls and Contracts Team and the Examinations Team;
- d. The session is notified of the COM's actions by the liaison.

_____ 6. The session calls a congregational meeting to elect a Pastor Nominating Committee ("PNC"). The liaison shall be present. Names, addresses and contact information of the Pastor Nominating Committee are given to the liaison and recorded at the next COM meeting.

_____ 7. The first meeting of the Pastor Nominating Committee shall include the liaison to:

- a. Discuss the partnership between the church, the Presbytery, and the liaison, including the need to report to the liaison on a regular basis;
- b. Discuss the need for a congregational mission study and decide if the session needs to approve such;
- c. Election of the PNC chair and secretary;
- d. Discuss confidentiality and the independence of the PNC as it relates to the session, to the interim, and to the congregation;
- e. Train the PNC regarding the Ministry Information Form (“MIF”), interviews, record-keeping, guidelines for pastoral compensation, and the PC(USA) policy on equal employment policy. A packet of information will be provided to the PNC.

____ 8. The MIF is prepared, approved by the PNC, and forwarded to the session for approval. The MIF is attested by the PNC chair and the clerk of session. The MIF is forwarded to the liaison for approval by the Transitions Team. After approval by the Transitions Team, the PNC submits the MIF electronically to the PC(USA) Church Leadership Connection (“CLC”) for matching with possible candidates.

____ 9. Personal Information Forms (“PIFs”) are received, catalogued and screened by the PNC.

____ 10. When the PNC has determined the candidate(s) they wish to interview in person, they must submit the names of the candidate(s) to the liaison. The liaison contacts the Executive Presbyter for a presbytery-to-presbytery check. A copy of the PIF is required for this check. Recommendations for clearance will be answered in one of the following ways:

- a. Proceed to contact the candidate(s).
- b. Do not proceed to contact the candidate(s).

____ 11. If the position is for an associate pastor, the pastor / head of staff of the church shall be consulted during the process and involved in the final decision.

____ 12. When the PNC indicates to the candidate a desire to extend a call, and the candidate indicates a willingness to accept, the terms of call are negotiated, and a background check must be completed. The PNC will provide the stated clerk with contact information (email) so that the background check forms and information can be provided to the candidate. The stated clerk will notify the liaison when the background check is complete, and the church will be billed for the cost of the background check.

____ 13. The PNC provides the terms of call to the Calls and Contracts Team chair, and an examination is scheduled. The COM acts to approve / disapprove the recommendations of the Calls and Contracts Team and Examinations Team. The COM approves the recommendations of the Calls and Contracts Team, and if the Examinations Team recommendation is approved, the candidate is examined for membership by the Presbytery.

____ 14. Upon COM approval, the PNC requests that the session call a congregational meeting to approve the call to the candidate. The liaison shall attend the congregational meeting. The Congregational Meeting is held:

- a. to approve the call (voting is by ballot);
- b. persons (PNC members) are designated to sign the call; and
- c. the PNC is dismissed.

All four original signed copies of the call form are sent to the stated clerk before the presbytery meeting. The candidate shall provide the Stated Clerk with the names of persons to serve on the Commission to ordain and / or install two weeks in advance of the presbytery meeting.

____ 15. The ordination/installation service is held.

**GUIDELINES REGARDING DISSOLUTION
AND SEVERANCE AGREEMENTS
FOR INSTALLED PASTORAL RELATIONSHIPS**

Preamble

In recognition that there is a need for an orderly transition that is compassionate and equitable for the teaching elder and to the church when pastoral relationships end, the following guidelines are to be utilized. Regardless of the nature of the dissolution, the chair of the Committee on Ministry and/or the Executive Presbyter should be contacted as soon as possible to offer advice, guidance and assistance.

TYPES OF DISSOLUTIONS OF PASTORAL RELATIONSHIPS

1. **Ordinary Resignations.** An ordinary separation is when a teaching elder accepts another call to ministry, decides to leave the ministry, or retires. Such resignations require a written notice to the session, an affirmative vote of the Committee on Ministry, and an affirmative vote of the congregation. *The teaching elder will be paid the cash equivalent of his/her unused earned vacation (but not study leave) at the date of dissolution.*

2. **Resignations not Ordinary.** Such resignations can become necessary when conflicts arise within the congregation that are focused on the teaching elder even though the teaching elder has served the congregation honorably and in good faith. If the teaching elder has had insufficient time to seek a new call and will be unemployed when the pastoral relationship ends, the following guidelines for severance shall be considered:

Less than two years:	one month compensation plus moving expenses
Between two and four years:	two to three months compensation
Between five and eight years:	four to six months compensation
Above eight years:	seven to 10 months compensation

The teaching elder will also be compensated for any unused vacation time. A formal Severance Agreement will be entered into following the guidelines below.

3. **Resignation and Transfer to Another Denomination.** When a teaching elder who is pastoring a church considers leaving the Presbyterian Church (U.S.A.) for another denomination, it is expected that he/she will be in conversation with the Executive Presbyter and the chair of Committee on Ministry as he/she is going through the discernment process. This can be a time of great confusion for the church and warrants handling with grace and dignity. When a final decision is reached, the teaching elder should notify the Executive Presbyter and the chair of COM *prior to notification to the session and church* so that a representative of the presbytery can be present. The pastor's resignation is effective when the session is notified of his/her decision. The teaching elder will be entitled to compensation for any unused vacation time, but not study leave, and is not entitled to any severance. The COM will help the session obtain pulpit supply by providing names of qualified individuals and will appoint a temporary moderator for the session until more permanent arrangements, i.e. an interim, etc., can be made. If the teaching elder is occupying a manse, arrangements should be made to move as soon as possible; but no later than a month after the resignation.

4. **Death or Disability of a Teaching Elder.** It is recognized that the Board of Pensions has benefits which will become effective at the death or disability of a teaching elder. Should the teaching elder be utilizing a manse at the time of death or disability, that benefit should be continued by the church for a minimum of three months.
5. **Elimination of a Pastoral Position.** The elimination of an installed pastoral position can come about by virtue of a budget retrenchment, or as a result of other circumstances involving no fault of the teaching elder. This type of separation is at the discretion of the session and the congregation with the approval of the Presbytery through the Committee on Ministry. The session must notify in writing the Committee on Ministry after first consulting with the teaching elder. Recognizing that the teaching elder may have had insufficient time to seek a new call, it is appropriate for a congregation to enter into a Severance Agreement with the teaching elder for a period of six months.
6. **Separation for Cause** can come about for
 - a. unsatisfactory performance,
 - b. abuse or misconduct,
 - c. insubordination to proper church authority,
 - d. neglect in the care and use of church property or funds, or
 - e. conduct inconsistent with Presbytery standards.

Such cause must be clearly documented and thoroughly substantiated beyond a reasonable doubt. Under such circumstances, a teaching elder will be paid for any unused vacation but will not receive a Severance Agreement and compensation.

SEVERANCE AGREEMENTS

Guided by these guidelines of the Presbytery, and in conformity with same, the teaching elder and session will negotiate a dissolution and severance agreement for the installed pastoral relationship. Before becoming final, the agreement must be reduced to writing, approved by the teaching elder and session, approved by the Committee on Ministry, approved by the congregation (members of which must be furnished copies of the dissolution agreement no later than the date of first call for the congregational meeting at which the dissolution of call and the written agreement is to be considered), and the dissolution and written severance agreement must be approved by Presbytery through the Committee on Ministry.

The dissolution of pastoral relationship agreement shall contain:

- a. The reason for the dissolution.
- b. All financial agreements including but not limited to: salary continuation, benefits continuation, loan repayment or shared equity arrangement (where applicable), compensation for unused earned annual leave provision, use of office, equipment, etc., and terms and time limits on physical presence.
- c. The agreement shall specify that if a teaching elder finds full-time employment prior to the end of the term of the agreement, that the church's financial obligations end as of the date

said full-time employment begins. Part-time employment will result in appropriate prorated adjustments in financial payments.

In cases where an agreement for the dissolution of the installed pastoral relationship agreement is not reached, an Administrative Commission may be elected and empowered to establish the terms of separation.

The Presbytery will not assume financial liability for such agreements. However, financial arrangements may be conducted through the Presbytery Office after the teaching elder's departure from the church. The church will make the agreed payments to the Presbytery at least seven days prior to the respective due dates for said payments to the former teaching elder, and the Presbytery will make the respective payment to the former teaching elder after receipt of payments from the church. This is intended to prevent unnecessary contact between the former teaching elder and the church.

SAMPLE SCRIPT FOR MODERATING A CONGREGATIONAL MEETING DISSOLUTION OF PASTORAL LEADERSHIP

I call this meeting to order. Let us pray. *[offer prayer]*

I am _____, teaching elder / ruling elder [of _____,] and a member of the Committee on Ministry. The Committee on Ministry has appointed me to moderate this meeting. The Clerk of Session will serve as the secretary of the meeting. Visitors are welcome to stay and observe.

Mr. / Madam Clerk, do we have a quorum present? *(usually 1/10 of membership)*

Wait for Clerk's answer and then say, "I declare we have a quorum."

Notice for this meeting has been given, so we will proceed.

I remind you that the only business that can be transacted at this meeting is that which was listed in the call for this meeting, and any related matters.

Mr. / Madam Clerk, will you please read the session's / Presbytery's recommendation.
[clerk reads recommendation]

You have heard the recommendation – are there any questions?
[wait; respond to any questions]

Are you ready to vote?

All those in favor of the recommendation, please say "aye."

All those opposed to the recommendation, please say "no."

The recommendation is approved / not approved.

There being no further business, I will entertain a motion to adjourn.
[wait for motion; ask for second]

All in favor of adjourning, please rise for a closing prayer. *[offer prayer]*

If there is any concern about contention at this meeting, speak with the Executive Presbyter or Stated Clerk about procedures.

SCHEDULING EXIT INTERVIEWS

The COM conducts exit interviews with pastors, associate pastors, and interim pastors who have announced their departure, as well as the sessions involved. The exit interview is ordinarily done by the Transitions liaison. Exit interviews are not a requirement, but are a helpful tool in clarifying issues to be addressed with both congregation and pastoral leadership and to provide all parties with a copy of the *Policy Concerning Former Pastors* (“the Policy”). Exit interviews are filed in the Presbytery office for future reference. If at all possible, exit interviews are to be face to face.

Exit Interview with Pastor, Associate Pastor, or Interim Pastor. The Transitions liaison provides and explains the Policy, conducts the exit interview, and asks the Pastor / Associate Pastor / Interim Pastor to sign the Policy.

Exit Interview with Session. The Transitions liaison provides and explains the Policy. The session is charged with communicating this policy to the congregation in the newsletter or other means of communication. The Transitions liaison conducts the exit interview, indicates that the Pastor / Associate Pastor / Interim Pastor has signed the Policy, and the Clerk of Session signs it.

The written report, as well as the signed Policy, is sent to the Committee on Ministry.

EXIT INTERVIEW FOR PASTOR/ASSOCIATE PASTOR/INTERIM/SESSION

[These questions are for the pastor, associate pastor, or interim pastor. Information from this exit interview will be reported to the Committee on Ministry. These questions are to be used only as a guide. Other questions addressing the specific situation may be appropriate.]

Questions for Pastors/Associate Pastors/Interim Pastors

1. What did you enjoy about your work?
2. What do you feel were the greatest contributions you made to this congregation? Any major regrets?
3. Was the PNC clear with you as to their role expectation and the priorities they placed on these roles?
4. How would you compare your expectations when you accepted the call with your actual experience? Were there any surprises or disappointments?
5. What appeals to you about where you are going?
6. What issues/concerns do you hope the session will address here before the next pastor / associate pastor comes?
7. If you were following you, what do you hope someone would tell you before you accepted a call to this church?
8. What special skills or strengths should the next pastor have?
9. In what ways could the presbytery have been more helpful to you and the church?
10. Other concerns/joys not covered by the previous questions?

Questions for the Session

1. What contributions did the pastor make to the life of the congregation?
2. What were the highlights of his/her ministry?
3. What concerns or problems in the congregation do you feel need to be addressed before the next pastor comes?
4. What special gifts or skills should the next pastor bring to this congregation?
5. In what way could the presbytery have been more helpful to you and the church?

PRESBYTERY OF MIDDLE TENNESSEE POLICY CONCERNING FORMER PASTORS

DEFINITION

A former pastor is one who no longer serves as pastor, associate pastor, or in any temporary pastoral relationship in a congregation due to call to other service, retirement, or involuntary termination.

RATIONALE FOR THE POLICY

When the pastoral relationship between a pastor and a congregation is dissolved, the nature and character of the relationship changes. Both the pastor and the congregation must disengage from the nature and character of the pastoral relationship, in order to engage and establish new relationships. This policy, and the attached paper on how to relate to a former pastor, address issues in this transition.

When a pastor leaves a congregation due to retirement, call to other service, or involuntary termination, there are certain ethical standards that should be followed so the ties between the former pastor and the congregation are severed and new relationships are established between the new pastor and the congregation. When those standards are followed it provides a smooth transition and happy relationship among all parties. Direction for the former pastor comes from the words of John 3:30, "He must increase, but I must decrease."

GUIDELINES FOR FORMER PASTORS

When a pastor resigns, retires, or leaves for other reasons, due care should be exercised not to influence, by direction or indirection, by spoken or written word, the selection of any successor or the policies of that successor. After leaving a church, the former pastor shall exercise all care so as to have no further influence upon the congregation either by conversation, correspondence or other action.

During the closure phase of a ministry, the retiring / resigning / leaving pastor should publicly announce that he / she will no longer be available for pastoral services to the members of that church following the stated date of termination. Thereafter, the pastor shall fulfill that announced intention by declining all requests from members of that church to conduct baptisms, weddings, funerals, and other pastoral duties for them and shall encourage the strengthening of ties between the former flock and their present shepherd. In special situations a former pastor may be called upon for services upon the invitation of the present pastor and the approval of the session. The former pastor would not ordinarily conduct services but rather would assist the present pastor at his / her direction.

The former pastor will ordinarily seek a church home in another parish. But if he / she remains in the community, that person bears a heavy obligation of self-restraint regarding the business and spiritual well-being of the congregation.

The former pastor shall vacate both the manse and the office by the date of termination or some immediate predetermined date. At the time of vacating, all keys should be returned to the session or proper church committee. Further, definite plans should be made by the former pastor for the disposition of pastoral counseling notes, personal records, etc.

Former pastors who are elected pastor emeritus are reminded that this is an honorary title only and carries no job responsibilities or privileges unless they are expressly stated by the session and approved by the presbytery.

Former pastors are still under the obligation of the presbytery's Sexual Misconduct Guidelines.

Subject to the needs and desires of the former pastor and his / her family, the presbytery has a responsibility to meet the spiritual and physical needs of this family and to utilize their talents and gifts to the glory of God.

GUIDELINES FOR CHURCH MEMBERS

When the pastoral relationship between a pastor and a congregation is dissolved by reason of retirement, a call to other service, or any other cause, the pastor's relationship with members of the congregation is altered in ways that must be respected by all persons involved. The relationship that formerly existed between the pastor and members of the congregation is no longer appropriate. The pastor may continue to be a friend, and will continue as a sister / brother in Christ. However, this pastor is **NO LONGER THE PASTOR**.

Efforts on a congregation member's part to continue the past relationship, such as asking the former pastor to perform some usual or customary pastoral services, creates an ethically awkward situation. While the former pastor may wish to honor the request (and certainly would not want to hurt feelings), ministerial etiquette and ethics make it inappropriate to render such services unless invited to do so by the present pastor and the session.

SOME DON'TS

DON'T ask a former pastor to provide pastoral services for any reason (e.g., weddings, hospital calls, funerals). If it is desired that a former pastor participates in such pastoral services, the proper way to make such a request is through the current pastor and the session.

DON'T discuss the congregation, the new pastor, the session, or any other aspect of congregational life with the former pastor. Especially do **NOT** solicit the former pastor's advice or counsel about any of these matters. Certainly the former pastor is still interested in the congregation. However, in her / his best interest and for the health of the church, the former pastor must distance herself / himself from the congregation. Raising issues related to the congregation with the former pastor makes this more difficult and frequently puts her / him in an awkward ethical situation.

DON'T take comments, concerns, or criticisms of the current pastor to a former pastor. Should there be any questions, concerns or criticisms regarding the current pastor, seek first to resolve those directly with the pastor. If that fails, take the matter to the session or Personnel Committee if applicable. Should this prove unsatisfactory, further recourse is available through the presbytery's Committee on Ministry. Any effort to involve a former pastor in any issue between members and the current pastor will only confuse the situation and make matters worse. It will also put the former pastor in an untenable ethical situation.

SOME DO'S

DO re-define relationships with the former pastor. A friendship based on common interests and personal compatibility is entirely appropriate. Such relationships with a former pastor may and should be continued as long as care is taken to avoid slipping into a pastor-parishioner relationship. Continue to be a colleague in ministry with the former pastor through the Presbytery, ecumenical, or community organizations. There may be other aspects of the relationship with a former pastor that will continue after termination of the pastor-parishioner relationship. All of these are appropriate and healthy, as long as care is taken to remember that a former pastor is NO LONGER THE PASTOR.

If the former pastor is leaving the community, DO say goodbyes and express affection and esteem in appropriate ways BEFORE she / he leaves the service of the congregation. This will help avoid continuing the relationship in inappropriate ways after the pastor has left the congregation.

DO seek out the new pastor for pastoral care and support. During the transition from a former pastor to a new pastor, the task of the members of the congregation is to make the change to new leadership. Anything which aids this adjustment will contribute to the health of the congregation.

DO work on developing an appropriate relationship with the new pastor. Talk about concerns and expectations for the congregation. Share expectations, hopes and dreams for the pastoral relationship she / he will develop with each member.

DO pray regularly for both current and former pastors and the congregation.

Pastor/Associate Pastor/Interim Pastor

Date

Clerk of Session

Date

THE PRESBYTERY OF MIDDLE TENNESSEE POLICY ON INTERIM MINISTRY

INTRODUCTION

This policy is to be used by sessions and the presbytery to assist congregations to have effective pastoral services during the period between regularly installed pastors. The Presbytery of Middle Tennessee ordinarily recommends an interim pastor be called, either full or part time, during the period between regularly installed pastors. This policy has three purposes:

1. To help sessions of congregations without pastors understand their options for securing pastoral leadership during transitional periods.
2. To present a basis and guidelines for establishing an interim pastorate.
3. To outline presbytery's active partnership with these congregations.

I. OPTIONS AVAILABLE TO CONGREGATIONS WITHOUT INSTALLED PASTORS

When a congregation is between pastors, the session should obtain the services of a teaching elder in a temporary pastoral relationship. No formal call is issued, and no formal installation takes place. The session has the following options:

A. Temporary Supply / Stated Supply (G-2.0504b, c): A temporary supply may be a teaching elder, candidate, commissioned ruling elder, or ruling elder. Arrangements are made by the session for services as needed, not to exceed twelve (12) months at a time. The session shall seek the counsel of the presbytery through its COM before securing a temporary supply. A temporary supply may not be called as pastor or associate pastor of a church served as temporary supply, except by three-fourths vote of presbytery.

B. Interim Pastor: The interim pastor is invited by the session for a specified period of time, not to exceed twelve (12) months at a time, while the church is seeking a pastor. Presbytery approval through the COM is required. The interim pastor is not ordinarily eligible to be called as the next regularly installed pastor, co-pastor, associate pastor (G-2.0504b).

The policy concerning former pastors applies.

II. BASIS FOR INTERIM MINISTRY

The primary function of ministry in Reformed theology is to assist the Church to order its life under the authority of Scripture. John Calvin, after establishing the Bible as the supreme authority for the Church, says that God chooses to use teaching elders to do divinely appointed work "just as a workman uses a tool to do the work" (Institutes 4.3.1). A critical feature of the Church in Reformed theology is the view of the Church as the priesthood of all believers.

The time between pastors is a fertile time for a congregation to claim the power of its own ministry. Because their interim pastor is with them a limited period of time, members of a congregation are free to discover and experience their own gifts and graces in the work of the congregation rather than acting out of over-dependence upon the pastor. The congregation can then move through its uncertainty and grief over the loss of the previous pastor.

The interim time can provide the catalyst for a congregation to affirm its self-worth, to set its goals, to seek appropriate leadership, and to prepare to welcome its new pastor.

Because of the interim nature of the work, the interim pastor is relatively free from having to secure his / her own future. That freedom can be devoted to helping a congregation examine its own life, the needs of the community and world, and the claims of Scripture in ways that may not readily be available to a pastor hoping for a pastorate of longer term. The interim pastor is to be competent to provide the challenge, training and support of persons as they come to a more complete expression of their own ministry.

III. PRACTICALITIES OF ESTABLISHING AN INTERIM PASTORATE

A. Resources

When a congregation is without a pastor, and the session deems it wise to secure the services of an interim pastor, there are several places or agencies to which it can look for guidance in the search for the right person. Working with the COM and a position description developed by the session, names can be received of those within the presbytery who engage in these kinds of ministries. Also, PIFs can be obtained from the Church Leadership Connection of the General Assembly. Another source of information on Presbyterian interims is the inter-denominational Interim Ministry Network and through personal contacts. Interim ministry information is available at www.pcusa.org/ministers/interim.htm; information on Interim Ministry Specialists is available through the Association of Presbyterian Interim Ministry Specialists (APIMS), www.apims.org. Contact the Executive Presbyter for names from APIMS.

B. Terms of Call

All agreements, contracts, and expectations with interim pastors must be in written form. The agreements and expectations must be explicit and detailed in order to avoid any future misunderstanding. The terms of call must be approved by the Committee on Ministry.

1. Time

All contracts should be explicit as to the number of hours of work per week expected of the interim pastor. Interim pastors can be either full time or part time but this needs to be determined at the front end of any agreement. An interim pastor can be hired for a "specified period not to exceed twelve (12) months at a time" (*G-2.0504b*). An interim pastor can also be employed as a specialized consultant for a limited time to do a specific task (for example, survey, assist in goal setting, etc.). The length of time the contract will run must be stated with provisions made for termination of the contract by either party.

2. Duties

The duties of the interim pastor are to be contained in a written position or job description. Specific expectations and problems to be addressed are to be listed, as well as what is not expected. Relationships with the church staff must be defined. Clear lines of accountability and supervision should be detailed, including the relationship with the Committee on Ministry. Provisions should also be made for evaluation of work.

3. Compensation

The written contract will include the salary and benefits (pension, insurance, Social Security, housing and utilities, auto allowance, moving costs, education allowance, and vacation and study leave). The compensation package of the Interim Pastor should be considered on an individual case basis.

4. Relationship to Pastor Nominating Committee

The contract will include a provision stating that the interim pastor will not be involved in the selection process of the next installed pastor.

5. Interim Ministry Training and Certification

Ordinarily, the interim pastor should already be trained in Interim Ministry or shall take Phase I training during the first year of the interim, then Phase II training during the second year, then Advanced Training. The presbytery expects the interim minister to work toward certification.

IV. THE ROLE OF THE PRESBYTERY DURING THE INTERIM PERIOD

When a presbytery and session determine that an interim pastor, interim co-pastor, or interim associate pastor is necessary and helpful, the session may consult the Committee on Ministry and seek an interim pastor as soon as a date certain for departure has been announced by a pastor or associate pastor planning to leave. This is accomplished by seeking the counsel of presbytery through the Committee on Ministry. The COM shall then:

- A. Initiate meetings with the session to establish directions and methods of accomplishing the requirement of the *Book of Order* as stated above.
- B. Consult with the session concerning proper procedures and receive bi-monthly written reports. The interim pastor, through the COM liaison, shall submit a written report, no more than two pages, on continuing progress of the interim relationship at the end of every six month period. The reports shall include a review of the goals of the life of the congregation.
- C. Support the session in any needs that may arise whether physical, moral, or spiritual.
- D. Conduct all exit interviews with former pastor, interim pastor, and the session.

[SAMPLE]

THE PRESBYTERY OF MIDDLE TENNESSEE

INTERIM CONTRACT

The following contract between the session of _____ Presbyterian Church (“the Church”) and Interim _____ (“the Interim”) is for the purpose of providing interim pastoral services to the Church.

ACCOUNTABILITY:

The Interim is employed by the session of the Church with the concurrence of the Presbytery of Middle Tennessee through its Committee on Ministry to serve as interim for the period _____ to _____ (*not to exceed 12 months at a time*).

Check all that apply:

- The Interim is a member of the Presbytery of Middle Tennessee.
- The Interim is requesting permission to labor inside the bounds of the Presbytery of Middle Tennessee to perform this ministry.
- The Interim is requesting permission to transfer his / her membership to the Presbytery of Middle Tennessee.
- The Interim will serve as head of staff.
- The Interim will serve as moderator of the session.
- The Interim will encourage the Pastor Nominating Committee to provide the session with regular reports but will refer all questions related to the pastoral search process to the Committee on Ministry liaison.

RESPONSIBILITIES:

The Interim will be responsible for providing pastoral duties as indicated below: *(The assistance of the COM liaison or the Executive Presbyter may be helpful in assessing whether the duties desired by the Church would call for a full-time or part-time interim. This consultation should take place prior to contact with any potential candidates for the interim position.)*

List areas of responsibility in priority order:

___ PREACHING AND LEADING WORSHIP - Public presentation of the Gospel through: preparing sermons and leading worship; administering sacraments; officiating at weddings and funerals as requested; planning for special worship related to season to the Christian Year; and developing communication skills.

___ VISITATION - Developing bonds of caring with members through: routine calling on homes of the congregation; visiting hospital patients or members in nursing homes, etc.; pastoral care of persons and families in crisis and experiencing significant life events (birth, marriage, death, vocational changes, etc.).

___ ADMINISTRATION - Building a more effective church organization by: helping to plan and develop the church's program of activities in order to be prepared for the coming of the next installed pastor; training leaders toward responsible leadership; resourcing church committees along with lay leaders; supervising whatever office operation the church may have.

___ TEACHING - Fulfilling calling as a teacher by: teaching the following class(s) - _____ (specify responsibility); holding confirmation classes; conducting teacher training.

___ PERSONAL GROWTH - Seeking continued professional and spiritual growth: in faith through devotional use of the Bible and other reading and regular prayer and spiritual discipline; in personal maturity and pastoral skills through participation in continuing education.

___ SERVICE TO THE GREATER CHURCH – Service to the Presbytery, the Synod, and / or the General Assembly.

It is understood that _____ has agreed not to be a candidate for the pastoral office and in every way will seek to prepare the way for the coming of the next installed pastor.

It is understood that this agreement may be terminated by either party upon 30 days / 60 days (circle one) written notice.

TERMS:

(Consult "Ministerial Compensation for Full Time Installed Positions" for financial guidance related to interim pastors. The COM liaison or Executive Presbyter can assist with interpretation upon request)

Base Salary _____
Housing Allowance _____
Pension/Major Medical _____

(If interim is an active member, pension and medical insurance dues are applicable as for installed pastor and church does not pay "vacancy dues" for twelve months following the vacancy and may assist interim with cost of Medicare supplement or other insurance.)

Automobile Expenses

(Presbytery recommends reimbursement at current IRS rate per mile for business mileage. Session and interim should address whether reimbursement covers the mileage to and from the church field.)

Moving Costs *(if applicable)*

Vacation _____ *(four weeks prorated annually)*

Study Leave _____ *(two weeks prorated annually)*

Other considerations _____ *(such as furnishings allowance, Social Security reimbursement, etc.)*

Interim

Date

Clerk of Session

Date

Chair, Committee on Ministry

Date

POLICY ON DESIGNATED PASTORS

Although the Designated Pastor program simplifies and speeds the search process of a congregation, the nature of the position requires extra administration. Within the Presbytery of Middle Tennessee, ordinarily the Designated Pastor relationship may be utilized in order to enhance church development situations, or upon recommendation of an Administrative Commission.

The Designated Pastor relationship shall be established and carried out in the following manner:

1. After conferring with the session and congregation, the Committee on Ministry (“the COM”) may decide that a designated pastor relationship may be appropriate in a particular situation. The COM shall approve the terms of call for the particular designated pastor relationship. ***A designated pastor’s term of call shall not be less than two or more than four years.***
2. Upon approval of the COM, the congregation (or the Administrative Commission) shall approve the designated pastor position and search process. This search process may include a pastor nominating committee (“PNC”), the session acting as the PNC (upon authority of the COM or the Administrative Commission), or a search committee composed of the COM chair, the COM liaison, and the Executive Presbyter. The COM chair, the COM liaison, and the Executive Presbyter will be responsible for the initial screenings of all applicants to determine qualifications and will recommend approved names to the PNC / session. The COM liaison may assist in the preparation of the Ministry Information Form (“MIF”), if it is determined that such a form is necessary.
3. In church development situations, the COM shall establish a review process to take place at least six months before the end of the designated pastor's term, which will include input from the session. Upon completion of the review, the COM, in consultation with the session and the designated pastor, shall make one of the following recommendations:
 - a. extend the designated pastor contract, if possible;
 - b. change designated pastor status to installed; or
 - c. begin a new PNC call process.

ELECTING A PASTOR NOMINATING COMMITTEE (Suggested Model)

1. The session meets to set a date and time for the congregational meeting to elect a Pastor Nominating Committee (“PNC”). Advance public notice of the meeting must be given (usually two successive Sundays). The session recommends the size of the PNC to the congregation (usually five – nine persons). Final authority for the PNC rests with the congregation.
2. Nominations for the PNC are best made by the church-wide nominating committee (the committee that nominates the congregation’s elders, deacons, and trustees).
3. The Nominating Committee should provide a mechanism for receiving input of names from the congregation.
4. The Nominating Committee’s slate should be representative of the entire congregation. Persons should be contacted in advance to determine if they will serve if elected.
5. Ballots may be prepared in advance, with space for nominations from the floor. Care must be taken that persons nominated from the floor have consented to serve.
6. If possible, the COM liaison should moderate the congregational meeting (or be present to advise) when the PNC is elected.
7. The PNC and the COM liaison meet briefly following the congregational meeting to elect a convener and to set a date and time for their first meeting.
8. The COM liaison is present at the first meeting to train the PNC. The COM liaison also meets with the session so that information is shared and roles are clarified.

[suggested for use with new pastor]

CONGREGATIONAL SURVEY AND MISSION STUDY

PHASE I – INFORMATION GATHERING

Step 1. *Use one of the questionnaires at the end of this document in one of the four following formats:*

- Cottage meetings
- Congregational Gathering and Small Group Discussions
- Questionnaire completed during Morning Worship
- Questionnaire mailed to all active members

Step 2. *Collate data received and prepare a report to the congregation*

PHASE II – INFORMATION SHARING

Step 1. *Church-wide fellowship gathering to:*

Review the report and discuss the results.

- ❖ Celebrating our history and mission.

Small group work to:

1. Identify areas for future emphasis.
2. Preliminary wording for a Mission Statement

Plenary sharing of small group work.

Step 2. *Small group emphasis areas assignments*

Small group work to:

1. Describe the conditions, which would be present if this mission emphasis were successfully addressed.
2. Identify conditions/issues, which presently serve as barriers to successfully addressing this future mission area.
3. Suggest plans and actions, which might be helpful in overcoming the barriers.

Step 3. *Information from the small groups is collated and published in a report to the congregation.*

PHASE III – SESSION RETREAT TO:

- Review the information and suggested actions.
- Prepare a Mission Statement for the Church.
- Set goals and objectives for implementation.

PHASE IV – CONGREGATIONAL GATHERING TO HEAR AND DISCUSS RESULTS OF THE SESSION RETREAT AND CONGREGATIONAL ADOPTION OF ITS ACTIONS.

QUESTIONNAIRES FOR USE IN CONGREGATIONAL MISSION STUDIES

Questionnaire #1

We will be considering areas of mission for _____ Presbyterian Church covering a broad range of the programs and missions. Our first task will be to identify the area of mission and program we think should receive top priority.

Please indicate your assessment of the church's life and work by circling the number most closely approximating your opinion under the phrases below.

1. In terms of fellowship, I see my church as:

Warm & Personal 1 2 3 4 5 Cold & Distant

2. In terms of worship, I see my church as:

Alive & Compelling 1 2 3 4 5 Dead & Boring

3. In terms of its program of education, I see my church as:

Effective & Innovative 1 2 3 4 5 Ineffective & Dull

4. In terms of its evangelism, I see my church as:

Aggressive & Clear 1 2 3 4 5 Timid & Uncertain

5. In terms of stewardship, I see my church as:

Generous & Self-sacrificing 1 2 3 4 5 Tight & Protective

6. In terms of its service to others in the community, I see my church as:

Active & Concerned 1 2 3 4 5 Inactive & Ingrown

7. In terms of its emphasis on youth needs, I see my church as:

Interested 1 2 3 4 5 Unconcerned

8. In terms of its unity, I see my church as:

Cooperative & Trusting 1 2 3 4 5 Fractured & Fighting

9. In terms of its commitment to Christ, I see my church as:

Very dedicated 1 2 3 4 5 Lukewarm

10. In terms of knowledge of the Bible and the Reformed faith, I see my church as:

Knowledgeable 1 2 3 4 5 Confused

11. In terms of communication with/among itself, I see my Church as:

Open & Clear 1 2 3 4 5 Closed & Garbled

12. In terms of having clear goals, I see my Church as:

Well Focused & Moving 1 2 3 4 5 Confused & Scattered

QUESTIONNAIRE #2

Name _____ How long a member _____ years

Date of this meeting _____ Time _____

Gender: _____ Marital status: _____

Age:

- | | |
|--------------------------------------|-------------------------------------|
| a. <input type="checkbox"/> Under 12 | d. <input type="checkbox"/> 25 - 35 |
| b. <input type="checkbox"/> 12 – 20 | e. <input type="checkbox"/> 35 - 50 |
| c. <input type="checkbox"/> 20 – 25 | f. <input type="checkbox"/> 50 – |

On the average, about how many times did you attend worship in this congregation during the last year?

- | | |
|--|--|
| a. <input type="checkbox"/> None | d. <input type="checkbox"/> About once a month |
| b. <input type="checkbox"/> Less than 6 times | e. <input type="checkbox"/> About 2 or 3 times a month |
| c. <input type="checkbox"/> About once or twice every 2 months | f. <input type="checkbox"/> 4 or more times a month |

On the average, about how many times did you attend Sunday School in this congregation during the last year?

- | | |
|--|--|
| a. <input type="checkbox"/> None | d. <input type="checkbox"/> About once a month |
| b. <input type="checkbox"/> Less than 6 times | e. <input type="checkbox"/> About 2 or 3 times a month |
| c. <input type="checkbox"/> About once or twice every 2 months | f. <input type="checkbox"/> 4 or more times a month |

How much time do you spend during an average month in this congregation's affairs (including worship, study groups, meetings, committee work, travel preparation, etc.)?

- | | |
|--|---|
| a. <input type="checkbox"/> Less than one hour | d. <input type="checkbox"/> 11 – 15 hours |
| b. <input type="checkbox"/> 1 -5 hours | e. <input type="checkbox"/> 16 – 20 hours |

c. 6 – 10 hours

f. over 20 hours

In the last two years, has your participation in this congregation

increased?

decreased?

Why?

remained about the same?

Offices currently held: (Session, Diaconate, PW coordinator, Teacher, etc.)

In which groups and organizations within the church do you actively participate?

(Choir, Youth Group, Bible Studies, etc.)

Why do you participate in this congregation? (Not why you joined, but why you continue to participate)

What are the strengths of this congregation?

What are the weaknesses of this congregation?

If you could make one change in this congregation, what would it be?

What have there been conflicts about in the congregation?

How were the conflicts resolved?

What have we learned about how this congregation resolves conflicts/disagreements?

MINISTERIAL COMPENSATION

The compensation paid and/or furnished to a teaching elder should appear reasonable, just, and fair to the leaders of a congregation, to a majority of the members of a congregation, and to the teaching elder. Remuneration for services rendered by the teaching elder should be in line with the income levels of the area in which that service takes place. The teaching elder is a trained professional with responsibilities for which the Church has required preparation and training.

Each congregation in the Presbytery, through its Session and its teaching elder(s), should annually discuss compensation.

SECTION 1

MINIMUM EFFECTIVE SALARY

The Presbytery sets the Minimum Effective Salary requirements at 80% of the Churchwide Median Salary as established annually by the Board of Pensions. These figures will be reported annually to be effective for the following calendar year. **“Effective Salary” is defined as the combination of cash salary and housing.**

For 2016, the Churchwide Median Salary is \$56,200; **therefore the Minimum Effective Salary is \$44,960.** Exceptions may be allowed with approval of the Committee on Ministry.

Other requirements include:

- a. Full dues to the Benefits Plan of the Board of Pensions (**36.5%** for 2016 of Effective Salary as defined by the Board of Pensions). The preference of the Committee on Ministry is for congregations to cover the entire cost of family coverage.
- b. Salary supplement equal to no less than 50% of the Social Security Self-Employment Tax.
- c. Four weeks or one month paid vacation inclusive of Sundays.
- d. Professional Expense Reimbursement Plan - Presbytery has approved a minimum of \$2500 for reimbursement of automobile expenses, books, continuing education and other professional expenses when substantiated to the Church Treasurer or other person designated by the session.
- e. Annual Study Leave of two weeks.
- f. Annual review of the terms of call and covenant with an evaluation of the mutual achievement of mission goals by teaching elder and session.
- g. A comprehensive evaluation of teaching elder every five years to grant a three month sabbatical from church duties after six years of continuous full time service.

SECTION 2

TAX INFORMATION

Each person’s tax situation will be different, and advice should be sought from professional financial / legal counsel. Please note that it is the *responsibility of the teaching elder* to substantiate the amount and use of funds spent for housing if audited by the Internal Revenue Service.

IRS Publication 517 [<http://www.irs.gov/publications/p517/index.html>] provides information on reporting income, Social Security, expense reimbursement, housing allowances, etc.

SECTION 3

SABBATICAL POLICY

All full-time (35 hours per week or more) teaching elders and commissioned ruling elders in permanent installed positions are to be granted a compensated sabbatical of at least three months after completion of six years of continuous full-time service to a particular church, and such sabbatical is part of the terms of call / contract. The Committee on Ministry strongly endorses this policy for all full-time professional staff of any church. With the agreement of the session, a sabbatical will be combined with vacation and study leave. If the teaching elder / commissioned ruling elder leaves within 12 months of completion of the sabbatical, he / she is not eligible for severance. In churches with multiple staff,

congregations may limit sabbatical leave to one staff person per year. Pastoral Nominating Committees in the presbytery are required to incorporate sabbatical leave provisions into pastoral terms of call in order for such terms to be approved by COM. The requirements of this policy go into effect upon approval by presbytery and will only apply to all new terms of call after date of approval.

Responsibilities of the Teaching Elder / Commissioned Ruling Elder

- * A minimum of six months prior to the proposed commencement of the sabbatical, bring a sabbatical proposal to the session. The proposal may include a description of the proposal, and may include the goals to be achieved, the expected results, and a personal statement as to how sabbatical leave will be beneficial to the teaching elder / CRE and to the church.
- * Make any necessary arrangements for coverage of pulpit, pastoral, and other responsibilities during sabbatical leave. In cooperation with the session, assure that pending responsibilities are brought up to date prior to departure on sabbatical leave.
- * Upon return, present an overview of the sabbatical experience with the session and the COM. Sharing of the experience with the entire congregation is strongly encouraged.

Session Responsibilities

- * Review the sabbatical proposal with the teaching elder / CRE and negotiate any necessary clarifications or changes.
- * Communicate to the congregation the importance and value to the church of the sabbatical leave.
- * Continue terms of call / financial commitments to the teaching elder / CRE during sabbatical leave.
- * Receive from the teaching elder / CRE the written overview of the sabbatical experience upon his/her return.
- * Set aside funds annually to accumulate toward the sabbatical year. For example, if a congregation determines that the cost of providing a sabbatical for its teaching elder / CRE will be \$3,000 - \$5,000, the congregation would write \$500 - \$834 into its annual budget to accrue to the Sabbatical year.

COM Responsibilities

- * Serve as mediator in any concerns of the session or the teaching elder / CRE with respect to the sabbatical, making sure the agreement is being met.
- * Appoint a moderator for the session for the duration of the sabbatical.
- * Provide human and financial resources as needed.

SECTION 4

MINISTERIAL COMPENSATION FOR PULPIT SUPPLY

The Committee on Ministry recommends pulpit supply at \$150 per Sunday, with mileage (at the current IRS rate) negotiated in advance.

Congregations may vary from this guideline only in extraordinary circumstances (i.e. multiple worship services, congregation size, etc.) and with prior negotiation with the teaching elder.

SECTION 5

CALCULATING COMPENSATION AND BOARD OF PENSIONS DUES

The Board of Pensions website provides information on the Board's dues for medical, death and disability, pensions, and optional benefits. The Board also provides a calculator for effective salary as well as a calculator for dues. These calculators can be found at <http://www.pensions.org/AvailableResources/CalculatorsandModelingTools/Pages/default.aspx>.

Call Form (Initial)

The _____ Presbyterian Church of (Location) _____, Tennessee, belonging to The Presbytery of Middle Tennessee, being well satisfied with your qualifications for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you,

(Name)

to undertake the office of pastor (associate pastor) of this congregation, promising you in the discharge of your duty all proper support, encouragement, and allegiance in the Lord.

That you may be free to devote yourself full time (part time) to the ministry of the Word and Sacrament among us, we promise and obligate ourselves to pay you the following (those agreed upon are to be filled in):

- Annual salary \$_____ (in regular monthly or semi-monthly payments)
- Use of the manse \$_____
- Housing allowance \$_____
- Utilities allowance \$_____
- Other medical insurance \$_____
- Professional expenses \$_____ (includes: automobile, continuing education, books, and personal business expenses)
- Social Security Tax \$_____
- Other (specify) \$_____
- Moving costs \$_____

Vacation of (time period) _____ Continuing Education (time period) _____

and we will pay regularly in advance to the board responsible for benefits 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 the Benefits Plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly, 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, and to conduct a comprehensive evaluation of ministry every five years to grant a three month sabbatical from church duties after six years of continuous full time service. In testimony where of we have subscribed our names this _____ day of _____, A.D. _____.

(Signatures)

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

(Signed) _____
Moderator of the Congregational Meeting

SAMPLE SCRIPT FOR MODERATING A CONGREGATIONAL MEETING

Approval of Pastoral Leadership

I call this meeting to order; let us pray. *[offer prayer]*

I am _____, teaching elder / ruling elder and a member of the Committee on Ministry. The Committee on Ministry has appointed me to moderate this meeting. The Clerk of Session serves as the secretary of the meeting. Visitors are welcome to stay and observe. Mr. / Madam Clerk, do we have a quorum present? *(usually 1/10 of membership)* After the clerk's answer, declare: "We have a quorum."

[Speak briefly about the procedure – the Pastor Nominating Committee reviewed Personal Information Forms, selected a candidate, and this congregational meeting has been called to hear the report of the committee and to vote on the committee's recommendation. Voting will be by ballot, and ruling elders _____ and _____, members of the session, will serve as tellers for the ballots.]

Let us now hear the report of the Pastor Nominating Committee.

Report

Are you ready to proceed to the election of a pastor / associate pastor? *[wait]*

I declare the name of _____ to be in nomination. *(recommendation of the PNC needs no motion or second)*

Are you ready to vote? Would the active members please raise your hand so you can receive a ballot.

When you have finished voting, please raise your hand and your ballot will be collected.
[tellers count the ballots]

The result of the balloting is as follows: _____ for the recommendation, _____ against the recommendation. Congratulations, you have elected a pastor / associate pastor.

Is there a motion to elect the members of the PNC who are present to sign the call on behalf of the congregation? *[wait]* Is there a second? *[wait]* Are there any objections? So ordered.

Is there a motion to dismiss the Pastor Nominating Committee? *[wait]* Is there a second? *[wait]* Are there any objections? So ordered.

Is there a motion to adjourn? *[wait]* Is there a second? *[wait]*

All in favor of adjourning please rise, and we will close with pray / sing the Doxology.

Presbytery of Middle Tennessee Guidelines for Ordination and/or Installation

An administrative commission to ordain and / or install is a commission of the presbytery and therefore is representative of the entire Presbytery of Middle Tennessee. The members of the commission and the time and place for the service must be approved by the Committee on Ministry and by the Presbytery.

The administrative commission representing the Presbytery of Middle Tennessee shall be composed of teaching and ruling elders in numbers as nearly equal as possible and include at least one member of the Committee on Ministry. When the commission consists of an odd number of members, the additional member may be either a teaching or ruling elder. The membership of the commission should be no fewer than five members, with no more than one of its ruling elder members from any one of its constituent churches. Guests (teaching or ruling elders) invited to participate in an ordination and / or installation service will be in addition to the members of the commission from the Presbytery of Middle Tennessee.

The quorum of the administrative commission shall be a majority of its members.

Prior to presbytery's approval, one member of the administrative commission shall be designated as chair. The chair shall notify in writing all the members of the commission of the time and place of the meeting of the commission and other arrangements.

When the commission convenes before the service of ordination / installation, a member of the commission shall be elected to serve as clerk with the responsibility of completing the presbytery's form for the minutes of the commission and returning the form to the stated clerk.

It is the responsibility of the teaching elder being ordained and / or installed to plan the order of worship with indications of how each member of the administrative commission will be involved in the service. The information shall be shared with the administrative commission in sufficient time for each member to prepare their part.

The worship service shall include the following:

- Greetings from the Presbytery and Statement of Purpose (chair of the commission)
- Constitutional Questions to the Pastor / Associate Pastor-Elect (chair of the commission)
- Constitutional Questions to the Congregation (propounded by a ruling elder)
- Prayer of Ordination / Installation and Laying on of Hands
- Statement of Ordination / Installation (chair of commission)
- Welcome to the Pastor / Associate Pastor-Elect (chair of commission)
- Charge to the Pastor / Associate Pastor-Elect (installation)
- Charge to the Congregation (installation)

INFORMATION FOR ORDINATION AND/OR INSTALLATION SERVICE

**This form MUST be in the hands of the Stated Clerk
before you can be received by Presbytery!**

Name of Minister/Candidate: _____

Current Presbytery of Membership: _____

Church/Work to which Called: _____ Effective Date: _____

Address to which correspondence should be mailed: _____

Terms of Call: Attach Form (four originals)

SERVICE OF ORDINATION AND/OR INSTALLATION

Place: _____

Date: _____ Time: _____ a.m. _____ p.m.

MEMBERSHIP OF COMMISSION: [indicate Teaching or Ruling Elder and name of Church; NOTE: at least FIVE commission members shall be from the Presbytery of Middle Tennessee]

Chair of the Commission will preside, propound constitutional questions, declaration of Ordination / Installation:

Name: _____ Church: _____

Ruling Elder to propound congregational questions [for installation]:

Name: _____ Church: _____

To Preach the sermon:

Name: _____ Church: _____

Laying on Hands [for ordination] **and Prayer** [for ordination and installation]:

Name: _____ Church: _____

To Charge the Congregation [for installation]:

Name: _____ Church: _____

To Charge the Teaching Elder:

Name: _____ Church: _____

Other Members of the Commission:

Name: _____ Church: _____

Name: _____ Church: _____

Name: _____ Church: _____

Name: _____ Church: _____

[If members of the commission are from another presbytery, please list the name of the presbytery.]

IMPORTANT INFORMATION

1. A Commission shall consist of at least five Ruling Elders and Teaching Elder members from the Presbytery of Middle Tennessee in numbers as nearly equal as possible (two of one and three of the other) with no more than one ruling elder from any church [G-3.0109b]. The Commission may include a member of the Committee on Ministry.
2. Please note than a Ruling Elder must ask the congregation the constitutional questions [W-4.4006b].
3. Please note that Installations require the same questions as Ordination [W-4.4006; W-4.4003].
4. It is your responsibility to ask the Teaching and Ruling Elders of the Commission if they will be willing and able to serve on the date set. This must be done prior to the meeting of Presbytery.
5. **YOU** will be responsible for advising each member of the Commission:
 - A. that he or she has been appointed by Presbytery to serve on the Commission;
 - B. of the part which has been assigned; and
 - C. of the place and hour at which the Commission will convene (usually at least one half hour before the service begins).
6. If you need any help or suggestions of Teaching and Ruling Elders who might be available, the COM liaison, Executive Presbyter, or Stated Clerk will be glad to assist. The Presbytery office will provide mailing labels for invitations if you so request.
7. You must provide a camera ready statement of faith and autobiographical statement. This will be copied and distributed at the Presbytery meeting, so it is important that it is legible and concise.
8. **THIS FORM MUST BE IN THE HANDS OF THE STATED CLERK BEFORE YOU CAN BE RECEIVED BY THE PRESBYTERY OF MIDDLE TENNESSEE!**

THE PRESBYTERY OF MIDDLE TENNESSEE
618 GRASSMERE PARK DRIVE SUITE 2
NASHVILLE, TN 37211
615-332-3330; FAX 615-332-3337