

MKP Commission on Ministry Notebook

Contents:

Organizing Principles

- Presbytery's Standing Rules & Manual of Operations
- COM Commissioned Duties
- COM Structure and Organization
- Guidelines for Electronic Voting
- COM Roster

Calls and Covenants

- 2024 Terms of Call Worksheet
- Temporary Pastor Covenant
- Transitional Pastor Agreement
- Presbytery Minimums
- Receiving Ministers from Other Denominations

Congregational Transitions

- Guidelines Regarding Dissolution and Severance Agreements for Installed Pastoral Relationships
- Exit Interviews with Pastor and Session
- Farewell Litanies
- COM liaison overview
- Tasks for the session
- Transitional Pastor Search Guidelines
- On Calling a Pastor booklet
- Guidelines for Ordination and Installation Services

Examinations

- COM instructions for Transfer into Mid-Kentucky Presbytery
- Eight Questions for Transfer into Mid-Kentucky Presbytery
- Five Questions for Transfer into Mid-Kentucky Presbytery (church pastors)
- Authorization and Consent for Background Check

Policies and Guidelines

- Parental Leave Policy
- Sabbatical Guidelines
- "Best Practices" Workshops and Requirements
- Standards of Ethical Conduct for Mid-Kentucky Presbytery
- Sexual Misconduct Policy of MKP
- Boundary Guidelines
- Guidelines for Teaching Elders Active in MKP Congregations
- Anti-Harassment and Anti-Racism Policy

Pulpit Supply List

Presbytery Directory

Standing Rules

Presbytery of Mid-Kentucky

Effective November 3, 2018

I. Constitutional Authority

- 1.1 The Presbytery of Mid-Kentucky shall be governed by the Constitution of the Presbyterian Church (U.S.A.), Part One (The Book of Confessions) and Part Two (The Book of Order), the latest edition of Roberts Rules of Order Newly Revised and these Standing Rules.
- 1.2 These Standing Rules and the attached appendices shall serve as a Manual of Administrative Operations, in accordance with the Book of Order, G- 3.0106

II. Name

- 2.1 This organization is named "The Presbytery of Mid-Kentucky." Prior names, legally retained, include "The Presbytery of Louisville-Union" and "The Presbytery of Louisville."

III. Bounds

- 3.1 The bounds of this presbytery include all the Commonwealth of Kentucky counties of Adair, Barren, Breckinridge, Bullitt, Carroll, Casey, Clinton, Cumberland, Franklin, Gallatin, Green, Hardin, Hart, Henry, Jefferson, Larue, Marion, Meade, Metcalfe, Monroe, Nelson, Oldham, Owen, Russell, Shelby, Spencer, Taylor, Trimble, and Washington.

IV. Higher Governing Body Relationships

- 4.1 The Presbytery of Mid-Kentucky is a presbytery of the Presbyterian Church (U.S.A.) and a member presbytery of the Synod of Living Waters.

V. Meetings

- 5.1 Stated Meetings:
 - 5.1.1 There shall be at least four stated meetings of the presbytery each year. The time and place of meetings shall be designated by the Coordinating Commission.
 - 5.1.2 Invitations for meetings of presbytery are properly addressed to the moderator or stated clerk.
 - 5.1.3 In emergencies, the date, place, and hour of a stated meeting may be changed by the moderator in consultation with the vice-moderator, stated clerk, and the presbyter for community life.
- 5.2 Agenda for the Meetings:
 - 5.2.1 A provisional docket for each stated meeting shall be prepared by the stated clerk with input from the worshipful work committee of the Coordinating Commission. The Coordinating Commission shall finalize the provisional docket. An Agenda Committee, composed of the presbyter, stated clerk, moderator, and vice-moderator shall meet prior to the presbytery meeting to coordinate the docket.

- 5.2.2 Undocketed new business shall be submitted to the stated clerk within the first hour of a stated meeting and be placed on the docket of the meeting by a simple majority of those present and voting. A two-thirds vote is required for new business to be approved at the same meeting at which it is introduced.
- 5.2.3 The Lord's Supper shall be celebrated at the first stated meeting of the year, and at other times as determined by the Coordinating Commission.
- 5.2.4 The first stated meeting of the presbytery each year shall be designated as the annual meeting of the corporation (G-4.0101).
- 5.2.5 The docket of the presbytery meeting shall ordinarily include a consent agenda which shall contain recommendations deemed by the Coordinating Commission to be of a routine nature. Any item may be removed from the consent agenda by the request of any one ruling elder commissioner or minister member. Any removed item shall be considered during the docketed time for the report of that committee of presbytery or other time as necessary.

5.3 Special Meetings:

- 5.3.1 Special meetings may be called by the moderator in consultation with the vice-moderator, the stated clerk, and the presbyter for community life. (G-3.0304)

VI. Officers

6.1 Moderator:

- 6.1.1 The moderator and vice-moderator shall be elected and installed at the November stated meeting to a term of one year beginning January 1 of the following year. The moderator shall preside over all meetings and appoint all committees except those elected by presbytery or otherwise named. The moderator shall have the privilege of service as an ex-officio member of all committees of the presbytery.
- 6.1.2 The moderator of presbytery, or his or her designee, shall ordinarily preside over and participate in commissions of the presbytery for the purpose of ordinations and/or installations of pastors, associate pastors, co-pastors and designated pastors. The moderator shall have authority to organize commissions for the purpose of ordaining and installing ministers and commissioning ruling elders. These commissions shall report to the next stated presbytery meeting.
- 6.1.3 The moderator shall have the authority to appoint ministers and ruling elders to investigating committees and/or committees of the Coordinating Commission as needed, as called for in the Rules of Discipline (D-10.02.01b and D-6.0302a). Such appointments shall be done in consultation with the stated clerk, the presbyter, the chairperson of the Commission on Ministry, and one ruling elder at-large member of the Coordinating Commission.

6.2 Vice Moderator:

6.2.1 The vice-moderator shall, in the absence of or at the request of the moderator perform the duties required of the moderator. The vice-moderator shall be elected to a term of one year, to coincide with the term of the moderator. Ordinarily the vice- moderator shall stand for election as moderator for the following year.

6.3 Stated Clerk:

6.3.1 The stated clerk shall be elected at the last stated meeting of the year to a term of three years, beginning on January 1 of the following year. The stated clerk shall be paid a salary as determined by the presbytery through the Personnel Committee. The work and salary of the stated clerk shall be included in the presbytery's annual review of its staff.

6.3.2 The Stated Clerk shall:

6.3.2.a Work with the Coordinating Commission and Agenda Committee, composed of the presbyter, stated clerk, moderator, and vice-moderator, to prepare a provisional docket for each Stated Meeting of Presbytery.

6.3.2.b Be responsible for recording and publishing all presbytery minutes, and shall be custodian of them.

6.3.2.c Distribute the minutes as required by presbytery after each meeting.

6.3.2.d Present the minutes to the synod for its approval.

6.3.2.e Communicate the minutes to each session and minister member of presbytery.

6.3.2.f Communicate all orders of presbytery to those members of presbytery involved.

6.3.2.g Keep an accurate roll of all the churches, clerks of session, and ministers.

6.3.2.h Assemble the annual necrology report to be included in presbytery's minutes.

6.3.2.i Sign and issue promptly all official papers of the presbytery not otherwise provided for.

6.3.2.j Prepare presbytery's annual statistical reports to the General Assembly from the reports of sessions.

6.3.2.k Serve as parliamentarian at meetings of presbytery and the Coordinating Commission.

6.3.2.l Propose to presbytery at its first stated meeting each year the reestablishment of parity voting between ruling elders and ministers, according to the Book of Order, G-3.0301). In the event that a ruling elder is elected moderator or vice-moderator of presbytery or is a voting

member of the Coordinating Commission, that ruling elder shall be enrolled as a member of the presbytery for the term of office, whether or not commissioned by his or her session.

- 6.3.2.m Perform all the duties required by the Constitution of the Presbyterian Church (U.S.A.).
- 6.3.2.n Be authorized to sign retirement documents required by the Board of Pensions when Benefits Plan members apply for retirement benefits, with the approval of the Commission on Ministry. Such actions shall be reported to the presbytery by the Commission on Ministry.
- 6.3.2.o Retain all records of proceedings under the Rules of Discipline for a minimum of two years (D-7.0600e)
- 6.3.2.p Be authorized to sign any retirement papers from the Board of Pensions for ministers who are retiring from active service between meetings of the presbytery, and prior to presbytery's action on their retirement.

6.4 Recording Clerk:

- 6.4.1 The Recording Clerk shall be recommended by the stated clerk and nominated by the Committee on Nominations. Presbytery shall elect the recording clerk to a term of three years, at the November stated meeting, following the election of the stated clerk. The Recording Clerk's term of service shall begin January 1 of the following year. The Recording Clerk shall be paid a salary as determined by the presbytery through the Personnel Committee and shall be included in the presbytery's annual review of its staff.
- 6.4.2 The Recording Clerk shall:
 - 6.4.2.a Record all proceedings of the meetings of presbytery and submit them promptly, with supporting documents, to the stated clerk.
 - 6.4.2.b Assist the stated clerk in the duties of parliamentarian for the meetings of presbytery.
 - 6.4.2.c Serve as recording clerk to the Coordinating Commission..

6.5 Treasurer:

- 6.5.1 The Treasurer of Presbytery shall be elected by Presbytery at the last stated meeting of the year to a term of three years, beginning January 1 of the next year, and to succeeding terms as the Presbytery chooses. The Treasurer shall be paid a salary as determined by the presbytery upon recommendation of the Personnel Committee. The work and salary of the Treasurer shall be included in the presbytery's annual review of its staff.

The Treasurer:

- 6.5.2 Shall serve as an ex officio advisory member of the Finance Committee.

- 6.5.3 Shall oversee the reception, administration, and disbursement of all money of the presbytery, and shall suggest policies and procedures for oversight and control to the Coordinating Commission through the Finance Committee.
- 6.5.4 Shall be bonded and designated as Treasurer of Presbytery for any requirements as a corporate entity.
- 6.5.5 Shall assume care and responsibility for all financial records and papers in cooperation with the presbytery's office manager.
- 6.5.6 Shall make available to the Finance Committee all information and records and submit them for review by that committee.
- 6.5.7 Shall present regular report on Presbytery's finances to each meeting of the Finance Committee, which shall make said report available to the Coordinating Commission and Presbytery, and upon request shall regularly furnish to the leadership of any committee or commission of Presbytery information regarding the financial accounting status of that committee or commission.

VII. Structure (Unless otherwise specified, all elected terms shall be for three calendar years, renewable for a second consecutive term only.)

7.1 Coordinating Commission

7.1.2 Composition:

- 7.1.2.a The immediate past moderator, who shall serve as chair.
- 7.1.2.b The moderator and vice-moderator of presbytery.
- 7.1.2.c Six at-large members elected by presbytery for three-year, staggered terms.
- 7.1.2.d A representative from each of the programmatic standing committees.
- 7.1.2.e A representative from each of the commission's committees.
- 7.1.2.f Members with voice but not vote: presbyter for community life, stated clerk, recording clerk (who will also serve as secretary for the commission).

7.1.3 Responsibilities:

- 7.1.3.a Provides general coordination of the presbytery's mission and ministry.
- 7.1.3.b In consultation with the stated clerk, sets agenda for each presbytery meeting including theme development and worship leadership.
- 7.1.3.c Oversees the work of each programmatic standing committees.
- 7.1.3.d Relates to organizations with which the presbytery has a covenant (such as Uspiritus), ecumenical relationships (such as Kentucky Council of Churches),

or denominational affiliations (such as Presbyterian Women).

- 7.1.3.e Appoints task forces.
- 7.1.3.f Affirms the establishment of networks.
- 7.1.3.g Approves requests for contract positions as described in the staffing rationale.
- 7.1.3.h Moves the annual budget to the presbytery for adoption.
- 7.1.3.i Approve the requests of congregations to list portions of their property for sale up to \$500,000 in value, upon recommendation of the Finance Committee.
- 7.1.3.j Designate recipient(s) of the presbytery's share of churchwide special offerings.
- 7.1.3.k In conjunction with the stated clerk, prepare an annual calendar for the presbytery.

7.2 Coordinating Commission Committees

- 7.2.1 Each committee will elect a chair from their elected membership and will appoint a representative to the Coordinating Commission.
- 7.2.2 Visioning Committee — Composed of three members elected by presbytery plus appointed at-large members of the coordinating commission with the ability to add to its membership by invitation.

Responsibilities:

- 7.2.4.a Engage in creative and forward-focused thinking about the presbytery's mission for consideration by the Coordinating Commission and other entities of the presbytery.
 - 7.2.4.b Encourage and support congregational innovation.
 - 7.2.4.c Review the presbytery's structure and mission at least every three years.
- 7.2.3 Finance Committee — Composed of six members elected by presbytery of which at least two shall be ministers and at least two shall be ruling elders, and the remainder shall be members of a congregation of the presbytery. The committee also has the ability to add to its membership by invitation members of a congregation of the presbytery.

Responsibilities:

- 7.2.3.a Coordinates all fiscal matters for the presbytery including the annual designation of those permitted to prepare or sign checks from presbytery accounts.

- 7.2.3.b Prepare annually a proposed budget for presbytery to be submitted to the Coordinating Commission.
 - 7.2.3.c Ensure that the presbytery shall ordinarily maintain a reserve fund of 15 percent (15%) of the operating budget, making use of year-end funds to help maintain this reserve.
 - 7.2.3.d Consider any financial request beyond those in the approved presbytery budget (such as presbytery loans); submit the request to the Coordinating Commission for review.
 - 7.2.3.e Ensure an annual review of the presbytery's financial records and report the findings to the presbytery.
 - 7.2.3.f The elected members serve as the Board of Trustees of the Corporation of the Presbytery of Mid-Kentucky and shall act as such when instructed by the presbytery or when accomplishing those legal transactions assigned as specific responsibilities in the standing rules. The stated clerk of the presbytery shall act as the agent for the trustees of the corporation for the purchase and sale of property or other legal matters and shall be the custodian of all related deeds and papers. The chair and vice-chair of the Finance Committee shall serve as president and vice-president of the corporation.
- 7.2.4 Communications Committee — Composed of three members, one in each class, elected by presbytery, with the ability to add to its membership by invitation.

Responsibilities:

- 7.2.4.a Manage the presbytery's internet presence including website and social media.
- 7.2.4.b Determine effective ways to communicate with the presbytery (i.e. Daily Update, etc.).
- 7.2.4.c Review and update internet documents (guidelines, policies, etc.).
- 7.2.4.d Assist presbytery entities and agents of mission with distribution of information.
- 7.2.4.e Encourage and equip presbytery entities to effectively use technology for meetings.
- 7.2.4.f Provide communications support to the presbytery office.

7.3 Commission on Ministry - Composed of eighteen elected members, all of whom are ordained and no more than 10 of whom shall be ministers and no more than 10 of whom shall be ruling elders.

7.3.1 Responsibilities:

- 7.3.1.a Shall supervise the churches of presbytery without pastors; arrange for the appointment of moderators in churches without pastors; assist in arranging for pulpit supplies; act for presbytery in an advisory capacity in initiating and maintaining relations between ministers and churches. These actions shall be reported to presbytery at every stated meeting.
- 7.3.1.b Shall correspond with members of presbytery working within its bounds in roles other than pastor or associate pastor, with those laboring outside the bounds of presbytery, and with those who are retired.
- 7.3.1.c Shall be responsible for presbytery's work relating to the Board of Pensions and the Benefits Plan of the Presbyterian Church (U.S.A.); shall be designated presbytery's correspondent with these programs; shall receive requests for ministerial relief, and direct appropriate recommendations to the Committee on Finance.
- 7.3.1.d Shall work in conjunction with the Committee on Preparation for Ministry whenever the duties of the two committees overlap.
- 7.3.1.e Shall assign and conduct examinations before presbytery of all candidates in Mid-Kentucky Presbytery for ordination.
- 7.3.1.f Shall act, on behalf of presbytery, to hear the sermons of candidates for the ministry.
- 7.3.1.g Shall act, on behalf of presbytery, to find in order calls issued by churches; approve and present calls for services of ministers; to approve the examination of ministers transferring from other presbyteries; to dissolve the pastoral relationship in cases where the congregation and pastor concur; to grant permission to ministers to labor within or outside the bounds of the presbytery; to dismiss ministers to other presbyteries; to act on behalf of presbytery to approve contracts for all temporary pastoral relationships; and to appoint moderators of sessions in churches without a pastor. All such actions shall be reported to the next stated meeting of the presbytery.
- 7.3.1.h Shall recommend to presbytery minimum terms of call, including salary (including housing allowance) and other compensation for minister members of the presbytery, and shall hear appeals from churches who wish to be relieved from meeting minimum standards.
- 7.3.1.i Shall maintain these standards among ministers and churches: (a) No church may engage a minister in any capacity until all financial obligations to former pastors, interim or supply pastors, including pension or annuity payments, have been discharged; (b) The pastor nominating committee of

a vacant church shall consult with this commission in the very early stages of their work, and before engaging a pastor, associate pastor, stated supply, or temporary supply; (c) No full time pastoral relationship shall be approved in which the minister's salary and allowances are less than the sum adopted by presbytery as its minimum salary and allowances unless an appeal has been made and approved by the Commission on Ministry; (d) No part-time relationship shall be approved unless the proportionate amount of minimum standards are paid.

7.3.1.j Shall establish training for commissioned ruling elders to particular service and shall have oversight of all commissioned ruling elders serving congregations in Mid-Kentucky Presbytery.

7.3.1.k To keep the lines of communications open, a quarterly meeting shall occur with the chair of the Commission on Ministry, the chair of the Committee on Preparation for Ministry, a person representing commissioned ruling elders, and a person representing Christian educators.

7.4 Commission on Preparation for Ministry -- Composed of twelve members, six of whom shall be Ministers, three Ruling Elders, and three qualified active members elected from the Presbytery at-large.

7.4.1 Responsibilities:

7.4.1.a Perform the general duties of the Commission on Preparation for Ministry and the entire process of candidacy described in the Book of Order and as otherwise provided in the standing rules of the presbytery.

7.4.1.b Enroll inquirers and dismiss candidates, with the provision that all such actions be reported to the next stated meeting of the Presbytery as provided in the Book of Order, G-2.06.

7.4.1.c On behalf of Presbytery, elect ruling elders and ministers to serve as readers for examinations for candidates for ordination at the request of the Presbyteries Cooperative Committee on Examination of Candidates.

7.4.1.d Recommend to presbytery some disposition of every application which comes before the commission.

7.4.1.e Receive and process all communications from the General Assembly committees and from theological institutions which pertain to candidates.

7.4.1.f Work in conjunction with the Commission on Ministry whenever the duties of the two commissions overlap.

7.4.1.g To keep the lines of communications open, a quarterly meeting shall occur with the chair of the Commission on Ministry, the chair of the Commission on Preparation for Ministry, a person representing commissioned ruling elders to particular service, and a person representing Christian educators.

7.5 Standing Committee on Personnel (reports directly to the presbytery) -- Composed of six

members plus the presbyter for community life. The committee will select a chair from its elected members.

7.5.1 Responsibilities:

- 7.5.1.a Review the work of the presbytery staff each year.
- 7.5.1.b Review and recommend changes in the presbytery's office equipment and office space each year.
- 7.5.1.c In consultation with the Finance Committee, recommend to the Coordinating Commission and to the presbytery any changes in contracts or terms of call for staff members.
- 7.5.1.d Coordinate background checks on potential and current employees.
- 7.5.1.e Hear staff grievances both internally and externally.
- 7.5.1.f Provide ongoing support for personal and professional development of staff.
- 7.5.1.g Review and recommend to the Coordinating Commission changes in the presbytery's personnel manual.

7.6 Standing Committee on Church Administration (reports directly to the presbytery) — Composed of six members.

7.6.1 Responsibilities:

- 7.6.1.a Provide for the orderly reading of session minutes and church registers and report findings to the presbytery.
- 7.6.1.b Provide for an annual review of the standing rules of the presbytery in consultation with the stated clerk.
- 7.6.1.c Serve as a Bills and Overtures Committee by reviewing any overtures or resolutions submitted to the presbytery for possible recommendation by a session, the Synod of Living Waters, or the General Assembly of the PC(USA), all such being received within ten days of the stated meeting at which they will be considered.
- 7.6.1.d Shall develop and review guidelines for inclusion in "The Handbook for Clerks of Session" for keeping session minutes and registers, and shall offer training to the clerks of session of member churches.

7.7 The Permanent Judicial Commission (reports directly to the presbytery) -- Composed of nine members for a term not to exceed six years. These members will be placed in three classes and

when called for service shall elect their own moderator and clerk and shall conduct their proceedings according to the Book of Order (primarily Chapter D-5) of the Presbyterian Church (U.S.A.).

- 7.8 Standing Committee on Nominations (reports directly to the presbytery) — Composed of nine members, as evenly divided between ministers and ruling elders as possible. The members shall be nominated by the Coordinating Commission and elected by the presbytery. The Coordinating Commission shall endeavor to assure that the membership of the committee represents the diversity priorities of the presbytery.

7.8.1 Responsibilities:

- 7.8.1.a Shall nominate to presbytery all general officers, committee members and their chairpersons, Coordinating Commission members and its chairperson, Cedar Ridge Camp, Inc. Board of Directors, and commissioners for other governing bodies of the church. The list of nominees shall ordinarily be submitted to the presbytery at the stated meeting of the year.
- 7.8.1.b Shall initiate and maintain a personnel file of all ministers and ruling elders of the presbytery and qualified active members to serve as a “personnel resource pool” from which committees may create task groups.
- 7.8.1.c Shall endeavor to nominate for membership a balanced number of ministers and ruling elders for all commissions and committees of the presbytery.

- 7.9 Committee on Representation (reports directly to the presbytery) — Shall be composed of six members in accordance with the Book of Order G-8.1.

7.9.1 Responsibilities:

- 7.9.1.a Shall advise presbytery's Committee on Nominations of any need for nominations in particular categories needing increased representation.
- 7.9.1.b Shall regularly inform the presbytery of its progress toward fair representation of diverse categories.
- 7.9.1.c Shall meet at least once a year with the Committee on Nominations.

- 7.10 Programmatic Standing Committees of the Presbytery (report directly to the Coordinating Commission. Members of the standing committees shall be no fewer than three and are elected for a three year rotational term.)

- 7.10.1 Committee on Hispanic/Latino Ministries whose purpose will be the support for

Hispanic and Latino ministry and outreach. This committee will be composed of two ordained members elected by presbytery, one of whom will serve as chair, and may add to its membership by invitation members of the worshipping communities.

7.10.2 Committee on New Worshipping Communities whose purpose will include the work of Ecclesia and the new immigrant fellowships/worshipping communities. This committee will be composed of two ordained members elected by presbytery, one of whom will serve as chair, and may add to its membership by invitation members of the worshipping communities. New Church Developments report to presbytery through their assigned administrative commissions.

7.10.3 Committee on Community Life whose purpose will be to build stronger internal relationships among congregations and among teaching and ruling elders. This committee will be composed of three members elected by presbytery, one of whom shall be ordained and will serve as chair, and may add to its membership by invitation.

7.10.4 Committee on African American Congregations whose purpose will be to link the African American churches of the presbytery with one another for shared ministry. This committee will be composed of members elected by presbytery, one of whom shall be ordained and will serve as chair, and may add to its membership by invitation members of the of the worshipping communities.

7.10.5 Committee on Christian Education whose purpose will be to continue and grow educational opportunities in Mid-Kentucky Presbytery. This committee is also responsible for the oversight of UKirk ministries in the presbytery and oversight of the UKirk Board. This committee will be composed of three members elected by presbytery, one of whom will serve as chair, and may add to its membership by invitation members of a congregation of the presbytery.

7.7 Task Forces and Networks -- The presbytery, through the Coordinating Commission, may also address needs through:

7.7.1 Task Forces — May be requested by ministers, ruling elders, or congregations or may be established by presbytery action. Task forces will ordinarily be appointed by the Coordinating Commission in consultation with the initiating body/bodies for a period not to exceed three years. Task forces may apply for contract consultant assistance for up to two years. Task forces will provide written updates to the Coordinating Commission in January and June of each year.

7.7.2 Networks — May be created with the affirmation of the Coordinating Commission and may be initiated by individuals with special concerns. An approved network will be open to all interested parties, publicized through presbytery communications, and will report annually to the Coordinating Commission. Networks may sponsor programs or events with the approval of the Coordinating Commission.

VIII. Cedar Ridge Camp, Inc.

- 8.1 Cedar Ridge Camp, Inc. The presbytery shall cause a board to be formed for oversight of Cedar Ridge Camp, Inc., to be known as the Cedar Ridge Camp Board, which shall be composed of fifteen members.
- 8.2 The presbytery shall enter into a Covenant Relationship with Cedar Ridge Camp and the board, which shall list the terms of the relationship, in addition to those provisions contained in these standing rules. This covenant shall be reviewed and approved by the presbytery, and shall be contained in the appendices to these standing rules.
- 8.3 Cedar Ridge Camp, Inc. and the Cedar Ridge Camp Board shall:
 - 8.3.1 Shall be responsive to presbytery.
 - 8.3.2 Shall be responsible for the program of outdoor education at Cedar Ridge Camp.
 - 8.3.3 Shall be responsible for maintaining state required, and camping association standards, for the operation of Cedar Ridge Camp.
 - 8.3.4 Shall be responsible for maintaining all property and equipment to keep Cedar Ridge Camp functional.
 - 8.3.5 Shall interpret to the Finance Committee, the Coordinating Commission, and the presbytery, the financial resources indicated for maintaining the regulatory and physical requirements essential to the operation of Cedar Ridge Camp.
 - 8.3.6 Shall be responsible for studying and proposing site development for outdoor education purposes.
 - 8.3.7 Shall be responsible for all finances connected with the operation of Cedar Ridge Camp including the preparation of the annual operating budget which will be presented to the Finance Committee for inclusion in the proposed presbytery budget.
 - 8.3.8 Shall be accountable to the presbytery in all financial matters regarding the operation of Cedar Ridge Camp.
 - 8.3.9 Shall be responsible for publicizing and promoting the purposes of the ministry of Cedar Ridge Camp.
 - 8.3.10 Shall develop and revise in timely fashion, management and operating systems to facilitate the effective and efficient performance of its work and the administration of the operation of Cedar Ridge Camp and report such revisions to the Coordinating Commission.

IX. Presbytery Staff:

- 9.1 General Staff.
 - 9.1.1 The Coordinating Commission shall maintain a continuing study of the presbytery's needs for general staff, and when convinced of the need for a particular staff position, shall recommend to presbytery the descriptions of both the position and person needed.

The presbytery's search for persons to fill the positions shall be subject to the provisions contained in the Book of Order.

X. Miscellaneous:

- 10.1 Policy on Receipt and Distribution of Mission Funds: Each church shall send its mission funds, as approved by the session, directly to the presbytery office, where distribution shall be made to the General Assembly, the synod, and the presbytery according to the percentages adopted by the presbytery.
- 10.2 Policy on Per Capita Apportionments: Each church shall send to the presbytery office its annual per capita apportionments in the amount fixed by presbytery, to provide for the administrative expenses of the presbytery, synod and General Assembly.
- 10.3 Suspension of the Standing Rules: Any standing rule may be suspended temporarily at any stated meeting of presbytery by a two-thirds majority of the members present and voting.
- 10.4 Amendments to the Standing Rules: The standing rules may be amended by a two-thirds majority of members present and voting at any stated meeting, providing a notice shall have been given publicly of the intention to amend at a previous stated meeting. Any proposed amendment to the standing rules shall be referred to the Committee on Church Administration and other committees as appropriate, for their review and recommendation.
- 10.5 Corrections to the Standing Rules: The stated clerk is authorized to make editorial corrections in the standing rules and shall report these corrections to the presbytery at the next stated meeting. When conditions outside the control of presbytery render any portion of these rules inaccurate, the stated clerk shall make the appropriate corrections and report such conditions and corrections to presbytery at the next stated meeting.
- 10.6 Submission of overtures to General Assembly: When any session of the presbytery wishes to submit an overture to the General Assembly for the presbytery's consideration, it shall submit that overture to the stated clerk in time for it to be included on the provisional docket to the next presbytery meeting. That submission shall be considered a first reading of the overture, which shall be automatically be referred to the Church Administration Committee. The Church Administration Committee shall bring its recommendation (approve, disapprove, take no action) regarding the overture to the next stated meeting of the presbytery.
- 10.7 Overtures to the General Assembly referred to our Presbytery from another Presbytery: Should a session within the bounds of this presbytery request Mid-Kentucky Presbytery to concur with an overture from another presbytery, the Church Administration Committee shall review the overture and recommend a response to the Presbytery of Mid-Kentucky.

APPENDICES:

The following appendices shall be included with the publication of the standing rules. Appendices may or may not be subject to approval by the presbytery, depending on the subject of the appendix. These are included to keep the presbytery aware of current practice and important documents.

Appendix 1 Covenant between the Presbytery of Mid-Kentucky and Cedar Ridge Camp, Inc. Appendix

2 Sexual Misconduct Prevention Policy

Appendix 3 Standards of Ethics Policy

Appendix 4 Parental Leave Policy

Appendix 5 Personal Leave Guidelines

Appendix 1

A COVENANT BETWEEN THE PRESBYTERY OF MID-KENTUCKY
AND CEDAR RIDGE CAMP, INC.

ARTICLE 1 - PURPOSE

The purpose of this covenant is to define the nature and scope of the relationship between Cedar Ridge Camp, Inc., and the Presbytery of Mid-Kentucky.

ARTICLE 2 - PARTIES TO THE COVENANT

The Presbytery of Mid-Kentucky is part of the Presbyterian Church (USA), located in the Commonwealth of Kentucky with offices at 1044 Alta Vista Drive, Louisville, Kentucky 40205. .

Cedar Ridge Camp, Inc. is an organization of the Presbytery formed to operate and oversee the programs and facilities relative to Cedar Ridge Camp, located at 4010 Rouff Road, Louisville, Kentucky, 40299.

ARTICLE 3 - RESPONSIBILITIES UNDER THE COVENANT

A. Cedar Ridge Camp, Inc.

1. The mission of Cedar Ridge Camp, Inc. is as follows:

Cedar Ridge Camp, Inc., is an organization of the Presbytery of Mid-Kentucky which has as its Christian ministry to be an extension of congregations' ministries in education through outdoor and camping experiences and time for reflection, study and meditation. It is the purpose of this ministry to encourage spiritual growth and an appreciation of the interdependence of the Christian Community and the natural world.

Cedar Ridge Camp accomplishes this ministry by providing:

- a. A summer camping program
- b. Year round multi-generational programs
- c. Programs for reflection, meditation, fellowship and recreation

- d. Retreats for study, research and renewal
 - e. Facilities for churches, organizations and individuals to use in their educational and recreational programs.
2. Cedar Ridge Camp, Inc. may up-grade the facilities in the direction of becoming a more adequate conference site, and shall strive to exceed state required and camping association standards for the operation of the camp.
 3. The camping program shall provide a unique Christian camping experience with nurture in Christ and growth in Christian faith through Christian living as the focus.
 4. All programs shall be implemented in cooperation with appropriate committees and commissions of the Presbytery.
 5. The operation shall be cost effective and efficient.
 6. Cedar Ridge Camp, Inc. shall keep the Presbytery advised as to program and fiscal status of the operation and program with reports to each meeting of the Coordinating Commission.
 7. Cedar Ridge Camp, Inc., in keeping with its ministry, shall be available to interpret its programs and to assist congregations and the Presbytery in the development of their ministry in education.
 8. Cedar Ridge Camp, Inc. shall consult with the Coordinating Commission about plans concerning new operations and services, interpretive strategies and educational programs.
 9. Cedar Ridge Camp, Inc. and any organization employed by it shall maintain employment and personnel practices which comply with the policies on representation and equal employment opportunities of the Presbyterian Church (U.S.A.).
 10. Cedar Ridge Camp, Inc. and any organization employed by it shall maintain investment practices which comply with the policies of the Presbyterian Church (U.S.A.).

B. The Presbytery of Mid-Kentucky

1. The Presbytery shall provide program initiative and support for Cedar Ridge Camp, Inc. through its staff and structure.
2. The Presbytery shall cooperate with Cedar Ridge Camp, Inc. in promoting the programs and ministry of Cedar Ridge Camp.
3. The Presbytery shall use the facilities and the programs of Cedar Ridge Camp whenever feasible.
4. The Presbytery shall encourage congregations and individuals to support Cedar Ridge Camp, Inc.'s operating expenses, capital improvements and planned giving programs.
5. The Presbytery budget shall provide annual financial support for Cedar Ridge Camp, Inc. The guideline for the annual support shall be a minimum of 8% of the Presbytery's budget.
6. The Presbytery shall hold a stated meeting at Cedar Ridge Camp at least every three years.

ARTICLE 4 - MUTUAL UNDERSTANDING

The Executive Director of Cedar Ridge Camp, Inc. shall be considered Presbytery Staff and shall relate to the Education Committee of Presbytery.

This covenant shall be reviewed jointly by the Presbytery and Cedar Ridge Camp, Inc. Board every five years or earlier at the request of either party.

Appendix 2

MID-KENTUCKY PRESBYTERY

SEXUAL MISCONDUCT POLICY

(Approved May 11, 2015)

INTRODUCTION

The Mid-Kentucky Presbytery, in an effort to further the peace, unity and purity of the church through the prevention and remediation of sexual misconduct within the church, has developed the following policy. The structures and procedures for responding to allegations of sexual misconduct are mandated by the Book of Order. This policy applies to all Ministers and Commissioned Ruling Elder members of the Presbytery. Others who serve the church, paid and volunteer, are under the jurisdiction of the session of the particular church.

PART I: THE PURPOSE OF THIS DOCUMENT: To define sexual misconduct by Minister members of Presbytery and to describe the procedures for reporting sexual misconduct to the Presbytery.

A. Definition of Sexual Misconduct: Sexual misconduct in the Minister relationship is an abuse of authority and power, breaching Christian ethical principles by misusing a trust relationship to gain advantage over another for personal gratification in an exploitative and unjust manner. It is the comprehensive term used in this policy to include: sexual abuse of children or adults, rape or sexual assault, and sexual harassment. Categories of sexual misconduct are described below.

1. Sexual abuse occurs whenever a person in a position of trust engages in a sexual act, sexual contact, or sexual behaviors with another person to whom he or she owes a professional responsibility. Such abuse shall include, but not be limited to, the following:
 - a. Sexual acts or sexual contact with a minor.
 - b. Sexual acts or sexual contact involving inducement, threat, coercion, force, violence, or intimidation of another person.
 - c. Sexual acts or contact between Ministers and persons with whom they have a professional relationship. This includes consensual physical relationships. Sexual relationships even when consensual are not acceptable regardless of whether pastoral care is involved. The inherent imbalance of power between the Minister and a congregant undermines the validity of such consent.
 - d. Sexual acts or sexual contact with another person who is incapable of appraising the nature of the conduct or physically incapable of declining participation in, or communicating unwillingness to engage in, that sexual act or sexual contact.

- e. Sexual acts or sexual contact arising from the administration to another person of a drug or intoxicant which substantially impairs the ability of that person to apprise or control the nature of the conduct.
 - f. Compelling another person to view child or adult pornographic media or websites.
2. Child sexual abuse includes, but is not limited to, any contact or interaction between a child under 18 years old and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Child sexual abuse between an adult and a child is always considered forced whether or not consented to by the child. Child sexual abuse is a crime in all states and must be reported to civil authorities and the Stated Clerk of the presbytery. Anyone who knows or has reason to suspect that child abuse has occurred or is occurring is a mandated reporter under Kentucky law.
 3. Rape or sexual assault is a crime in every state and should be reported to civil authorities and to the Stated Clerk of the Presbytery.
 4. Sexual harassment includes any sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexually offensive nature when: a) submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or their continued status in an institution in either a professional or volunteer capacity; b) submission to or rejection of such conduct by an individual is the basis for employment decisions affecting that individual; or c) such conduct has the purpose or effect of unreasonably interfering with an individual's work or volunteer performance by creating an intimidating, hostile, or offensive working environment. Sexual harassment can consist of a single intense or severe act or multiple persistent or persuasive acts. Sexual harassment may include, but is not limited to:
 - a. sexually oriented jokes or humor;
 - b. sexually demeaning comments;
 - c. verbal suggestions of sexual involvement or sexual activity;
 - d. questions or comments about sexual behavior;
 - e. unwelcome or inappropriate physical contact;
 - f. graphic or degrading comments about an individual's physical appearance;
 - g. express or implied sexual advances or propositions;
 - h. display of sexually suggestive objects or pictures;
 - i. repeated requests for social engagements after an individual refuses.

B. Policy on Sexual Misconduct.

1. Sexual misconduct is never permissible. It is a violation of the principles set forth in Scripture as well as of pastoral, employment, and professional relationships. Sexual misconduct by a Minister violates the ordination vows of the Presbyterian Church (USA) and the Standards of Ethical Conduct for the Mid- Kentucky Presbytery.
2. All Minister members of the Presbytery shall attend training offered by the Presbytery or another source satisfactory to the Commission on Ministry on the issues of sexual misconduct. All candidates and inquirers of the Presbytery shall attend a training offered by the Presbytery or another source satisfactory to the Commission on Preparation for Ministry on the issues of sexual misconduct. Failure to attend such a training within one year of being received by the Presbytery will result in the Minister member being placed on unpaid administrative leave and excluded from the exercise of ministry until such time as the training is attended. Such an administrative leave shall be automatic,

requiring no further action by the Presbytery. Sexual Misconduct training is required by the Mid-Kentucky Presbytery every three (3) years.

3. Whereas this policy addresses sexual misconduct by Ministers, each congregation and organization in Mid-Kentucky Presbytery is responsible for developing a policy for church professionals, officers, members, non-member employees, and volunteers which is consistent with this document.

PART II: RESPONSIBILITIES AND ROLES OF MID-KENTUCKY PRESBYTERY IN POLICY IMPLEMENTATION

A. Availability of Policy and Procedures

1. All Ministers shall be given copies of the policy and be required to sign an acknowledgment of receipt.
2. This document shall also be available to all church members and to the public.
3. Presbytery employees shall receive this document as a supplement to the employee handbook.
4. This policy will be sent to every clerk of session upon request or when it has been updated. The policy will be available at all times on the presbytery's web site.

B. Management of Allegations of Sexual Misconduct by Ministers of Word and Sacrament

1. Resource Documents

The responsibilities, structures and procedures for responding to allegations of sexual misconduct are mandated in part by the Book of Order, such as the roles of the Commission on Ministry and an Investigating Commission (see G-11.0502 and D-10.0200).

2. Liability and Insurance

The Presbytery and its congregations shall annually obtain from their insurance agents, confirmation that their liability insurance policy covers sexual misconduct liability for its programs and activities.

3. Record Keeping

Mid-Kentucky Presbytery will include in every employee's personnel file, including Ministers, the application for employment, any employment questionnaires, reference responses, and other documents related to this policy including a signed receipt for receiving the sexual misconduct policy.

C. PRE-EMPLOYMENT SCREENING FOR PROSPECTIVE INCOMING TEACHING ELDERS

1. Reference Checks

Pre-employment screening includes specific questions related to previous complaints of sexual misconduct. The Presbytery reviews Sexual Misconduct Information of the Presbyterian Church (USA) Personal Information Form when interviewing persons seeking Minister calls.

The office of the Presbyter for Community Life is responsible for making reference checks through the Synod Executive, Mid-Council Leader, or other authorized persons to ascertain whether those persons have any history of sexual misconduct. The Presbyter for Community Life reports to the Commission on Ministry either that there was no reported sexual misconduct, or that the Commission should inquire into reported sexual misconduct. A written record of conversations and correspondence with references will be kept in the Minister's/employee's personnel file.

The Presbytery for Community Life or the Stated Clerk within the Presbytery is obligated to give truthful information regarding complaints, inquiries, and administrative or disciplinary action related to sexual misconduct by the applicant.

Applicants shall be given an opportunity to correct or respond to information regarding sexual misconduct obtained from a reference check.

2. Background Checks

Pre-employment screening for prospective incoming Ministers also includes a mandatory Criminal History Background Check performed by a private investigative firm which will access the misdemeanor and felony conviction records of courts in the United States. The criminal background check is based on the last seven years' residential history of the applicant.

As part of the Commission on Ministry's clearance process, all prospective incoming Ministers shall be required to sign a written consent and release form authorizing the criminal record background check. The Commission on Ministry will provide all prospective incoming Ministers with a written disclosure that a criminal record background report will be requested. Only the Presbyter for Community Life or the Stated Clerk shall order and review the criminal record background reports. The discovery of a criminal conviction will not automatically exclude the person from entry into the Presbytery and work in its congregations. The use the Presbytery makes of the criminal record background report will be determined on an individual case by case basis. The Presbyter for Community Life and the Commission on Ministry will counsel both with the prospective Minister and the calling congregation where appropriate. At the same time, Commission on Ministry will take with full seriousness the failure of incoming prospective Minister to volunteer critically important information regarding criminal history.

The Presbyter for Community Life and Stated Clerk shall ensure the confidentiality and appropriate retention of criminal record background reports.

A Minister who claims that the information in the report is inaccurate, false or incomplete shall have the right to dispute it with the investigative firm.

The Presbytery will follow all the steps set forth in the Fair Credit Reporting Act.

D. EDUCATION

Mid-Kentucky Presbytery has a commitment to offer, provide resources for, and to publicize educational opportunities to prevent sexual misconduct in the church.

PART III: POLICY ON RESPONSE TO ALLEGATIONS OF SEXUAL MISCONDUCT BY MINISTERS

1. Known or suspected sexual misconduct by a Minister shall be reported to civil authorities and to the Stated Clerk.
2. Sexual abuse involving children and allegations of rape, sexual assault, or other misconduct that violates criminal law shall be reported to civil authorities and to the Stated Clerk.
3. In the event that an alleged incident of sexual harassment comes to the attention of the Clerk of Session, the Stated Clerk of the Presbytery will contact the accuser/victim and discuss the following alternatives:
 - a. The Session or employing agency level: referring the matter to the church session and/or personnel committee for their consideration and action.
 - b. The Commission on Ministry level: requesting an intervention by the Commission on Ministry or its representatives.
 - c. The Presbytery level: directly proceeding to the judicial process defined in the Book of Discipline.

Out of this conversation each participant shall determine the appropriate level of intervention and offer that view to the others.

- a. If all parties (including the accuser and/or victim) believe alternative “a” should be the course of action, it shall be pursued.
 - b. If any one or more of the parties believes alternative “b” should be pursued, then “b” shall be pursued unless any one party or more believes alternative “c” should be pursued, then alternative “c” will be pursued.
 - c. Beginning with alternative “a” does not preclude shifting the approach to alternative “b” or “c” at a later time.
 - d. Alternative “c” does require the participation of the accuser/victim.
 - e. The accuser/victim can proceed to disciplinary process (alternative “c”) at any time he or she may choose independent of any other party.
4. Ministers are subject to inquiry and discipline under the Book of Order Rules of Discipline. A final report, including any charges filed, and actions taken shall be made by the Stated Clerk to the Presbytery. A copy of the report will be filed in the permanent personnel file of the accused.
 5. A written complaint to the Stated Clerk alleging sexual misconduct by a Minister member of the Presbytery subjects that Minister to any policy on administrative leave in effect.
 6. A Minister may make a written confession of misconduct without a victim’s complaint to the Stated Clerk. The Clerk will proceed under the Book of Order Rules of Discipline.
 7. The Presbytery will respect the rights of all parties involved: accusers, victims, accused, and an involved congregation. These rights include:
 - a. To be heard and taken seriously. From the time that sexual misconduct is reported, all persons shall receive immediate attention and serious consideration from those representing the Presbytery. A reasonable attempt to identify and to locate the victim(s) will be made in the case of self-accusal.
 - b. To be informed about church procedures with regard to the accusation. One member of the Commission on Ministry or the Permanent Judicial Commission will be the Presbytery contact for each party involved.
 - c. To obtain legal advice.
 - d. To be offered an advocate trained by the Commission on Ministry. While Mid-Kentucky Presbytery proceeds to deal with the accusation, the Presbytery has the responsibility to provide each party involved moral support from an individual who is available to him or her or them.
 - e. To be assured that justice will be pursued through the procedures set forth in the Book of Order and this Policy.
 - f. To become engaged in work toward healing and reconciliation.
 8. The Presbytery shall design a plan for provision of counseling or reimbursement of counseling fees for the victim(s) that involves Presbytery, the victim’s(s’) insurance, the perpetrator, congregation or its insurance for a reasonable period of time, up to a maximum of one year.

APPENDIX: Glossary of Terms

Accused is the person against whom a claim of sexual misconduct is being made.

Accuser/victim is the person claiming knowledge of sexual misconduct by a person covered by this policy. The victim is the person alleged to have been subjected to sexual misconduct by a person covered under this policy. The accuser may or may not have been the victim of the alleged sexual misconduct.

Advocate is a person trained by the Commission on Ministry in the issues of sexual misconduct and to provide support, and emotional and physical presence, to either the alleged victim(s) and their family, the accused, family members of the accused, or the congregation involved in a sexual misconduct case. The advocate also provides clarification of the investigative process of the church and the judicial process of the church to the person(s) with whom he or she works. The role of an advocate is not to speak for the party for whom he or she is advocate but to inform that party of his or her rights within the investigative process. The advocate shall not give advice regarding civil remedies. When requested by the party for whom she or he is advocate, the advocate may accompany that person to meetings of Presbytery entities when that party is testifying.

Mandated Reporter is described by the laws of Kentucky as a person who is required to report any and all suspected incidents of child abuse, including child sexual abuse, that come to their attention.

Appendix 3

Standards of Ethical Conduct

Mid-Kentucky Presbytery

For Minister Members, Church Educators, Commissioned Ruling Elders, Leaders of New Worshipping Communities, and all other persons called to ministry within Mid-Kentucky Presbytery

(Approved June 9, 2015)

Theological Foundation:

As Ministers of Word and Sacrament, Church Educators, Commissioned Ruling Elders, Leaders of New Worshipping Communities, and other persons called to ministry within Mid-Kentucky Presbytery - as servants of Jesus Christ in the Presbyterian Church (U.S.A.), we are, among other things, called to:

1. Teach the faith and equip the saints for the work of ministry (Eph. 4:12) as we serve in a variety of ministries, as authorized by the presbytery (G-2.0501);
2. Interpret the mysteries of grace and lift the people's vision toward the hope of God's new creation (G-2.0501);
3. Seek always to discern the mind of Christ and to build up Christ's body through devotion, debate, and decision (G-2.0501).
4. Seek to live holy lives that treat people with that dignity, sanctity and respect because God is holy and all persons are created in God's image. (I Peter 1:15)

We also affirm:

Christ calls the Church into being, giving it all that is necessary for its mission in the world, for its sanctification, and for its service to God. Christ is present with the Church in both Spirit and Word. Christ alone rules, calls, teaches, and uses the Church as he wills. (F-1.0202).

Christ gives to the Church its faith and life, its unity and mission, its order and discipline. Scripture teaches us of Christ's will for the Church, which is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit. (F-1.0203).

I. Standards of Ethical Conduct

A. Purpose

The purpose of these Standards of Ethic Conduct is to set forth positive guidelines for the practice of ministry within Mid-Kentucky Presbytery, and to promote sensitivity, spiritual reflection, and action

according to the teachings of Jesus Christ. These Standards shall be shared and discussed by the Commission on Ministry with all current and incoming minister members, church educators, commissioned ruling elders, and leaders of new worshipping communities of the presbytery. This is not an exhaustive document, nor will it ever be final, but is one which reflects contemporary concerns in the life of the Church.

B. The Presbyterian Context

Basic to Reformed and Presbyterian understanding of Christian discipleship is faithfulness to personal and communal ethics, integrity and discipline in life and doctrine. This faithfulness is exercised through the decisions of the councils of the church: Sessions, Presbyteries, Synods and General Assembly. It is shaped by reference to standards set forth in Scripture, the advocacy of the Holy Spirit, the accumulated wisdom of the people of God, a critical examination of societal thought and practice in the light of the Gospel, and an awareness that God alone is Lord of each conscience.

While persons engaged in ministry are accountable to the Presbytery wherein they labor, they also bear accountability to their calling congregation, council, or body. There is also a larger accountability to the religious community as a whole and to the general public. Persons in ministry should endeavor to be knowledgeable and sensitive to prevailing moral, social, ethical and religious standards, realizing that any violation on their part may cause harm to church members, colleagues in ministry, their profession, and the Church, which is the Body of Christ.

C. Ordination Vows

Those who are called to ordered ministry (ruling elders, ministers, and deacons) and called to other ministries of the church are bound by their membership and ordination vows. All have agreed to trust the Lord Jesus Christ, uphold the truth of the Scriptures and be guided by the confessions, love our neighbors, be governed by our Church's polity, and work for the reconciliation of the world. They have promised to further the peace, unity, and purity of the church, and to pray for and serve the people with energy, intelligence, imagination, and love, and to faithfully perform their duties in their particular ordered ministry (W-4.4002). These vows are the foundation for the ethical practice of ministry.

II. Fundamental Principles of Ethical Conduct

- A. In all matters persons called to ministry are to maintain practices that give glory to Christ, advance the Great Ends of the Church, and nurture, challenge, and protect the welfare of church members, clients, and the public.
- B. Persons called to ministry are to limit their practice of ministry to those positions and responsibilities for which they are called within the Presbyterian Church (U.S.A.) and for which they are qualified by training and/or experience.
- C. Persons called to ministry are to conduct all matters so that security and confidentiality are maintained, and conflict of interest and exploitation are avoided.
- D. Persons called to ministry are to demonstrate respect, honesty, and fairness with colleagues and persons in related professions.
- E. Persons called to ministry are to maintain professional competency throughout their careers, using opportunities to further develop skills in the practice of their ministry.

III. Personal Practices

God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a

demonstration of the Christian gospel in the church and in the world. They must have the approval of God's people and the concurring judgment of a council of the church. (G-2.0104)

Persons called to ministry serving in a validated ministry, shall:

1. demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church;
2. serve and aid others, and enable the ministry of others;
3. give evidence of theologically informed fidelity to God's Word;
4. be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served; and
5. include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-2.0503a).

Like all church members, persons called to ministry are called to demonstrate a new quality of life within and through the Church and to live responsibly in the personal, family, vocational, political, cultural, and social relationships of life (G-1-0304).

B. Financial Matters

1. Terms of Call for persons called to ministry should provide adequate compensation. Honoraria shall not be considered a substitute for adequate compensation and should not be sought by the Minister or Christian Educator from members of the congregation served. Care should be exercised in accepting gifts or honoraria.
2. Persons called to ministry shall exercise fiscal responsibility pertaining to their calling, which includes:
 - a. Setting an example of benevolence and responsible stewardship;
 - b. Exercising particular ministries of the church (e.g. baptisms, weddings, funerals) to the congregation they serve without expecting honoraria;
 - c. Standing ready to render pastoral services without compensation to individuals and communities in crisis;
 - d. Considering the obtaining of professional liability insurance;
 - e. Declining fees or gifts as payment for business or professional referrals;
 - f. Living within the family's financial means and paying all just debts as promptly as possible;
 - g. Refusing to use church funds, accounts or resources for personal advantage;
 - h. Maintaining adequate records for allowances and reimbursable expenses;
3. Standards governing financial arrangements for pastoral services provided for nonmembers shall be determined by individual Sessions in consultation with the minister, taking into account local practices.

C. Speech and Conduct

1. Conduct includes the following principles:
 - a. Recognizing that all relationships require integrity, sensitivity, confidentiality and caring.
 - b. Modeling responsible authority with parishioners, students, clients, colleagues and employees.
 - c. Protecting those who are vulnerable by recognizing and refusing to take advantage of others in any situation.
2. Persons called to ministry are well advised to follow the advice of Paul that those in the church should act for the sake of the weaker believers (Romans 14, I Corinthians 8,) and should understand that their behavior is under a greater scrutiny. Ministers and Church Educators should recognize that their speech, actions and sexual behavior are measured by members of the community against prevailing local standards.
3. In any relationship between persons called to ministry any abusive behavior is unacceptable, whether it is verbal, physical or sexual in nature.
4. The Sexual Misconduct Policy of Mid-Kentucky Presbytery sets forth a standard of relationships and conduct for all members, including those called to ordered ministries of Ministers, Ruling Elders, and Deacons, as well as Christian Educators, other church employees and volunteers and procedures for addressing misconduct. The Commission on Ministry as well as all persons called to ministry within Mid-Kentucky Presbytery should be familiar with these standards and procedures.

D. Concerning Personal Freedom

The right to freedom of conscience is one of the historic principles of Presbyterian Church Order (F-3.0101). This freedom of conscience must be exercised within our Presbyterian polity, which states: It is necessary to the integrity and health of the church that the persons who serve it in ordered ministries shall adhere to the essentials of the Reformed faith and polity as expressed in this Constitution. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained. It is to be recognized, however, that in entering the ordered ministries of the Presbyterian Church (U.S.A.), one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek, or serve in, ordered ministry. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the council in which he or she is a member. (G-2.0105).

E. Social Media

As stated in The Second Helvetic Confession, “This good and almighty God created all things, both visible and invisible, by God’s co-eternal Word, and preserves them by God’s co-eternal Spirit. . .” (Book of Confessions, 5.032); therefore, one’s online presence is not separate from the other parts of one’s life. The same legal and ethical responsibilities that apply in face-to-face interactions also apply in digital interactions. One’s digital content (social media presence, website postings, emails, private messages and other internet based communications) should demonstrate the Christian belief that all people are beloved children of God to be treated with dignity, honesty, fairness and respect and should be consistent with one’s ordination vows. For additional resources on using social media platforms for evangelism, strengthening Christian fellowship and creating a social media policy for a congregation, the following documents may be useful:

1. "Social Media and Congregations: Strategies, Guidelines, Best Practices and Resources" -- This Evangelical Lutheran Church in America document offers specific advice on developing a congregational social media presence and a social media use policy; it also includes an extensive list of resources for further study.
http://download.elca.org/ELCA%20Resource%20Repository/Social_Media_and_Congregations.pdf?_ga=1.64829231.1016880643.1429379543
2. "Pastoral Transitions in the Age of Social Media" -- This post offers advice on managing relationships on social media for pastors leaving a congregation and is part of the Alban at Duke Divinity School technology advice web page. Many other helpful blog posts on the use of social media are found on Alban's technology advice web page.
<https://alban.org/archive/pastoral-transitions-in-the-age-of-social-media/>
3. "How-To Create a Social Media Policy for Your Church" by Eric Dye -- While this is a review of a web service that helps congregations create a social media policy, it lists guidelines for clergy interaction with youth and adults on social media platforms.
<http://churchm.ag/social-media-policy/>

IV. Professional Practices

A. Leadership

1. The purpose and pattern of leadership shall be understood in terms of service rather than to gain personal benefit or power.
2. To further the peace and unity of the church, persons called to ministry should work with the Session to nurture the congregation toward faithful membership in Christ's body through growth in worship, mission, service, evangelism, stewardship, and education (G-2.05040).
3. In order to maintain and enhance the quality of leadership, persons called to ministry shall provide for their own care, attending to matters such as Sabbath rest, vacations, continuing education, activities with friends and families, regular worship, study and prayer, and establishing support systems.

B. Practice and Personal Expertise

1. Persons called to ministry shall accurately represent their qualifications in education, training and experience in all communications with the church and the public (i.e. Personal Information Forms, announcements, services, etc.). Persons called to ministry are responsible for correcting any misrepresentations.
2. Persons called to ministry shall work within their personal and professional qualifications and limitations, making appropriate referrals when persons called to ministry feel they have encountered needs beyond their expertise.

C. Confidentiality

1. Persons called to ministry shall conduct all pastoral matters in a manner that ensures appropriate confidentiality and avoids conflict of interest.
 - a. Privileged information shall not be used for personal gain.
 - b. Personnel records of staff members (written or recorded) and records concerning members of the congregation or nonmember clients should be stored where security

and confidentiality are maintained.

- c. Persons called to ministry are mandated reporters for sexual abuse of children, domestic violence of adults and abuse of elders and the disabled in the Commonwealth of Kentucky. Persons called to ministry should advise those whom they counsel that certain types of information cannot legally be held in confidence as well as inform the person what they will do if such information is shared.
 - d. It is a spiritual and professional duty of persons called to ministry to hold in confidence other matters (other than abuse) revealed to them in their counseling, caring and confessional ministries.
2. In giving references of any kind (employment, adoption, college forms, etc.) for another person, persons called to ministry should be willing to share only what they would share with the person for whom the reference is requested. When giving recommendations and references about persons called to ministry, one should be cautious when interjecting opinion or judgment about professional conduct or ethics.

D. Relationships with Other Church Staff and Volunteers

1. Persons called to ministry shall respect all professional, support staff and volunteers without regard to age, race, ethnic origin, disability, marital status, gender, sexual orientation, or function in the church.
2. Termination of non-ordained staff should be in accordance with Equal Employment Opportunity and Book of Order guidelines.
3. In staff relationships, as in all intra-church relationships, the objective is to work together with a spirit of cooperation in building up the whole church. To this end, persons called to ministry should be understanding toward one another, accept each other as persons made in God's image, respect each other's competencies, offer constructive suggestions to one another, forgive misunderstandings, and be tolerant of differences of opinion and style of operation.
4. Loyal support for all other staff members is a tremendous help in building and maintaining good working relationships and in edifying the church. As members of the staff do their work with enthusiasm and confidence in each other, a strong team can be formed to carry forward the ministry and mission of the church. If a person called to ministry is unable to manage relationships with other staff members in a creative and effective manner, then they should give serious consideration to relocating for their own sake and for the sake of the ministry and mission of the church.

E. Relationships with Members of Other Churches

1. Normally persons called to ministry should not visit for pastoral purposes, either in the home or hospital, one who is a member of another church, unless invited by the moderator of session, or the pastor.
2. When called upon to officiate at a wedding, funeral, or baptism for families who are not members of one's own congregation, teaching elders should ascertain whether they are members of a different church. If they are, they should be urged to procure the services of their own pastor. If that effort fails, the teaching elder should seek to inform their pastor,

explaining the circumstances and attempting to secure the concurrence of their pastor wherever possible prior to performing any services.

3. Persons called to ministry should not encourage people to transfer membership from neighboring congregations, Presbyterian or other. Care must be taken to avoid enticing people in vulnerable situations.

F. Relationships with Related Professionals

When persons called to ministry are called to work closely with other professionals in related fields (e.g. health care, social services, mental health, legal services, teachers), they shall conduct themselves so that vital concerns for clients and confidentiality are maintained. In every relationship the integrity of the person called to ministry shall be above reproach.

G. Relationships with the Larger Community

1. Persons called to ministry shall support and participate in efforts to better the community in which they live and work.
2. Persons called to ministry shall respect the responsibilities and working hours of other business and professional people.

H. Terminating Relationships with the Congregation

The Presbytery of Mid-Kentucky Commission on Ministry has prepared a helpful resource in this area: Guidelines for the Dissolution of the Relationship Between Pastor and Congregation in the Presbytery of Mid Kentucky. This document is available on the Presbytery web site: <http://midkentuckypresbytery.org/images/documents/GuidelinesEndPastoralRelationship.pdf>

Ministers considering the dissolution of a pastoral relationship should seek the guidance of the Commission on Ministry. Ethical behavior is required to preserve the peace and unity of the church. Below is a brief summary of the above-mentioned guidelines.

1. Departing Ministers shall:

- a. Announce publicly they are no longer available for pastoral services (weddings, funerals, baptisms, or hospital visitation), except by invitation from the moderator of session and/or session; and that a new pastoral relationship needs to be established.
- b. Refer requests for pastoral services to the current moderator or Clerk of the Session when such requests come from members of a former congregation. Former Ministers shall not solicit such overtures.
- c. Recognize ongoing bonds of friendship, exercising care to have no further ministerial influence on individual members by conversation, correspondence, or other action.
- d. Exercise no part in the selection of a Pastor Nominating Committee or in the selection of a successor.
- e. Be especially discreet when and if visiting their former parish. In such cases, it would be proper to pay their respects to the successor. Frequent visits to one's former parish should be avoided.

f. Along with their immediate family, exercise all care so as to have no further influence upon the congregation either by conversation, correspondence or other action.

g. Seek to be supportive of the new pastor when comments are made about them, the program, policies, and activities of the former church.

I. Voluntary and Involuntary Dissolutions of Call:

1. It is essential that the provisions for dissolving a pastoral relationship in the Book of Order and the guidelines provided by the Commission on Ministry are known and followed by all parties.
2. When a call is dissolved either voluntarily or involuntarily, it is a time of challenge for both the departing minister and congregation involved. To insure the peace and unity of the church it is essential that all parties, Presbytery, congregation and minister, avoid escalating conflict and to achieve an equitable dissolution to the call.
3. When it is not possible to serve effectively in a conflicted situation, the minister should seek to dissolve the call with integrity, grace and dignity so that healing occurs for both the minister and the congregation.

J. Temporary Pastoral Relationships (reprinted from G-2.0504b)

Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a minister, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A minister employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.

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

K. Relationships with Predecessors

The successor also has the responsibility to be courteous to one's predecessor. The years may have built up loyalties that are strong, and though a predecessor may do everything possible to discourage a family from seeking that person's services, it may be gracious in certain instances for the successor to invite the family's former minister. Wise ministers and Church Educators will observe that such an attitude might do more to move people to accept their own ministry than would resistance and "standing for one's rights" as the new pastor or educator. In all cases, the desire to minister to persons should take precedence over personal considerations.

L. Retired Pastors

When pastoral relationships are dissolved through retirement, special sensitivity is required to preserve the peace and unity of the church.

1. Upon retirement, a retiring pastor and (if married) spouse normally shall not attend meetings or services of worship at their former parish except by invitation of the Moderator of Session.
2. Retired ministers who remain in the community should take care in their participation in the life and work of a former congregation. They should avoid comment on the work of the Pastor Nominating Committee and the work of any succeeding Interim Pastors or installed Pastors.
3. Retired ministers should send clear and unambiguous signals that the word “retired” basically means “withdrawn from active service”, at least in that location. There will naturally be misunderstandings about these matters, and there will be occasions when the line between “old friend” and parishioner” will be muddled. In all such contexts of ambiguity, again it is the retired ministers who bear primary responsibility for making clear that “retired” means “withdrawn from active service” in that location.
4. In all community contacts, retired ministers shall make clear to the community that they speak for themselves and not as the pastor or official representative of a former congregation.
5. The status of Honorably Retired or the title of Pastor Emeritus does not give the authority or the right to engage in ministerial activities or to exercise influence in former congregations except by specific invitation of the Moderator of the Session.

V. Authority of these Standards of Ethical Conduct

The authority of these Standards of Ethical Conduct for persons called to ministry within Mid- Kentucky Presbytery derives from its adoption by the Presbytery at its stated meeting on February 21, 2015.

All questions, concerns, and evidence of apparent disregard of these “Standards of Ethical Conduct” should be submitted to the Commission on Ministry. Insofar as it is possible, the Commission should exercise pastoral oversight and counsel privately with any persons who may be involved. If a minister who is a member of another presbytery is involved, the Commission shall communicate with the Commission on Ministry in that presbytery.

Recommendations

1. That the Presbytery of Mid-Kentucky adopt this statement entitled “Standards of Ethical Conduct for Mid-Kentucky Presbytery.”
2. That persons called to ministry within the Presbytery of Mid-Kentucky covenant with each other to follow these “Standards of Ethical Conduct” in a spirit of brotherly and sisterly concern for the welfare and success of each other’s ministry and in the spirit of Christ.
3. That the Commission on Ministry and/or the Stated Clerk ensure that a copy of these “Standards of Ethical Conduct” is sent to every current and entering minister, church educator, commissioned ruling elder, leader of a new worshipping community, and any other person involved in ministry within the Presbytery, including a request for a signed statement that the individual has read and understands this document. A copy of the signed statement shall be kept in the Presbytery files.
4. That the Commission on Ministry and/or the Stated Clerk ensure that a copy of these “Standards of Ethical Conduct” be sent to every clerk of session within the presbytery with the request that they make this document known to their session.

Helpful References and Resources:

Standards of Ethical Conduct, approved by the 210 General Assembly in 1998. Available at:

<http://www.pcusa.org/resource/standards-ethical-conduct/>

Guidelines for the Dissolution of the Relationship Between Pastor and Congregation in the Presbytery of Mid Kentucky.

Available at: <http://midkentuckypresbytery.org/images/documents/GuidelinesEndPastoralRelationship.pdf>

Appendix 4

Parental Leave Policy Presbytery of Mid-Kentucky (Adopted May 8, 2017)

I. Theological Grounding

God created us to be in relationship with one another. Human beings are nurtured in families where we care and are cared for at the most basic level, which equips us for life in the larger community. The Church recognizes the significance of family in the lives of its church personnel and seeks to be fair, reasonable and compassionate in all its dealings related to family. Scriptures instructs us to honor those we call “father” or “mother” (Exodus 20:12), and to care for children, for such is “the Kingdom of God” (Mark 10:13-16). Therefore it is the policy of the Presbytery of Mid-Kentucky and its member congregations to meet or exceed the following compensation terms regarding calls and covenants of Ministers, Certified Christian Educators, and Commissioned Ruling Elders (hereafter referred to as “church professionals”) serving within the bounds when a child(ren) are added to their family through birth or adoption.

II. Parental Leave

To provide Sessions and/or congregations minimum standards for a church professional’s parental leave, parental leave of thirteen weeks (91 consecutive days) is to be included in all terms of call packages.

III. Parental Leave Guidelines

- A. When a church professional or professional’s spouse becomes pregnant, they shall customarily inform the session and/or congregation by the 24th week of the pregnancy. In the event of adoption, the church professional desiring to adopt shall customarily notify the session and/or congregation at least three months prior to the placement of the child.
- B. Parental leave of thirteen weeks (91 consecutive days) shall be granted to a church professional for a birth or adoption. Parental leave of the thirteen weeks (91 consecutive days) shall be granted to a church professional for a birth or adoption. The church professional shall receive full compensation and benefits during the parental leave. It is anticipated that individual churches will not feel limited by these requirements, but will respond to the need for parental leave responsibly and generously.

C. A church professional may use accrued vacation and / or sick leave to lengthen the parental leave, providing this information as soon as possible to the session and / or congregation.

IV. Additional considerations:

- A. Study leave shall not be used for parental leave.
- B. Re-entry after parental leave may be negotiated on a full-time or part-time basis, with commensurate adjustments of compensation as agreed upon by the church professional, session, congregation and in consultation with the Commission on Ministry.
- C. If a church professional initiates dissolution of a call, or non-renewal of a contract within one year following parental leave any unused vacation time shall be credited against the leave.
- D. In the event of a late term miscarriage or stillbirth, a church professional should be granted at least half the parental leave s/he would have received.
- E. Church professionals who are serving the same congregation are both entitled to parental leave, which may be taken either simultaneously or sequentially.
- F. If the financial considerations surrounding parental leave of a church professional prove to be a hardship for the session and/or congregation, they should be in touch with the moderator of the Commission on Ministry and the Presbyter for Community Life, who will seek ways to assist the session and/or congregation to make the parental leave possible.

Appendix 5

MID-KENTUCKY PRESBYTERY PERSONAL LEAVE GUIDELINES

(Adopted November 19, 2016)

The Presbytery of Mid-Kentucky includes personal leaves of absence as part of all compensation terms regarding calls and covenants of Ministers, Certified Christian Educators and Commissioned Ruling Elders (hereafter referred to as “church professionals”) serving congregations within its bounds according to the policy as follows:

I. Personal Leave

Personal leave is defined as a leave of absence for:

- A. a compelling personal reason that is not medically related.
- B. a church professional’s non-pregnancy-related medical condition
- C. care for a church professional’s family member’s illness or disability, other than pregnancy, childbirth, or related medical condition. (The presbytery has a separate Parental Leave Policy.)

II. Personal Leave Guidelines

A. Church professionals who have completed at least 90 days of continuous service may submit a written request for a personal leave of absence to the session and/or congregation and the Commission on Ministry, for any length of leave time up to a maximum of four months.

B. Written requests must state the reason for the leave, as well as the beginning and ending dates. It is up to the church professional and the session and/or congregation to determine if the personal leave will be with or without pay. The assistance of the Commission on Ministry in these negotiations may be requested.

C. In all cases, coverage of all dues to the Board of Pensions for medical insurance, death and disability insurance and pension credits will continue to be paid by the session and/or congregation during the duration of the personal leave if they were part of the terms of call or covenant.

D. Requests for personal leaves will be granted at the sole discretion of the session and/or congregation in consultation with the church professional based on the facts and circumstances surrounding each individual request.

E. If the church professional does not return to work immediately upon the end of an approved leave of absence, the Church may deem the employee to have resigned.

F. If in very unusual cases an extension of this leave is required, the request for extension must be submitted to the session and/or congregation prior to the leave's expiration date to permit time for consideration of possible extension.

III. Additional Considerations

Any disagreements between church professionals and session and/or congregations regarding personal leaves will be arbitrated by the Commission on Ministry.

Manual of Operations for the Presbytery of Mid-Kentucky

I. Standing Rules

II. Mission Statement

The mission statement of the Presbytery of Mid-Kentucky is:

“Spiritual leaders, empowering life-giving congregations, for the transformation of the world, by faith in God through Jesus Christ.”

III. Membership and Quorum

- A. The Presbytery of Mid-Kentucky, in conformity with (G-3.0301), consists of all congregations and teaching elders within the geographical boundaries of the Presbytery of Mid-Kentucky authorized by the General Assembly.
- B. In determining its membership, the presbytery maintains the following rolls:
 1. Teaching Elders in Active Ministry
 - Teaching Elders in service to congregations
 - Teaching Elders engaged in Validated Ministry
 - Teaching Elders approved as Members-at-Large
 - Temporary Members of presbytery in accordance with (G-2.0506)
 2. Honorably Retired Teaching Elders
 3. Commissioned Ruling Elders
 4. Certified Christian Educators
 - Certified Christian Educators who are ruling elders (Voice and Vote)
 - Certified Christian Educators who are not ruling elders (Voice only)
 5. Ruling Elders who are Commissioners to meetings of the Presbytery by Virtue of Office
 - Moderator of the Presbytery
 - Vice-Moderator of the Presbytery
 - Executive Presbyter
 - Stated Clerk
 - Ruling Elders serving as Chairs of Presbytery Committees and Commissions
 6. Teaching Elders Removed from the rolls of Active Ministry for reasons other than Honorable Retirement (do not have voice or vote, and are not counted as part of the balance

between ruling and teaching elder commissioners to the presbytery).

- Teaching elders who have been released from the exercise of ordered ministry as a teaching elder
- Teaching elders who have been removed from the exercise of ordered ministry as a teaching elder.

C. The principles for determining the balance between ruling elder and teaching elders commissioners to the gatherings of the presbytery are to be found in G-3.0301:

The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations and teaching elders within that district. The presbytery shall adopt and communicate to the sessions a plan for determining how many ruling elders each session should elect as commissioners to presbytery, with a goal of numerical parity of teaching elders and ruling elders. This plan shall require each session to elect at least one commissioner and shall take into consideration the size of congregations as well as a method to fulfill the principles of participation and representation found in F-1.0403 and G- 3.0103. Ruling elders elected as officers of the presbytery shall be enrolled as members during the period of their service. A presbytery may enroll, or may provide by its own rule for the enrollment of, ruling elders during terms of elected service to the presbytery or its congregations.

1. Each year, it is the responsibility of the Stated Clerk and Presbyter for Community Life, in consultation with other entities as seems wise, to evaluate the number of teaching elders and ruling elders on the rolls as active members of the Presbytery of Mid-Kentucky, and to determine the number of ruling elder commissioners needed to achieve a balanced representation.
2. The following formulas shall be used in determining representation:
 1. All members on the roll of Teaching Elders in Active Ministry shall be counted, with the exception that those who are physically unable to attend, or who do not live within the bounds of the presbytery shall not be counted.
 2. All members on the roll of Honorably Retired Teaching Elders shall be contacted during December of each year in order to determine whether they intend to attend presbytery gatherings for the coming year. All those who indicate they intend to come to presbytery gatherings shall be counted.

3. All ruling elders on the rolls of Commissioned Ruling Elder, Certified Christian Educator, and Commissioners by Virtue of Presbytery Office shall be counted.
3. Ruling elder commissioners to the presbytery shall be apportioned among the congregations as follows:
 - a. Church membership size is determined by the number reported to the Office of the General Assembly in the immediately previous calendar year's Statistical Report.
 - b. The number of ruling elder commissioners shall be at least 2 for all congregations of the presbytery regardless of size. Additional commissioners—beyond 2— shall be assigned based on active membership:
 1. Up to 199 members: No additional Ruling Elder Commissioners beyond the 2 per congregation
 2. 200-299 members: 1 Ruling Elder Commissioner in addition to the 2 per congregation for a total of 3 Ruling Elder Commissioners
 3. 300 members and above: 2 Ruling Elder Commissioners in addition to the 2 per congregation for a total of 4 Ruling Elder Commissioners
- D. The quorum for a presbytery gathering is not fewer than three ministers of the Word and Sacrament who are members of the presbytery and three ruling elder commissioners from three different congregations (G-3.3034). The quorum for meetings of the presbytery's other committees, commissions, task forces and networks is the larger of 1/3 of the total membership of that group or three members.

IV. Coordinating Commission

1. The Coordinating Commission exists as part of the structure of the Presbytery. It's membership, scope, terms are detailed in the Standing Rules.
2. The way that the Coordinating Commission chooses to organize itself for the tasks to which it has been commissioned are not part of the Standing Rules of the presbytery but reside in the Manual of Operations.
3. At-large members of the Coordinating Commission are expected to serve as ex officio members with voice and vote of at least one of its standing committees. At-large members do not count toward the membership numbers of any committee.
4. Chairs of the standing committees shall typically serve as members of the Coordinating Commission.
5. Standing Committees of the Coordinating Commission:

1. Communications

1. Purpose: to advise staff in determining effective ways to communicate with the presbytery, review and update internet documents (guidelines, policies, etc.), advise the presbytery and its entities with distribution of information, and help encourage and equip entities of the presbytery to effectively use technology.
2. Membership: three members, one in each class elected by presbytery, with the ability to add to its membership by invitation.
3. The chair or designee shall serve on the Coordinating Commission

~~1. African American Congregations~~

- ~~1. Purpose: To link the African American churches of the presbytery with one another for shared ministry.~~
- ~~2. Membership: 6 members elected by the presbytery for three year terms on a rotational basis, one of whom shall be ordained and will serve as chair~~
- ~~3. The chair or designee shall serve on the coordinating commission.~~

2. Christian Education

1. Purpose: To continue and grow educational opportunities in the Presbytery. This committee is also responsible for the oversight of UKirk ministries in the presbytery through oversight of the UKirk Board.
2. Membership: 6 members elected by the presbytery for three-year terms on a rotational basis, one of whom shall be ordained and will serve as chair.
3. The chair or designee shall serve on the coordinating commission.

3. Church Growth and Transformation

1. Purpose: To foster life-giving congregations by encouraging vital congregations, developing new worshipping communities, fostering shared ministries between congregations, and encouraging new and transformational endeavors within the congregations of the presbytery.

2. Membership: 6 members elected by the presbytery for three-year terms on a rotational basis, one of whom shall be ordained and will serve as chair.
3. The chair or designee shall serve on the coordinating commission.

4. Finance

1. Purpose: To coordinate all fiscal matters for the presbytery including the annual designation of those permitted to prepare or sign checks from presbytery accounts. Prepare annually a proposed budget for presbytery to be submitted to the Coordinating Commission. Ensure that the presbytery shall ordinarily maintain a reserve fund of 15 percent (15%) of the operating budget, making use of year-end funds to help maintain this reserve. Consider any financial request beyond those in the approved presbytery budget (such as presbytery loans); submit the request to the Coordinating Commission for review. Ensure an annual review of the presbytery's financial records and report the findings to the presbytery.
2. Membership: 6 members elected by the presbytery for three-year terms on a rotational basis, one of whom shall be ordained and will serve as chair.
3. The chair or designee shall serve on the coordinating commission.
4. Trustees: The elected members shall serve as the Board of Trustees of the Corporation of the Presbytery of Mid-Kentucky and shall act as such when instructed by the presbytery or when accomplishing those legal transactions assigned as specific responsibilities in the standing rules. The stated clerk of the presbytery shall act as the agent for the trustees of the corporation for the purchase and sale of property or other legal matters and shall be the custodian of all related deeds and papers. The chair and vice-chair of the Finance Committee shall serve as president and vice-president of the corporation.

5. Latino/a Ministry

1. Purpose: To support Latino/a ministry and outreach within the presbytery and to provide oversight, accountability, encouragement, and guidance to the Preston Highway ministry
2. Membership: 6 members elected by the presbytery for three-year terms on a rotational basis, one of whom

shall be ordained and will serve as chair. The pastoral leader of the Preston Highway ministry shall serve ex officio with voice but no vote.

3. The chair or designee shall serve on the coordinating commission.

6. Mission

1. Purpose: To encourage mission efforts and relationships locally and globally, especially those furthering the dismantling of systemic racism and the eradicating systemic poverty.
2. Membership: 6 members elected by the presbytery for three-year terms on a rotational basis, one of whom shall be ordained and will serve as chair.
3. The chair or designee shall serve on the coordinating commission.

~~7. Visioning~~

- ~~1. Purpose: To engage in creative and forward focused thinking about the presbytery's mission for consideration by the Coordinating Commission and other entities of the presbytery and to review the presbytery's structure and mission at least every three years.~~
- ~~2. Membership: 6 members elected by the presbytery for three-year terms on a rotational basis, one of whom shall be ordained and will serve as chair.~~
- ~~3. The chair or designee shall serve on the coordinating commission.~~

8. Worshipful Work

1. Purpose: To assist the stated clerk, presbyter for Community Life, and coordinating commission to develop engaging and meaningful presbytery gatherings, to plan the worship service, to recommend to coordinating commission the beneficiary of presbytery worship offerings.
2. Membership: 3 members elected by the presbytery for three-year terms on a rotational basis, one of whom shall be ordained and will serve as chair. The current moderator, vice moderator, stated clerk and presbyter for community life shall serve ex officio.
3. The chair or designee shall serve on the coordinating commission.

Authority Delegated to the Commission on Ministry (G-3.0307)

Mid-Kentucky Presbytery has delegated authority to the Commission on Ministry (COM), to facilitate the presbytery's work between stated meetings of the presbytery. The authority delegated to the COM is limited to the reception and oversight of teaching elder members, approval of calls for installed pastoral relationships, approval of covenants for temporary pastoral relationships, approval of validated ministries, oversight of congregations without pastors, dissolution of pastoral relationships, examination and approval of teaching elders transferring into Mid-Kentucky Presbytery, and dismissal of teaching elders in good standing to other presbyteries. All actions carried out as a result of this delegated authority must be reported to the presbytery at its next stated meeting.

If the COM, in executing its delegated responsibilities listed above, fails to reach a two-thirds majority vote on any of the delegated responsibilities, the item must be brought to a called or stated meeting of presbytery for action. Also, the COM cannot act on behalf of the presbytery on any item of business in which the *Book of Order* requires a supermajority vote of presbytery for action.

Commission on Ministry Teams

In order to transact the business of the Commission on Ministry (COM), the COM will customarily assign the majority of its work to one of three ministry teams. All members of the COM shall be assigned to one of the three ministry teams. The membership of ministry teams shall not be limited to current membership of the COM. All motions of the ministry teams must be brought to the full COM for action.

Care of Church Professionals (Staff support – John Odom) The CCP team seeks to provide opportunities of support, encouragement and care for church professionals. This team has responsibility for the development and implementation of the Pastor Care Partners which pairs members of the COM with pastors actively serving congregations and active chaplains. The CCP team also oversees the Lunch and Learn program, a bi-monthly free lunch and speaker for church professionals. The CCP team also plans the annual ministers retreat.

Calls, Contracts and Compensation (Staff support – Jerry Van Marter) The CCC team seeks to provide management of the presbytery's policies, and procedures related to the maintenance and oversight of pastoral calls, covenants, and validated ministries. The CCC team recommends changes to minimum terms of call and seeks to develop expertise in the complicated area of pastoral compensation, including Board of Pensions benefits.

Conflict Rapid Response (Staff support – John and Jerry) The CRR team seeks to develop conflict management and resolution skills which can be deployed quickly to congregations in conflict.

Guidelines for Electronic Voting

Commission on Ministry

Presbytery of Mid-Kentucky

These guidelines govern how and when the Commission on Ministry of Mid-Kentucky Presbytery may choose to vote on motions via email. This process should be used sparingly and only in cases where timing does not allow considering motions face-to-face. COM works best face-to-face, where there is a free exchange of ideas and sharing of perspectives. Thus, voting via email should be reserved for actions for which there is little or no disagreement.

Guidelines for electronic voting:

1. Voting via email will be initiated by the moderator of the Commission on Ministry.
2. The email subject line should clearly indicate that a vote is requested from members.
3. The email should contain a clearly worded motion, including a rationale for the motion and reason for the urgency of the vote.
4. Electronic voting should generally be reserved for issues that are routine in nature and require action before the next scheduled face-to-face meeting of the Commission on Ministry.
5. When questions arise regarding the motion being considered, Commission on Ministry members should use “Reply All” to ask questions or to

comment so that others will be aware of the question or concern and others' responses to it.

6. If substantial questions or concerns arise that are better addressed face-to-face, the motion will be deferred to the next regular meeting of the Commission on Ministry. If the motion is amended, a new email will be circulated clearly stating the amended motion.
7. Motions must be approved by a simple majority of the Commission on Ministry's current membership.
8. If any Commission on Ministry member objects to voting electronically on a particular motion, the motion will be deferred to the next scheduled face-to-face meeting of the Commission on Ministry.

Adopted May 2, 2016

COMMISSION ON MINISTRY (18)

(Authorized to act on behalf of the Presbytery – Report Directly)

Chair –Chair: Marissa Galvan-Valle, co-chair Jamie McLeod

Staffed by: Jerry Van Marter & John Odom

BOP Liaison: John Odom

Meets: First Monday, 5 PM – 7 PM

Class of 2024

1) Rev. Dr. James McLeod, 8132 Harmony Way, Charlestown IN 4777, 518-319-0164

revdrmcleod@gmail.com

1) Rev. Katherine Kupar, katherine.kupar@gmail.com

2) Rev. Jay Hodge, RevScience@aol.com Cell: 502-321-7175

1) Rev. Jenny Edlin, 1602 Belmar Dr., Louisville, KY 40213, 502-939-2768, jennyedlin1@gmail.com

1) Rev. Dan Rift, 7805 Crown Top Road, Louisville, KY 40241, Cell: 773-368-8946,

danielrift@gmail.com

1) Ms. Karen Hadley, karen.hadley@louisville.edu (Second)

Class of 2025

2) Dianne White, 502-744-8542, diannezlol.dw@gmail.com (Shawnee)

2) Rev. Nancy Troy, 1848 Frankfort Ave. Apt 1, Louisville KY 40206, Cell: 502-494-4697,

nancyktroy@gmail.com

2) Mr. Robert Charles, charles_robert@hotmail.com 502-905-1487 mobile

1) Rev. Linda Reichenbecher, 502-802-1908, LJR920@gmail.com

2) Rev. Dave Bush, 502-741-4055, dave@dabush.org

Class of 2026

1) Julie Givens Smyrichinsky, cell: 270-402-2438, phone: 270-995-0671, work

email: jaghowell@windstream.net (Ebenezer)

2) Rev. Marissa Galvan-Valle, 1227 Etawah Ave., Louisville KY 40222, 502-526-1622 or 502-569-

5768, mgalvanv26@gmail.com

2) Rev. George Love, Cell# 502-492-3223 hebronpcusa@gmail.com

1) Rick Fletcher, frndtofrnd@gmail.com (Pewee Valley)

1) Terry Carby, tcarby671@gmail.com (Briargate)

1) Diane Palmer, dalhousiegal@yahoo.com (Shelbyville First)

Terms of Call for Called and Installed Teaching Elders - Worksheet Mid-Kentucky Presbytery 2024

(Revised: September 18, 2023)

Employers are required to enroll all ministers in an installed position in Pastor's Participation. Ministers in non-installed positions who are regularly scheduled to work at least 20 hours per week may also be enrolled in Pastor's Participation or may participate in the Minister's Choice plan.

_____ Salary
+ _____ Housing
+ _____ Other Reportable Income **
+ _____ SECA – Should typically be \$0, unless employer pays more than 50% of SECA. Please see SECA line under other compensation*. (Total IRS rate is 15.3%. Church shall pay first 7.65% for employee. If church pays second half of 15.3%, then that half is reportable as income on this line.)

= _____ **TOTAL EFFECTIVE SALARY (\$45,629 is the minimum Total Effective Salary for all 2024 Mid-Kentucky Presbytery full-time, installed pastors.)**

BOARD OF PENSIONS MEDICAL DUES (Pastor's Participation) + _____ 29%
of Total Effective Salary in 2024

BOARD OF PENSIONS DEFINED BENEFIT PENSION DUES
+ _____ 8.5% of Total Effective Salary in 2024

BOARD OF PENSIONS DEATH AND DISABILITY DUES
+ _____ 1% of Total Effective Salary in 2024

BOARD OF PENSIONS TEMPORARY DISABILITY DUES
+ _____ 0.5% of Total Effective Salary in 2024

OTHER COMPENSATION

+ _____ SECA* (Employer pays first 7.65% of Total Effective Salary)

+ _____ Continuing Education Reimbursement (Mid-Kentucky Presbytery's minimum is \$1,000)
+ _____ Auto Expense Accountable Reimbursement Account, miles driven reimbursable per mile using current IRS guidelines.
+ _____ Other Accountable Expense Reimbursement Account (ex., business and professional expenses, etc.)
+ _____ Moving Expenses (Please note that moving expenses are now taxable by the federal government)
+ _____ Optional death/dental

= _____ **TOTAL PACKAGE COST TO CONGREGATION**

Additional Benefits (These are all Mid-Kentucky Presbytery Minimums)

- 4 weeks vacation (inclusive of 4 Sundays) per year
- 2 weeks continuing education (inclusive of 2 Sundays) per year
- 13 weeks (at least 91 consecutive days) parental leave per presbytery parental leave policy
- Sabbatical Leave after six years of consecutive service in the same call per presbytery sabbatical leave policy

Please note that this worksheet is not an exhaustive list of compensation options but does detail Mid-Kentucky Presbytery's minimums. Other popular options include Health Care Flexible Spending Accounts, 403(b) Non-profit Retirement Savings Accounts, Dental Insurance, etc.

Mid-Kentucky Presbytery
1044 Alta Vista Road
Louisville KY 40205-1798
Phone: 502-896-8159
Email: officemkp@gmail.com

**For a complete list of "Other Reportable Income," please see Board of Pensions Publication "Understanding Effective Salary." This publication can be found at www.pensions.org, along with an on-line calculator for ease of determining Total Effective Salary as well as Pension Dues.

TEMPORARY PASTOR AGREEMENT

Presbytery of Mid-Kentucky

The Session of the _____ Presbyterian Church (USA) of _____, KY, being satisfied with the qualifications of _____ and believing that this ministry will be to the Glory of God and the spiritual benefit of the body of Christ requests the Presbytery of Mid-Kentucky to appoint _____ as temporary pastor from _____ to _____ for _____ hours per week.

(Note: Pastoral relationships of less than 20 hours/week are not eligible for participation in the medical, pensions, or death and disability plans of the Board of Pensions of the Presbyterian Church USA).

This agreement may be terminated by either party with _____ days written notice to the other party and to the Presbytery. Duties of the temporary pastor include, but are not limited to:

1. _____
2. _____
3. _____
4. _____

On behalf of the Session, we promise to support and encourage _____ in the performance of his/her duties by remuneration in regular payments as follows based on a yearly compensation:

(Note: If the Temporary Pastor is employed part-time, compensation will be determined by MKP minimums for called and installed Pastors and adjusted in relationship to the percentage of full-time.)

_____ Salary
_____ Housing
_____ Deferred Compensation (if any)
_____ Other salary (if any)
_____ SECA Offset (7.65% of Salary + Housing)

Accountable reimbursement plans:

Auto Allowance (reimbursed at current IRS rates/mile): \$ _____

Continuing Education: \$ _____

Additional Benefits (These are all Mid-Kentucky Presbytery Minimums) – These *minimums* apply for part-time calls. As with full-time, installed calls, this is paid time away from the congregation.

These additional benefits are based on a year-long call and may be prorated for shorter calls (e.g.: 2 weeks vacation for a six-month agreement).

- 4 weeks vacation (inclusive of 4 Sundays) per year
- 2 weeks continuing education (inclusive of 2 Sundays) per year

- 13 weeks (at least 91 consecutive days) parental leave per presbytery parental leave policy (If parental leave would be a financial strain on the congregation, the session should contact the presbytery to discuss financial support.)

Please note that this worksheet is not an exhaustive list of compensation options but does detail Mid-Kentucky Presbytery’s minimums. Other popular options include Health Care Flexible Spending Accounts, 403(b) Non-profit Retirement Savings Accounts, Dental Insurance, etc.

Board of Pensions of the Presbyterian Church (USA)

All temporary pastoral relationships in excess of 20 hours/week or more are eligible for participation in the pastor’s participation or the menu plans of the Board of Pensions. Please contact the Board of Pensions for more detail and for online employer modeling of individual costs for the menu options. www.pensions.org

Temporary Pastor is being provided pastor’s participation benefits.

Temporary Pastor is being provided the following menu based benefits:

- Medical
 - Self
 - Self + Spouse
 - Self + Family
 - Self + Spouse + Family
- Pension
- Death and Disability

Temporary pastor’s employer is contributing annually \$_____ to a Retirement Savings Plan (403b) administered through the Board of Pensions or another qualified plan administrator.

Temporary pastor is not being offered any benefits through the Board of Pensions of the Presbyterian Church (USA). Any additional compensation or benefits (please list, if any):

The following individuals below have received and accepted this agreement for service as temporary pastor of _____ Presbyterian Church (USA) of _____, KY.

 Signature: _____ Date : _____
 (Clerk of Session)

 Signature: _____ Date: _____
 (Commission on Ministry)

 Signature: _____ Date: _____
 (Temporary pastor)

(This agreement must be reviewed at least every twelve months and submitted to the MKP-COM for renewal.)
 Mid-Kentucky Presbytery, 1044 Alta Vista Road, Louisville, KY 40205, office@midkentuckypresbytery.org
 (Rev. December 14, 2023)

Mid-Kentucky Presbytery Transitional Pastor Covenant

This paper constitutes an agreement between _____
(Name of Church)
and the Rev. _____ within the bounds of
the Presbytery of Mid-Kentucky, Presbyterian Church (USA). This covenant agreement shall begin on

_____ Full Time _____ Part Time, _____ Hours

The Transitional Pastor will serve

- ✧ As Moderator of Session (Ordinarily, the minister is a member of the Mid-Kentucky Presbytery however, if not a member of the Mid-Kentucky Presbytery, the COM must approve the pastor to moderate the session.)
- ✧ As Head of Staff
- ✧ As facilitator of the Session's leading the congregation through the Developmental Tasks listed below
- ✧ Maintaining the health and life of the congregation

The following Developmental Tasks of the church in search of a new pastor are critical for the health of a congregation during the transitional period. Transitional pastors are trained to guide the congregation through these tasks with the goal of preparing the congregation and leadership for the next installed pastor. As the session considers a position description for the transitional pastor, these tasks must be considered.

THE DEVELOPMENTAL TASKS OF THE CONGREGATION IN SEARCH OF A PASTOR

The following tasks are not always worked on in sequential order but will all need to be addressed during the interim period.

1) Coming to Terms With History

- admitting what has been bad and honoring and appreciating what has been good
- putting the tenure of the last pastor in perspective
- appropriate ventilation of feelings, grieving, accepting, and moving on

2) Discovering a New Identity

- determining whether the congregation's image is realistic
- seeing the transitional time as an opportunity for renewal and growth
- the congregation sees itself as an entity separate from the former pastor's personality and style

3) Allowing and Empowering New Leadership

- power and control of decisions and directions of congregation
- healthy, realistic decision-making
- managing conflicts
- honoring past leaders and finding ways to keep them involved
- burn-out and drop-out of leaders

4) Renewing Denominational Linkages

- healthy partnership with the presbytery and the Presbyterian Church (U.S.A.)
- authority, dependency, interdependency, counter-dependency
- congregation's tendency to see presbytery or denomination through former pastor's eyes

- history of the relationship; dollars and trust

5) Commitment to New Leadership and a New Future

- consensus and excitement about the shared vision for the future
- getting a good match between the pastor and the congregation
- clear and shared expectations between clergy and congregation
- clean exit of transitional pastor and other consultants

Accountability and Evaluation

During the duration of this agreement, the Pastor will be accountable to the Presbytery of Mid-Kentucky through the Commission on Ministry. The Pastor will work closely with the Session to develop and monitor the progress of the transition process. The session will review the transition process and the performance of the pastor at six-month intervals.

Relationship with the Pastor Nominating Committee

The Pastor may assist the PNC with method, process, and reports, but will not be involved in the actual selection of the new pastor. Ordinarily, the contract Pastor will not be a candidate for the position of Installed Pastor.

Length of Agreement and Termination

This agreement is for a term of 12 months, subject to renewal. If the session does not intend to renew the agreement beyond the 12-month period, the session will provide the Pastor written notice of intent not to renew at least 30 days in advance of the 12-month anniversary. Should the session decide to terminate the agreement in less than a 90-day period due to the calling of a pastor, the contract pastor shall be provided full salary and benefits for a period up to 90 days or the time of the contract Pastor’s next call, whichever is earliest. If the session decides to terminate the agreement prior to the expiration of the 12-month period due to poor performance or irreconcilable differences, the contract pastor shall receive full salary and benefits for 30 days. The contract pastor may terminate his/her agreement with 30 days written notice and forfeiture of any payment beyond that period.

Work Schedule

Many transitional pastors live at a distance from the church. The session is urged to work out a suitable schedule for both the pastor and the congregation. The contract Pastor will make his/her calendar known to the church office, and will be reachable both at home and via mobile telephone provided by the church. It is advisable for the church to supply the interim pastor with a cell phone for accessibility.

Terms of Employment

If the Transitional Pastor is employed full time, they shall be compensated according to the presbytery minimums for full-time called and installed pastors. If the Transitional Pastor is employed part-time, then it is strongly encouraged that compensation will be guided by the full-time minimums and adjusted according to the percentage of full-time.

Specific Terms

Please attach specific terms of compensation. Please use the 2020 Mid-Kentucky Presbytery terms of call worksheet as a guide.

_____ Commission on Ministry, Date _____

_____ Interim Pastor, Date _____

_____ Clerk of Session, Date _____

ADVISORY OPINION:
RECEIVING MINISTERS OF OTHER DENOMINATIONS

WHAT ARE THE WAYS THAT A MINISTER OF ANOTHER DENOMINATION IS PERMITTED TO SERVE A PRESBYTERIAN CHURCH (U.S.A.) CONGREGATION?

There are three different ways that a presbytery may have a minister of another denomination, not lay person, serve within the Presbyterian Church (U.S.A.).

1. That minister transfers to the Presbyterian Church (U.S.A.) thereby becoming subject to the jurisdiction of the presbytery and enrolled as a member of the presbyteryⁱ,
2. That minister is a minister of one the denominations included by the Formula of Agreement (ELCA, UCC, RCA, KPCA, or Moravian) and serves under the orderly exchange processⁱⁱ, or
3. That minister enters into a temporary pastoral relationshipⁱⁱⁱ with the congregation.

In numbers 2 and 3 above, the presbytery may grant the minister of another denomination temporary membership in presbytery for a period of service. When a minister of another denomination completes her or his period of service, she/he is no longer a member of the presbytery.

HOW DOES A MINISTER OF ANOTHER DENOMINATION TRANSFER TO THE PRESBYTERIAN CHURCH (U.S.A.)?

A presbytery may transfer a minister of another denomination called to work properly under the jurisdiction of a presbytery of the PC(USA).^{iv} The minister must meet the constitutional conditions and furnish credentials and evidence of good standing to the presbytery, including evidence the minister possesses the qualifications of character and scholarship required of candidates of the Presbyterian Church (U.S.A.). “Upon enrollment, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister [was] previously ... associated.^v The minister may furnish the presbytery with a letter of transfer or a letter written and signed by the minister renouncing membership in previous churches or denominations.

WHAT ARE THE “CONSTITUTIONAL CONDITIONS” A MINISTER MUST MEET?

The constitutional conditions are set forth in G-2.0607. The evidence of the candidate’s readiness to being in ordered ministry in the PC(USA) includes:

- “a. a candidate’s wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;
- “b. a transcript showing graduation, with satisfactory grades, at a regionally accredited college or university;
- “c. a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, showing a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek, satisfactory grades in all areas of study, and graduation or proximity to graduation, and

“d. satisfactory grades, together with the examination papers in the areas covered by any standard ordination examination approved by the General Assembly. ...”

IS IT POSSIBLE TO WAIVE ANY, OR ALL, OF THE CONSTITUTIONAL CONDITIONS?

Yes. The *Book of Order*, G-2.0610, sets forth the guidelines for any waivers for the constitution conditions. A presbytery may waive any of the requirements for ordination, except standard ordination examinations,^{vi} by three-fourths vote of the presbytery.

However, the presbytery may choose to waive the examination requirement if: the presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements for exams and an alternate means by which to ascertain the readiness of the candidate in areas covered by the standard ordination examinations is approved. This approval for alternate means of examination must be by three-fourths vote of the presbytery.^{vii} The presbytery will include in the minutes the reasons for this exception.

The presbytery may grant, by a two-thirds vote, an exemption for some or all of the examinations for a minister of another Reformed church, who has been ordained for five or more years.^{viii}

WHAT IF A MINISTER OF ANOTHER DENOMINATION WISHES TO SERVE A PC(USA) CONGREGATION WITHOUT TRANSFERING?

When a church proposes to extend a call to a minister member of another denomination, the presbytery needs to inquire whether the minister intends to be received into its membership and remain in the Presbyterian Church (U.S.A.) indefinitely, or plans to serve in the position being considered without severing the present denominational relationship, and then in the future serve a church in that denomination again.

A minister ordained in another denomination may be called to labor in the presbytery for a period of service.^{ix} The minister is hired by session. This arrangement must be approved by the presbytery. The relationship does not include a formal call or installation. A temporary pastoral relationship is for a specified period, no longer than twelve months and the relationship is renewable with the approval of presbytery.^x

WHAT ARE THE OPTIONS FOR MINISTERS OF OTHER DENOMINATIONS WHO DO NOT MEET THE CONSTITUTIONAL CONDITIONS SET FORTH IN THE *BOOK OF ORDER* AND ARE CALLED TO SERVE PC(USA) IMMIGRANT FELLOWSHIPS OR CONGREGATIONS?

In specific instances where a minister of another denomination is called to work for an immigrant fellowship or congregation, a presbytery may, if it determines that its strategy for mission requires it^{xi}, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, even if at the time of enrollment that minister lacks the required educational history.^{xii} The presbytery shall provide the educational opportunities that seem necessary and prudent for that minister's successful ministry in the presbytery.

WHAT ARE THE OPTIONS FOR ACCEPTING AS MEMBERS MINISTERS OF OTHER DENOMINATIONS WHO DO NOT HAVE A CALL IN THE PC(USA)?

Ministers of other denominations may contact a presbytery and request transfer to the presbytery even though that minister does not have a call in the PC(USA) or serve a PC(USA) congregation.

In these situations, a presbytery may follow their own process for enrolling ministers as a member-at-large, for example with clergy spouses. Presbyteries should bear in mind that the enrollment of a minister of another denomination as a member-at-large is a visible sign of the unity of the church and affirms the ecumenical commitment^{xiii} of the PC(USA).

Updated May 2014

ⁱ G-2.0505a—“When a minister of another Christian church is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions have been met, shall recognize the minister’s previous ordination to ministry. Such ministers shall furnish credentials and evidence of good standing acceptable to the presbytery, and ... of possessing the qualification of character and scholarship required of candidates of this church (G-2.0607 and G-2.0610). ...”

ⁱⁱ G-2.0505a(2)—A minister of another Reformed church who has been ordained for five or more years may be granted an exemption for some or all of the examinations required of candidates for ordination by a two-thirds vote of the presbytery.”

ⁱⁱⁱ G-2.0506—“A presbytery may enroll a minister of another Christian church who is serving temporarily in a validated ministry in this church, or in an installed relationship under the provisions of the Formula of Agreement (*Book of Order*, Appendix B; G-5.0202), when the minister has satisfied the requirements of preparation for such service established by the presbytery’s own rule.” It is important to remember that in this capacity, there are some things that a minister of another denomination may not do such as moderate session. The presbytery may appoint someone to fulfill those duties.

^{iv} G-2.0505

^v G-2.0505b

^{vi} G-2.0607d

^{vii} G-2.0610

^{viii} G-2.0505a(2)

^{ix} G-2.0506

^x G-2.0504b

^{xi} No formal action must have been approved in the past. A presbytery may determine its strategy for mission requires the action at the same time the presbytery calls the minister.

^{xii} G-2.0505a(1)

^{xiii} G-5.0101

Guidelines for Dissolution and Severance Agreements for Installed Pastoral Relationships

(Rev. June 6, 2022)

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 Commission on Ministry and the General Presbyter shall be contacted as soon as possible to offer advice, guidance, and assistance.

Types of Dissolution of Pastoral Relationships

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 their unused earned vacation (but not study leave) at the date of dissolution.

Resignation 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 may have 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: **one (1) month of severance per full year of service; however, regardless of years of service, a minimum of four (4) months to a maximum of ten (10) months of severance is recommended. In no case shall severance exceed one (1) year.** The teaching elder will also be compensated for any unused vacation time but no other unused allowances. A formal Severance Agreement will be entered into following the guidelines below.

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 they will be in conversation with the General Presbyter and the chair of Commission on Ministry as they are 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 General 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 their 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.

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.

Elimination of a Pastoral Position

The elimination of an installed pastoral position can come about for several reasons (examples: budget retrenchment or dissolution of a congregation).

This type of separation is at the discretion of the session and the congregation with the approval of the Presbytery through the Commission on Ministry. The session must notify the Commission on Ministry in writing 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, and the following guidelines for severance shall be considered: **one (1) month of severance per full year of service; however, regardless of years of service, a minimum of four (4) months to a maximum of six (6) months of severance is recommended. In no case shall severance exceed one (1) year.** The teaching elder will also be compensated for any unused vacation time but no other unused allowances. A formal Severance Agreement will be entered into following the guidelines below.

Separation for Cause

This type of separation can come about for abuse or misconduct, insubordination to proper church authority, neglect in the care and use of church property or funds, or 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 nor compensation.

Severance Agreements

Utilizing these guidelines of the Presbytery, and in conformity with the 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.

Minimum Severance Agreement Provisions

The dissolution of pastoral relationship agreement shall contain the following information:

1. The reason for the dissolution.
2. 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.
3. 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 may 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.

The following provides sample wording for a severance agreement:

Severance Agreement

1. Reason for dissolution of pastoral relationship: _____

2. _____ Presbyterian Church will pay _____, at their current compensation rate (salary continuation and benefits continuation cash equivalent), for a term of _____ months.

Unused Benefits Pay-Out

____ Weeks of Vacation for a total of \$ _____

Dissolution Severance (*salary, SECA, housing, pension/medical/death and disability*)

____ Months for a total of \$ _____

The Dissolution Severance represents a continuation of the Pastor salary and benefits, payable in monthly installments in the amount of \$ _____, less any legally required withholdings, distributed in the following manner:

Salary/SECA	\$ _____	(through payroll)
Housing	\$ _____	(direct to Pastor)
Pension/Medical/Death and Disability	\$ _____	

3. If _____ finds full-time employment at less than their current terms of call prior to the end of the term of the agreement stated in the preceding sentence, then the financial obligations may end as of the date said full-time employment begins. Part-time employment may result in an appropriate prorated adjustment in financial payments effective with the commencement of the part-time service.

EXIT INTERVIEW WITH PASTOR

1. What are the good memories about this pastorate that you will take away with you?
2. What are the strengths of this church that have been a joy to work with?
3. What are the things that this church needs to struggle with in order to provide a more effective ministry in this place?
4. In what ways will you be a better minister at your next pastorate for having served this church?
5. Is there anything in this conversation that you do not want shared with the session?

EXIT INTERVIEW WITH SESSION

1. What are the good memories that you have about your pastor?
2. What are the strengths of your pastor that have been a joy to work with?
3. What are the things that your pastor needs to struggle with in order to be a more effective minister?
4. In what ways will you be a better Session and Church as a result of this minister's service here?
5. Is there anything in this conversation that you do not want shared with the pastor?

Litany of Farewell

Member of Calling PNC/Clerk of Session: Our church family is constantly changing. Babies are born. Children grow up. People commit themselves to one another. Loved ones and friends among us come to the end of their lives. Individuals move into our community and church life. Others leave us, moving away to new places, new experiences, and new opportunities. It is important and right that we recognize these times of passage, of endings and beginnings. For the God we serve is the Alpha and the Omega, the beginning and the end. Today we share the time of farewell with _____ who is leaving and I would ask _____ to join me.

Ending a Ministry

Presbyter for community life/representative from presbytery: On _____ (Date), through the voice of the congregation of _____ Presbyterian Church and on behalf of Mid-Kentucky Presbytery, _____ began his/her call to serve as pastor/associate pastor.

Pastor/Associate Pastor: I thank _____ Presbyterian Church, its members and friends for the love, kindness, and support shown me during these _____ years. I am grateful for the ways my leadership has been accepted and for the good things we have been able to accomplish together, with God's help. I ask forgiveness for the mistakes I've made and for those times when I was not the pastor you had hoped I would be. As I leave, I carry with me all that I have learned and received from you.

People: We receive your gratitude, offer forgiveness, and accept the fact that you now leave us to follow God's calling to a new ministry in Christ's name. We express our gratitude for your time among us. We, too, ask your forgiveness for the mistakes we have made when we have not been the congregation that you hoped we would be. Your influence on our faith and faithfulness will not leave us at your departure.

Pastor/Associate Pastor: I accept your gratitude, and forgive you, trusting that our time together and our parting are pleasing to God.

Vows of Release

Presbyter for community life/representative from presbytery: Do you, the members and friends of _____ Presbyterian Church, release _____ from the duties of pastor/associate pastor?

People: We do, with God's help.

Presbyter for community life/representative from presbytery: Do you offer your encouragement for _____'s ministry as s/he now follows God's call to _____ brief description of where pastor is going _____?

People: We do, with God's help.

Presbyter for community life/representative from presbytery: Do you offer your encouragement for _____'s ministry as it unfolds in new ways and will you pray for him/her as s/he makes this transition to _____ retirement/city of new call _____?

People: We do, and we will.

Presbyter for community life/representative from presbytery: Do you _____ release this congregation from turning to you and depending on you as pastor/associate pastor?

Pastor: I do, with God's help.

Presbyter for community life/representative from presbytery: Do you offer your encouragement for the continued ministry of _____ Presbyterian Church and for the relationship this congregation will develop with its next pastor/associate pastor that God calls to serve in this place after you?

Pastor: I do, with God's help.

Prayer

Member of PNC/Clerk of Session: Let us pray. O God, for remembered times when we, together, have shared the life of faith. For these moments we are sincerely grateful. We thank you for the moments we have shared with _____ in worship, in learning, in service, in prayer, in caring, and in seeking to walk together in the way of Jesus. We pray that s/he will be aware of your Spirit's guidance as s/he moves to a new place in the name of Jesus the Christ.

People: God, whose everlasting love for all is trustworthy, help each of us to trust the future which rests in your care. The time we were together in your name saw our laughter and tears, our hopes and disappointments, our celebrations and our desire to grow in faith and devotion to Jesus Christ. Guide us as we hold these cherished memories but move now in new directions, until that time to come when we are completely one with you and with each other, in the name of Jesus Christ we pray.

Closing

Presbyter for community life/representative from presbytery: This call is now dissolved. Go now, surrounded by our love and led by the promises of God, the presence of Jesus Christ and the guidance of the Holy Spirit.

Option #2 is on the next page

Marking the End of the Pastoral Relationship

Statement of Purpose

Our church, like any community, changes.

Babies are born. Children grow up. Loved ones and friends grow old. Dear ones die.

People move into our community and church.

Others leave us, moving on to new places or opportunities.

Let us not forget that the ministry in this place is Christ's ministry, entrusted to us as part of his Body. Our ministry belongs to Jesus and is ongoing.

When a pastor/associate pastor comes into our church, we covenant with one another;

We promise to walk together as God's People, deepening our commitment to Christ and growing closer to God. God's covenant with us never changes, but our covenants with one another do change. We gather now to mark the ending of the covenant between name and _____ Presbyterian Church.

Prayer

Member of calling PNC/Clerk of Session:

Let us pray for the saving presence of our living Lord:

In your world,

In this community,

Be present Christ.

In this congregation,

In this presbytery and the whole world-wide Church,

Be present Christ.

In the homes and hearts of all your people,

Be present Christ.

Departing Pastor/Associate Pastor:

Let us pray for the mercy of the Lord:

For work begun but not completed,

Christ, have mercy.

For expectations not met,

For wounds not healed,

Christ, have mercy.

For gifts not shared,

For promises not kept,

Christ, have mercy.

Member of calling PNC/Clerk of Session:

Let us give thanks for our journey together in this place:

For friendships made,

For joys celebrated

And for times of nurture and growth,

Thanks be to God.

For wounds healed,

Expectations met,

Gifts given and promises kept.

Thanks be to God.

For our fellowship in Jesus Christ,

Our mission and ministry in the Spirit,

And for the love of God which has sustained us,

Thanks be to God.

Marking the End of the Covenanted Ministry

Member of calling PNC/Clerk of Session: On _____ we called _____ to serve as our Pastor/Associate Pastor. We now are called on to release her/him from the pastoral duties of the Ministry of Word and Sacrament in this place and for us. Do we, the members and friends of _____ Presbyterian release _____ from service as our Pastor/Associate Pastor?

We do, with thanks to God.

Member of calling PNC/Clerk of Session: Do you, J_____, recognize and accept the completion of your pastoral ministry with this congregation?

I do, with thanks to God.

The witness of the Presbytery

Representing the Presbytery of Mid-Kentucky,

I witness these words of thanksgiving, forgiveness, and release.

The presbytery rejoices with you in the ministry you have shared,

And we pledge to you continued support and prayer.

With thanks to God for the ministry of this congregation

And the ministry of God's servant Jane,

And with hope for God's abiding grace in the years to come,

This pastoral relationship is now dissolved.

Closing Prayer

Loving God, Alpha and Omega,

you are both beginning and end.

Our endings and our beginnings

are rooted in your love.

Whether near or far,

we are held close by your love,

and kept safe from any lasting loss.

Let our time together end with your blessing.

Touch all memories with your grace and peace.

Help us to live with courage and gladness

in the future you present us.

In every time and place,
may we offer you our highest and our best.

Through Jesus Christ our Lord.

Alleluia! Amen.

Tasks of a COM Liaison for a Congregation in Transition

- ❖ You are the primary communication link between the Commission on Ministry and the congregation during the time of pastoral transition from the pastor's announcement of departure through the calling of a new pastor. This is a time of great importance and opportunity for a congregation. Your role as companion, guide, and support during these months is a very significant calling.

- ❖ **Guidance and Support for Immediate Leadership**

- ❖ **As soon as possible after the pastor has announced departure**, you are to orient the session on how it is to function during the transition period including:
 - Who can moderate session meetings (G - 3.0201)

 - COM appointed moderators of session are customarily compensated at \$50/meeting, plus mileage at the current IRS rate. This is paid directly to the moderator by congregation.

 - The roles of the presbytery (COM, COM liaison, general presbyter), the session, the congregation
 - The **general presbyter** typically provides first contact with a congregation in transition and initial support:
 - Coaches the pastor through the departure process including *Book of Order* and Mid-Kentucky Presbytery requirements and policies
 - Provides a moderator for the congregational meeting to dissolve the pastoral relationship.
 - Participates in the "Service of Farewell" for the departing pastor on their last Sunday.
 - Customarily preaches on the first Sunday after the pastor's departure and provides a general orientation to the call process during Sunday School or at a congregational town hall.

- The **COM** is responsible for overseeing the pastoral transition and supporting the congregation:
 - Approves the dissolution and any severance.
 - Appoints a session moderator and a COM liaison.
 - Approves the job description, compensation and covenant for a transitional/temporary pastor.
 - Approves the congregation to move forward with the election of a PNC when needed.
 - Approves the MDP (Ministry Discernment Profile) and/or job description including compensation
 - Meets with the PNC/search committee and final candidate for discernment "suitability" and "fit"
 - Approves the call and compensation and authorizes the session to call a congregational meeting, if needed
 - Provides a moderator for the congregational meeting to extend the call, if needed
 - Works with the pastor and moderator for an installation service
- The **COM liaison** is responsible to support the session and then the PNC/search committee, keeping them on track, meeting with them when needed and making sure that they are making progress in a decent and orderly manner
- **Session** is responsible for the following tasks during a pastoral transition:
 - Securing temporary supply preaching. The presbytery keeps a pulpit supply list. Available on the presbytery's website: www.midkentuckypresbytery.org under the resources tab.
 - Discerning if a temporary/transitional pastor will be employed.
 - Session is responsible for the establishment and approval of all temporary pastoral relationships (transitional pastor, bridge pastor, and stated supply) in conjunction with the COM
 - Call a congregational meeting to elect a PNC, if seeking a called and installed pastor to succeed the departing pastor.
 - Approve the MDP/job description, the salary range for a new pastor
 - Call a congregational meeting to elect a new pastor, if needed
- The **Congregation** is responsible for electing a PNC and calling and installing a new installed pastor in conjunction with the COM.

❖ COM Liaison Guidance and Support for Pastoral Search Process

Preparation for the Search

As soon as COM learns of a pastoral vacancy, the circumstances and needs of the particular congregation should be discussed. These questions should be considered and consensus reached that can be communicated to the congregation by the COM liaison:

- 1) What kind of transitional leadership is advised for this church? (Trained, experienced "Transitional Pastor", regular supply from presbytery's approved list, week-to-week supply, Designated Pastor, etc.).
- 2) What kind of information should be gathered for this particular church in preparation for the search for the next installed pastor? (In-depth mission study, update of most recent visioning process, or expedient updating information needed for MIF?)

Thorough mission studies are very helpful to congregations facing significant changes in their communities, their membership, or financial support. When the presbytery is aware that significant ministry transformation should be considered, resources and leadership may be needed for a mission study.

Many congregations are ready to move on to the pastoral search with minimal information gathering and benefit more from a significant mission study several years after a new pastor has arrived.

Whatever COM determines about the needs in the preparation phase of the process, it should be communicated clearly early on and move along so that the congregation does not lose momentum or expend its energy before the actual pastoral search.

- 3) Does COM have guidance about how soon a PNC can be elected and search proceed? If there are serious conflicts, pastor left under negative circumstances, or previous pastor was long-term, beloved leader, there may be reasons to plan a longer transition to resolve issues and to make room for a new leader. However, long vacancies are rarely productive to accomplish goals without significant active presbytery involvement.

As soon as possible after the pastor's departure, the COM liaison should meet with the session and transitional pastor, prepared to communicate COM guidance about the above 3 areas.

- Share presbytery and national resources for the pastoral search process that provide an overview of the process and sequence of activities.
- Describe what information will need to be gathered in preparation for the pastoral search and share any expectations of the COM about a mission study appropriate to congregational circumstances. Provide resources for information gathering (such as web links to PCUSA Research Services) and sample mission studies.
- Explain the need for clarity about the church's mission. Potential candidates will be most interested in congregation who have a clear sense of who they are, where they want to go, and what skills are needed from the pastor to get them there.
- Either the Session or the PNC can manage the information gathering, mission study or visioning process.
- Questions to be answered such a process are:
 - 1) Who are we as a congregation now? (demographics, identity.)
 - 2) What is happening around us—in the neighborhood, the community, the world?
 - 3) What is God calling us to do in response?
 - 4) What barriers are there to our responding to that call?
 - 5) What kind of leader do we need to help us live out God's call?
 - 6) What is the congregation's vision/mission statement (this is asked in the new MDP)?
 - 7) What are the specific tasks of the new leader (this is asked in the new MDP)?

Discuss when a PNC can be elected and how.

When the congregation is ready to elect a PNC, the COM liaison shall bring that request to the COM after consultation with the general presbyter and the transitional pastor (if any).

The COM liaison will guide the session through the process of electing the PNC.

Guidance and Support for the PNC/ Search Committee

- ❖ **Immediately after the election of the PNC, the COM liaison will meet with the PNC, Session, and Transitional pastor (if there is one). The general presbyter may be invited to participate if that seems prudent or necessary.**

- ❖ COM liaison will:
 - Share a brief overview of the process.

 - provide presbytery and national resources for the search process.
 - Provide the website address of the handbook “On Calling a Pastor” <http://www.pcusa.org/resource/calling-pastor/>
 - Provide website address (www.pcusa.org/clc) so that the Ministry Discernment Profile (MDP) may be downloaded.

 - Encourage regular communication with the session and congregation about progress, emphasizing absolute confidentiality about candidates.

 - Explain the presbytery's AAEEEO policies.

 - Review the highlights of results of the information gathering, mission study, or visioning process.

 - Discuss congregational financial trends and budget for search, move, and pastoral compensation.

- ❖ **Meet separately with the PNC/search committee to:**
 - Help with the organization of the Committee. The election of a chair, recording secretary (to take minutes of PNC meetings) and corresponding secretary (to be in contact with the applicants).

- Go over the Ministry Discernment Profile and offer guidance on how learnings from information gathering, mission study, visioning might be communicated in the form and with prospective candidates.
- ❖ **After the necessary information gathering is complete**, the PNC/search committee with the aid of the transitional pastor (if there is one) and the COM liaison will complete the MDP, a summary review of the church's finances for the past 5 years and a projection for the next 5 years.
 - Then the MDP & financial review will be approved by the session and sent to the COM. After these documents are reviewed and approved by the COM and permission given to issue login credentials for the congregation to place their MDP online or for the position to be advertised locally.
 - After the MDP is put online with the Church Leadership Connection (CLC), the presbytery released the MDP, matches of Pastor Discernment Profiles (PDPs) begin. **Only 10 matches are made at a time. Action must be decided (interested/not interested), the candidate is advised. If interested, the remainder of the MDP is released to the PNC. If not interested, the candidate is removed and an additional match can be made. There can be no more than 10 active matches at any time. In order for a PNC to see more matches, they must reject one of the 10 active.**
- ❖ The COM liaison will work with the PNC to help them develop a set of interview questions for the candidate(s); the need for privacy (keeping confidences and not sharing any information about any of the candidates with anyone outside of the PNC), but not secrecy (there should be consistent and frequent communication with the congregation with the candidates and the congregation about the status of the search); etiquette about onsite visits to the candidate's current ministry context; the use of neutral pulpits, etc.
- ❖ **When the PNC reaches their short list (5 or fewer)** the PNC must communicate these names to the COM liaison who will then initiate a presbyter-to-presbyter reference check seeking proper suitability and fit, with the understanding that if the general presbyter says that one or more of the candidates needs to be dropped from further consideration by the PNC that the PNC will respect the presbyter's counsel and drop the person(s) from further

consideration. The presbyter meets with the PNC to discuss presbyter-to-presbyter reference findings.

- ❖ **When the final candidate is chosen by the PNC**, the COM liaison immediately alerts the COM moderator, stated clerk, or general presbyter to initiate the signing of a release form allowing for a Criminal Background check PRIOR to the PNC offering a call.
- ❖ **After the Criminal Background report has been cleared by the general presbyter, stated clerk, or the COM moderator**, the PNC contacts the top candidate to confirm willingness to accept the call, IF APPROVED, by the COM and congregation.
- ❖ **If the candidate says, "NO."**
 - The PNC returns to their short list and picks their next highest ranked candidate and moves through the above process until a candidate says, "YES" or they need to select a new short list.
- ❖ **If the candidate says, "YES."**
 - The PNC informs the COM liaison.
 - The COM liaison informs the COM moderator and general presbyter so that a visit to the COM can be scheduled between the PNC and the finalist and the finalist can submit a written statement of faith, if not included in the PIF, and can complete other written requirements the COM.
 - **Once the finalist meets with the COM, or subcommittee thereof, and the call is found in order and the faith statement is found acceptable**, then the COM gives the PNC permission to contact the congregation's session and call a congregational meeting for the purpose of acting on the PNC's recommendation.
- ❖ The COM liaison and/or some other representative from the COM is present, and may moderate, the congregational meeting to vote on the new call.
- ❖ The COM liaison prepares the PNC to become the transition team for the newly called pastor to walk with her/him, provide a sounding board for

him/her throughout the first six months, and help the PNC design a variety of ways to introduce the new pastor (and family) to the congregation.

- ❖ The COM liaison helps to connect the newly called pastor with Mid-Kentucky Presbytery.
- ❖ The COM liaison get the newly called pastor in contact with the current presbytery moderator so that an ordination/installation commission can be formed and an ordination/installation service can be scheduled.

- ❖ **The COM liaison will be responsible to communicate the needs of the congregation/session to the COM on a monthly basis throughout the transition period, the pastor call process, and continuing through the first six months of ministry.**

The moderator of COM, the general presbyter and the stated clerk stand ready to provide additional assistance to the COM liaison.

Initial Tasks for the Session after a pastor announces their departure

- Celebrate and say “good bye” to your pastor. Will there be a party, parting gift?
- Establish the specific terms of ending the call. Will there be compensation for unused vacation, sick leave, etc.? When will be the last day of employ? Are there church owned phones, computers, other items that need to be returned? Establish an understanding for return of keys, forwarding of email, etc.
- Understand Mid-Kentucky Presbytery’s policies for pastor and congregation after a pastor leaves. These are available online on at www.midkentuckypresbytery.com under resources. The departing pastor can still be a friend but cannot act in pastoral roles by taking leadership roles in officiating funerals, weddings, baptisms, etc.
- Provide pulpit supply for after your pastor departs (John Odom, general presbyter, would like to be in the pulpit immediately or soon after the pastor’s departure). A pulpit supply list is available online at www.midkentuckypresbytery.com
- Determine if there will be a Transitional Pastor (full time/part time; local search with a short list of local interims, or nationwide Church Leadership Connection search); who will be responsible for the search (personnel committee, session, or sub-committee)
- Contact the Board of Pensions and alert them to the change in call for your pastor.
- Contact the COM appointed moderator and make sure to offer them \$50/meeting plus mileage as compensation
- Contact your COM liaison and invite them to your next session meeting to orient you to the transition process
- Download the “On Calling a Pastor” handbook and have session members read it <http://www.pcusa.org/resource/calling-pastor/>
- Remember to keep the congregation informed regularly in newsletter, bulletin, verbal announcements as to what is happening and what are the next steps
- Begin work on these five developmental tasks of congregations in transition:

1. Coming to Terms with History

It is important for congregations to know their history so that they can appreciate their heritage and at the same time be aware of the issues and concerns that need to be resolved in order to move freely into the future.

2. Discovering a New Identity

Identity is the task of understanding "who we are now in our present context and what it is we understand God is calling

us to be." It is the task of developing the vision to which a congregation is being called.

3. Shifts of Power/Leadership Changes

In most congregations over a period of time the leadership begins to take on much of the style and values of the previous pastor. When that pastor leaves, there is often a time when persons who have been in leadership rethink their commitment and determine whether or not they want to continue in leadership positions. Other persons often find the interim time an opportunity to take leadership roles. This is an opportune time to empower those who are out of power and to welcome leadership gifts from all parts of the congregation.

4. Rethinking Denominational Linkages

Congregations often are not aware of the support and resources they receive from their middle judicatory and national denominational structures. That relationship is normally more visible while the structures of the church beyond the congregation are engaged in working with the congregation in moving through the interim period and seeking to find the right pastor to call. The transition time helps raise the awareness of a congregation to its denominational heritage, ministries and resources.

5. Commitment to New Leadership and to a New Future

When a congregation has developed a shared vision of its future and has sought to call a pastor to help lead it in moving into that future, there will probably be a new commitment both to that new leader and to that new future.

Guidelines for a Session in Search of Transitional Pastor Leadership

Transitional pastoral relationships are renewable covenantal relationships of up to one year between the session, the transitional pastor and the Commission on Ministry (COM).

Sessions typically follow this general process:

- Session appoints a Transitional Pastor Nominating Committee (TPNC), or chooses to act as the TPNC. Some sessions chose a subcommittee of session, the personnel committee, or name some other group to do the task. Three to six people is generally an ideal number.
- The TPNC comes up with a job description, qualifications, and compensation package range. The TPNC may also choose to complete an MDP for the transitional pastor. This information is brought to the session and the COM of Mid-Kentucky Presbytery (MKP) for approval after which the MIF can be placed online with the Church Leadership Connection.
- The TPNC also contacts the presbytery leader of MKP. S/he will have a general understanding of ministers in the presbytery who are trained and currently seeking this type of work.
- The TPNC interviews candidates.
- When the TPNC narrows down to its finalists (typically 1-2), the TPNC contacts the presbytery leader of MKP for a reference check.
- If the reference check is good, then the TPNC brings the finalist to meet with the session and approve the compensation package using the Transitional Pastor Covenant available on the Mid-Kentucky Presbytery website, www.midkentuckypresbytery.org, under the resources section.
- The session notifies the COM liaison that the congregation has selected their preferred candidate. The session in consultation with the COM liaison makes sure that the COM through its Team Transition has all of the required documents in advance of the monthly COM meeting (regularly the first Monday of the month), at which the transitional pastor agreement is to be approved.
- If the candidate is not a member of MKP, then the candidate will also need to be received into membership of MKP. MKP does not customarily allow ministers of Word and Sacrament from other presbyteries to labor inside the bounds of Mid-Kentucky.
- After the successful completion of the meeting with COM, the session makes the announcement of the Transitional Pastor to the congregation.
- The session and the TPNC should work closely with their COM liaison to answer any additional questions or concerns regarding the transitional pastor process.



Church Leadership Connection

On Calling a Pastor



*A resource for
pastor nominating committees
and mid councils,
prepared by
Church Leadership Connection
and the Office of the General Assembly*



**Presbyterian Church (U.S.A.)
100 Witherspoon St., Louisville, KY 40202
800.728.7228 x8550**

March 2015

On Calling a Pastor

A Manual for Churches Seeking Pastors

*This is what GOD says, the God who builds a road right through the ocean,
who carves a path through pounding waves,
The God who summons horses and chariots
and armies—they lie down and then can't get up;
they're snuffed out like so many candles:
"Forget about what's happened; don't keep going over old history.
Be alert, be present. I'm about to do something brand-new.
It's bursting out! Don't you see it? (Isaiah 43:16- 19 - The Message Bible)*

As you begin the journey to find new pastoral leadership, the next few months will be exciting, tedious, joyful, spiritually fulfilling, frustrating, inspiring, lengthy, and purposeful. The process is one of discernment and will challenge the congregation to listen closely for the will of God for its mission and ministry in this new stage of the congregation's life.

This is a new step of faith that will bring your congregation together around the common goal of identifying who God is calling to serve your congregation. This manual is designed to be a resource for those who are on this journey. We suggest that you use this resource to guide you through the call process. The policies and procedures of your presbytery will always take precedence over this manual. Therefore, it is important for the session, presbytery, and the PNC to stay in regular contact with one another so that everything may be done "decently and in order" from the time of a pastor's departure all the way through the calling and installing of a new pastor.

This resource is formatted into a PDF that may be read online or downloaded and printed. It also includes videos that expand several topics. Topics that include videos are indicated with an icon. Click on the icon to link to the video online at www.pcusa.org/clc. Web pages where appropriate are provided with helpful links for further resourcing. Leadership Competencies case studies are provided for group activity and discussions in Part Five.

Each section of the manual builds upon the next to walk you through the call process: demonstrating the denomination's theology of call and the role of each partner in the call process, inputting your form into the CLC system, and providing words of wisdom to increase the likelihood of you making the best ministry match possible.


Those who would benefit most from having this manual are sessions, presbytery liaisons, PNCs and others who support congregations in the midst of transition.

As you embark on this journey, we pray that you will know the power of God's presence each step of the way. When you finally find the person whom God has called to be your new pastor, we hope you will be a blessing to the world in your ministry together.

The Presbyterian Church (U.S.A.)
Office of the General Assembly
Church Leadership Connection (CLC)
Mid Council Ministries

PART ONE — Introduction to Calling a Pastor

Acronymns Used in This Resource 5

On Calling a Pastor Video Introduction  5

Theological Foundations of the Call Process

Spiritual Resources for the Journey

Other Resources

God Calls Women and Men to Serve as Pastors 6

Beliefs in Practice..... 6

Openness, F-1.0404

Connectionalism

Teaching Elder Defined, G-2.0501

Ordination Standards, G-2.0104b

PART TWO — Teaching Elders as Pastors

Types of Pastoral Positions 9

Installed Pastoral Relationships

Temporary Pastoral Relationships

Succession Restrictions (G-2.504a, b)

Exceptions to Succession Restrictions (G-2.504c)

Ministers of Other Denominations

Covenant of Agreement Partners

Ministers of Other Christian Churches

Immigrant Fellowships and Congregations



Leadership Options for Small Congregations11

PC(USA) Teaching Elders

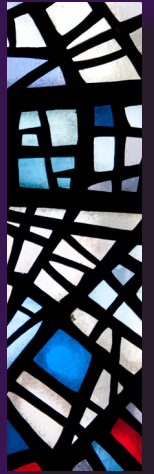
Bi-Vocational/Tentmakers

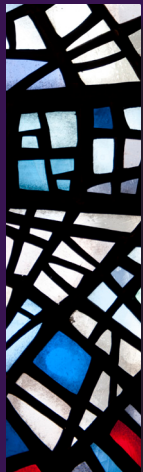
Supply/Temporary Pastors

Small Church Residency Program

Videos about the program:  

Ruling Elders Commissioned for Particular Pastoral Service (CRE)





PART THREE — The Call Process

Polity and the Call Process.....	14
Presbytery as a Participant in the Pastoral Call Process.....	15
Presbytery's Role	
Key Times for Presbytery Involvement	
<i>When Your Pastor Announces His or Her Departure</i>	
<i>During the Pastoral Vacancy</i>	
<i>Working with the Pastor Nominating Committee</i>	
<i>When the New Pastor Is Called</i>	
<i>When Your Pastor Is Ordained and/or Installed</i>	
<i>As Your Pastor Ministers with You</i>	
Other Participants in the Pastoral Call Process.....	16
The Session	
The Moderator of Session	
The Temporary Pastor	
The Pastor Nominating Committee	
The Congregation	

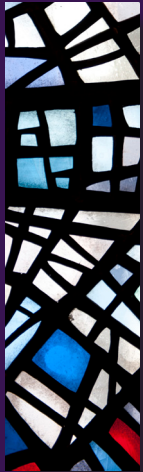
PART FOUR — The Transition





Dissolving the Pastoral Relationship	19
Resources for Congregations in Pastoral Transition	
Planning for Transition.....	20
Next Steps in Ministry	20
Assessing Your Finances	
Compensation Package	
Electing a Pastor Nominating Committee.....	23
The Process for Electing a Pastor Nominating Committee (PNC)	

PART FIVE — Searching for a Pastor

The Work of the Pastor Nominating Committee (PNC).....	25
Getting Organized	
Scheduling PNC Meetings	
Suggestions for Your Work	
Understanding Your Work	
Confidentiality	
Selecting Leadership	
Using the Church Leadership Connection (CLC).....	27
CLC Mission Statement	
Foundational Principles for CLC	
Who Can Use the System	
<i>Who May Enter a Personal Information Form (PIF)</i>	
<i>Who May Enter a Ministry Information Form (MIF)</i>	
Writing the Ministry Information Form (MIF)	28
Your Ministry Narrative Through the MIF	
Establishing Matching Criteria.....	29
Additional Matching Criteria	
Optional Matching Criteria Example	
Leadership Competencies	31
Case Study Exercise	
<i>Case Study One — Twenty-First Century Presbyterian Church</i>	
<i>Case Study Two — Transitioning Presbyterian Church</i>	
<i>Case Study Three — Faithful Presbyterian Church</i>	
<i>Questions to Consider</i>	
Effective Salary.....	33
Board of Pensions Definition	
Special Programs to Support Pastors with Educational Debt and Those Serving Smaller Congregations.....	33
<i>Transformational Leadership Debt Assistance (TLDA)</i>	
<i>Seminary Debt Assistance and the BOP</i>	
Ministry Information Form (MIF) Narrative Questions	33





Choosing a Pastor34
Call and Fit 
Twenty-First Century Leaders
Calling Candidates for Ministry 
Receiving Referrals
 Self-Referrals Through CLC
 Attestation Assurance
 A Word About Possible PIF Differences
 Acknowledging Receipt of a PIF
 Ministers from Other Denominations
Reading and Screening Personal Information Forms
 Evaluating PIFs
 A Suggested Process
Requesting Additional Materials
 Sermon Videos
 Supplemental Questions
 Other Material
 Web Sites
Establishing an Interview Process
Appropriate Questions for Interviews 
Reference Checks 
Meeting Prospective Pastors Face-to-Face.....39
 Visiting Prospective Pastors in Their Ministry Setting
 Hosting Prospective Pastors in Your Community
 Practicing Hospitality

PART SIX — Calling a New Pastor

Choosing the Nominee and Extending the Invitation to Call.....41
 Extending the Invitation
 Contacting Your Chosen Nominee
 When the Nominee Accepts the Invitation
 Negotiating the Terms of Call
 Examination for Membership in the Presbytery
Presenting the Pastor Elect..... 42
 Preparing to Present Your Nominee to the Congregation
 Obtaining Presbytery Approval
 Coordinating with Session
 Preparing a Report for the Congregation
 Presenting the Nominee to the Congregation
Finishing Your Work 43
 Notifying CLC of a “Call Pending”
 Notifying Remaining Prospective Pastors
 Disposing of PNC Materials
 Sharing Agreements with Session
 Understanding Your New Role



PART ONE — Introduction to Calling a Pastor

Acronyms Used in This Resource

A number of acronyms are used in the call process. To help you become familiar with the most common acronyms, we have listed them below.

Book of Order

F — Foundations of Presbyterian Polity

G — Form of Government

W — Directory for Worship

D — Rules of Discipline

MIF Ministry Information Form

CLC Church Leadership Connection

EP/GP Executive/General Presbyter

PIF Personal Information Form

PNC Pastor Nominating Committee

COM Committee/Commissions on Ministry

CPM Committee/Commissions on Preparation for Ministry

Video Introduction

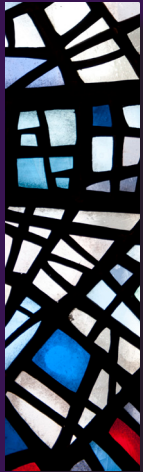
- ❖ On Calling a Pastor Video Introduction

<http://www.pcusa.org/ocap> 

- ❖ Spiritual Resources for the Journey

The most important resources you will need on this journey are the spiritual resources of Scripture and prayer. During this journey, be deliberate about spending time together with God's word and in prayer, not simply as bookends to a meeting but as an important part of listening for God's spirit. Here are a few resources that may be helpful on your journey:

<i>Scripture Passages About Call:</i>		<i>Other Scriptures:</i>	
Genesis 12:1–9	Abram	Genesis 32:22–32	Jacob wrestles with God
Genesis 24:1–61	Rebekah	Isaiah 52:7	The purpose of preaching
Exodus 3:1–12	Moses	Nehemiah 2:12	God's mission
1 Samuel 3	Samuel	Nehemiah 1:4–11	Bathe your work in prayer
1 Kings 19:1–18	Elijah	Ezekiel 37:1–14	The valley of dry bones
1 Kings 19:19–21	Elisha	Joel 2:28	Women and men are called
Esther 4:1–17	Esther	Matthew 20:26	Servant leaders
Isaiah 6:1–13	Isaiah	Matthew 22:14	Many are called but few are chosen
Jonah 1	Jonah	Matthew 28:16–20	The Great Commission
Matthew 4:18–22	The disciples	Matthew 6:25–34	Don't worry
Luke 1:26–55	Mary	Jeremiah 3:15	Pastors after God's heart
John 1:43–51	Philip and Nathanael	Acts 1:8	Empowered by the Holy Spirit
Acts 1:15–26	Matthias	1 Corinthians 12:4–27	Diversity of gifts
Acts 9:1–19	Paul	Ephesians 4:12	Equipping the church for ministry
Acts 16:14–15	Lydia		
Revelation 3:14–22	The churches		



Other Resources:

- ❖ The *Book of Order*, especially the Foundations of Presbyterian Polity, Chapters 1–3
- ❖ The *Book of Common Worship*, especially Daily Prayer

God Calls Women and Men to Serve as Pastors

“In sovereign love God created the world good and makes everyone equally in God’s image, male and female, of every race and people, to live as one community.”

(Book of Confessions, Brief Statement of Faith, 10.3, Lines 29–32)

“The same Spirit who inspired the prophets and apostles rules our faith and life in Christ through Scripture, engages us through the Word proclaimed, claims us in the waters of baptism, feeds us with the bread of life and the cup of salvation, and calls women and men to all ministries of the Church.”

(Book of Confessions, Brief Statement of Faith, 10.4, Lines 58–64)

Beliefs in Practice



Openness

F-1.0404 Book of Order

In Jesus Christ, who is Lord of all creation, the Church seeks a new openness to God’s mission in the world. In Christ, the triune God tends the least among us, suffers the curse of human sinfulness, raises up a new humanity, and promises a new future for all creation. In Christ, Church members share with all humanity the realities of creatureliness, sinfulness, brokenness, and suffering, as well as the future toward which God is drawing them. The mission of God pertains not only to the Church but also to people everywhere and to all creation. As it participates in God’s mission, the Presbyterian Church (U.S.A.) seeks:

a new openness to the sovereign activity of God in the Church and in the world, to a more radical obedience to Christ, and to a more joyous celebration in worship and work;

a new openness in its own membership, becoming in fact as well as in faith a community of women and men of all ages, races, ethnicities, and worldly conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity;

a new openness to see both the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world; and

a new openness to God’s continuing reformation of the Church ecumenical, that it might be more effective in its mission.

Connectionalism

Presbyterians as members of the Body of Christ live out our faith through connectional polity. The polity of the church provides a denomination-wide PC(USA) framework in which we confess together our creeds and our acts of faith. In a connectional system, decisions made by one body affect the body as a whole. Each governing body supports, guides, and holds accountable the other bodies in a faithful attempt to live out our faith as confessed in scripture and our *Book of Confessions*.

Teaching Elder Defined

G-2.0501 Book of Order

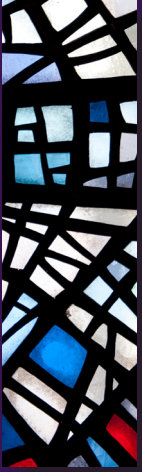
Teaching elders (also called ministers of the Word and Sacrament) shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries, as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret the mysteries of grace and lift the people's vision toward the hope of God's new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ's body through devotion, debate, and decision.

Ordination Standards

G-2.0104b Book of Order

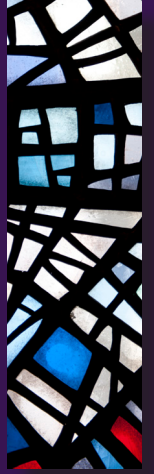
Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02). The council responsible for ordination and/or installation (G-2.0402; G-2.0607; G-3.0306) shall examine each candidate's calling, gifts, preparation, and suitability for the responsibilities of ordered ministry. The examination shall include, but not be limited to, a determination of the candidate's ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Councils shall be guided by Scripture and the confessions in applying standards to individual candidates.







PART TWO — Teaching Elders as Pastors



Types of Pastoral Positions

The types of pastoral positions are pastor, co-pastor, and associate pastor. Pastoral relationships with congregations can be either “installed” or “temporary.”

Installed Pastoral Relationships

Installed pastoral relationships are typically for an indefinite period. However, an installed pastor may be called for a designated term as determined by the presbytery, in consultation with the congregation. Calls with a predetermined end date may be renewed for an additional designated term or changed, with the approval of the presbytery and congregation, to an indefinite call.

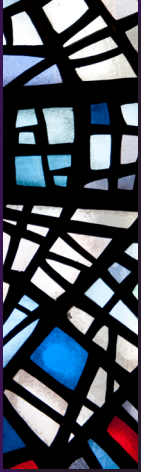
Temporary Pastoral Relationships

- ❖ Session invites for service with presbytery concurrence
- ❖ Teaching elder, PC(USA) or other; PC(USA) candidate, or ruling elder
- ❖ Titles determined by presbytery
- ❖ Up to twelve-month terms, but may be renewed

“Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.” (*Book of Order*, G-2.0504b)

Succession Restrictions

Ordinarily an associate pastor is not eligible to become the next installed pastor of the congregation he or she is serving. In the same way, a temporary pastor is not ordinarily eligible to become the next installed pastor, co-pastor, or associate pastor (*Book of Order*, G-2.0504a-b). If a presbytery determines that in its mission strategy it is advisable for a teaching elder currently serving as associate pastor or temporary pastor, to be permitted to serve as the next installed pastor, co-pastor, or associate pastor, the relationship shall be established by a three-fourths vote of the members of the presbytery present and voting (*Book of Order*, G-2.0504c).



Ministers of Other Denominations

The *Book of Order* affirms the ecumenical commitment of the Presbyterian Church (U.S.A.), particularly in Chapter Five of the Form of Government: Ecumenicity and Union. This section outlines our relationships with other denominations and holds that the basis of these relationships is to give visibility to the unity that exists in Christ.

The General Assembly of the Presbyterian Church (U.S.A.) has authorized and directed the formation of covenants, agreements, and statements of purpose with other Christian bodies that address, among other things, the mutual recognition of baptism and the orderly exchange of ministers. Such agreements are said to place us in correspondence with one another.

The PC(USA) is in a relationship of correspondence, meaning the church maintains a relationship with the highest council or governing body with the following:

- ❖ Churches with which the PC(USA) has had historical relations outside the United States, as recognized by the General Assembly.
- ❖ Churches that are members of the ecumenical bodies (for example: the World Council of Churches, World Communion of Reformed Churches, National Council of Churches, Christian Churches Together, etc.) in which the PC(USA) holds membership.
- ❖ Churches with which the PC(USA) has formal ecumenical dialogue approved by the General Assembly.

The Presbyterian Church (U.S.A.) is in full communion or covenant relationship with those churches so recognized by the General Assembly. These relationships exist as a matter of ecumenical agreement.

Covenant of Agreement Partners



A minister of another Reformed Church as a part of the Formula of Agreement may be permitted to serve a PC(USA) congregation under the Orderly Exchange Process. Ministers of Formula of Agreement denominations (Evangelical Lutheran Church in America, Reformed Church in America, and the United Church of Christ) under “Orderly Exchange” may serve as an installed or temporary pastor of a PC(USA) congregation by invitation from a PC(USA) presbytery (regional mid council).

For more information see:

- ❖ Advisory Opinion for Receiving Ministers of Other Denominations <http://oga.pcusa.org/section/ecclesial-and-ecumenical-ministries/ecumenical-and-agency-relationships/correspondence-and-pcusa/>
- ❖ Formula of Agreement <http://www.pcusa.org/resource/ecumenical-formula-agreement/>
- ❖ Under Covenant Agreement Between the Korean Presbyterian Church Abroad and the Presbyterian Church (U.S.A.) [http://oga.pcusa.org/site_media/media/uploads/oga/pdf/kpca_pcusa_orderly_exchange_w_out_pif_revised\[1\].pdf](http://oga.pcusa.org/site_media/media/uploads/oga/pdf/kpca_pcusa_orderly_exchange_w_out_pif_revised[1].pdf)
- ❖ Highlights to calling ministers under the Formula of Agreement (the Process for Orderly Exchange) <http://www.pcusa.org/resource/summary-guidelines-employment-ministers-other-deno>

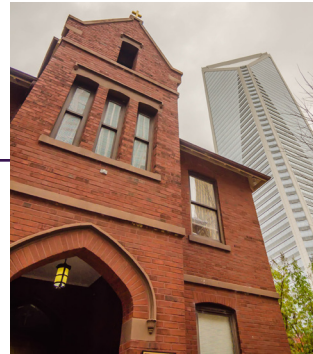
Ministers of Other Christian Churches

Ministers of other denominations that are not a part of the Formula of Agreement churches may serve PC(USA) congregations on a temporary basis if their service meets the mission strategy of the presbytery. Refer to your presbytery for guidance on this issue.

Immigrant Fellowships and Congregations

Immigrant fellowships and congregations often have particular needs for pastoral leadership that may be difficult to fill. When the presbytery determines that its mission strategy with one of these fellowships or congregations requires it, the presbytery may recognize the ordination of a minister in good standing in another denomination. If the minister lacks the educational history required of our candidates, the presbytery will then provide educational opportunities as necessary and prudent for the minister's successful ministry in the presbytery. Immigrant fellowships and congregations must work closely with the presbytery to secure appropriate pastoral leadership and to ensure that they are following the constitutional process described in G-20505a (1) for calling an immigrant pastor.

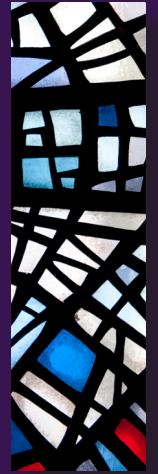
Leadership Options for Small Congregations

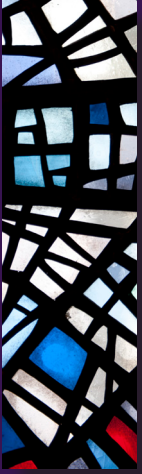


- ❖ PC(USA) Teaching Elders — Called to serve smaller congregations as part-time pastors in installed and temporary positions.
- ❖ Bi-Vocational/Tentmakers — PC(USA) teaching elders who serve as pastor and also work in other employment that may be ministry related or not. When considering a tentmaker pastor, it is important to remember that the person must divide his or her time among multiple employers. The pastor will be restricted in the number of hours he or she has available to work for the church. These individuals are members of the presbytery and serve as all other teaching elders except in their hourly commitment to the congregation.
- ❖ Supply/Temporary Pastors — Teaching elders and candidates serving as temporary supply pastors. The specific title of the position may differ among presbyteries. These contract positions are made with the session with the approval of the presbytery. The contract positions are for twelve months and can be renewed annually with presbytery approval. (For more information, see G-2.504b.)
- ❖ Small Church Residency Program — Open to first-call pastors who are PC(USA) candidates for ministry and have been certified by their presbyteries as ready to negotiate for service. This program pairs small, underserved congregations in a variety of ministry settings with recent seminary graduates who are interested in answering God's call to serve where there is need in the PC(USA), specifically in small-membership congregations. For more information see:

— <http://www.presbyterianmission.org/ministries/residency/about-program/>

— Video — www.presbyterianmission.org/ministries/residency/videos/ 





- ❖ Ruling Elders Commissioned for Particular Pastoral Service (CRE) — Ruling elders may be commissioned to a particular congregation for a specified term that should not exceed three years. However, the commission can be renewed. Ruling elders who seek to serve as CREs must meet the training and examination of their presbytery. The commission of CREs is limited to their presbytery of membership. For more information, see G-2.10.

Raising Up New Leaders Video — <http://oga.pcusa.org/section/mid-council-ministries/clp/> 



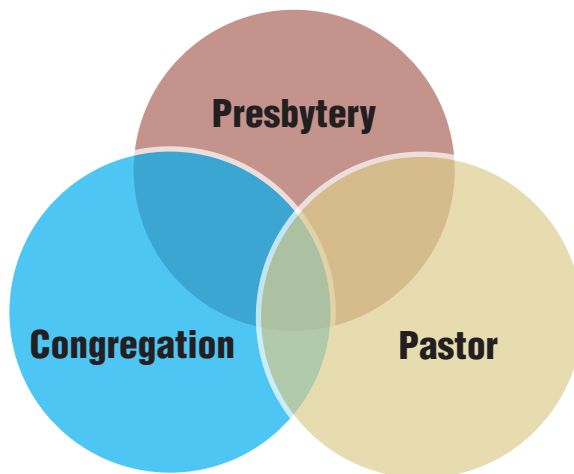
PART THREE — The Call Process

“...The question before us could be framed thusly: ‘God, whom are you selecting/calling at this time to lead in this church? Show us your choice.’”

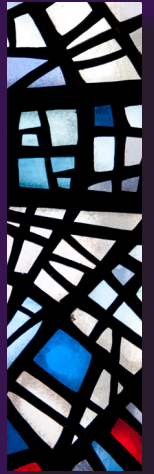
— Selecting Church Leaders,
The Alban Institute, 2002

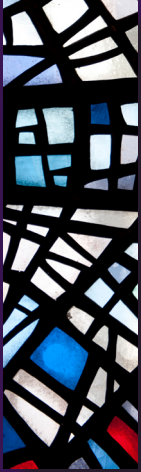
“Christ calls the Church into being, giving it all that is necessary for its mission in the world, for its sanctification, and for its service to God. Christ is present with the Church in both Spirit and Word. Christ alone rules, calls, teaches, and uses the Church as he wills.” (Book of Order, F-1.0202).

Presbyterians believe that God uses committees, papers, procedures, and our polity, sprinkled with a generous measure of prayer, Scripture, and worship, to help you discern who it is that God is calling to be your pastor. This call is confirmed as the pastor, the church, and the presbytery each say “yes” to the relationship.



This three-way partnership is acted out throughout the pastoral call process, with the presbytery having the primary responsibility for oversight of the process. “... No pastoral relationship may be established, changed, or dissolved without the approval of the presbytery” (Book of Order, G-2.0502).





During the time of transition between pastors, a congregation is invited to engage in a spiritual discernment process to discover or reconfirm its call to ministry—what God wants the church to be and do in the next phase of the congregation’s life. Your presbytery may ask your congregation to engage in a mission study that involves Bible study, prayer, and an honest and thoughtful look at your congregation and community, as a way to discern the ministry direction in which God is leading you.

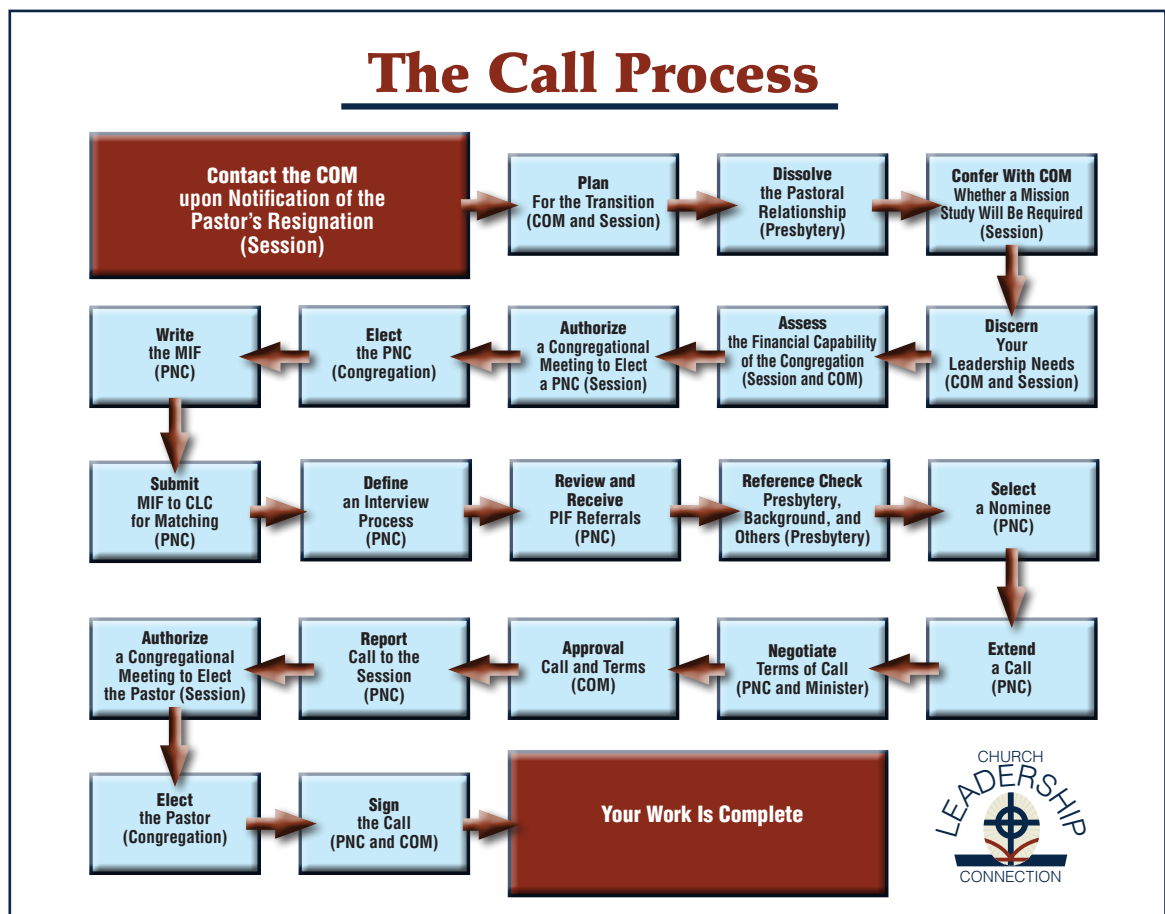
Once this becomes clear, the pastor nominating committee (PNC), in consultation with the presbytery, begins the discernment process of discovering who God is calling to be the pastor in this next chapter of your congregation’s life and ministry.

Polity and the Call Process



The Presbyterian Church (U.S.A.) call process reflects the way our ministry is governed today. Our church polity is representative, and this form of government is seen throughout the call process. To understand how our polity is distinct from that of other denominations, see this short video on Denominational Polities at <http://www.pcusa.org/ocap>.

Below is a suggested call process. It describes the role of each partner in the process: the presbytery, COM, session, PNC, pastor, and congregation. For additional information, view the video, The Call Process, at <http://www.pcusa.org/ocap>.



Book of Order References — Call and Installation

G-2.07	Ordination
G-2.0801	Pastoral Vacancy
G-2.0802	Election of a Pastor Nominating Committee
G-2.0803	Call Process
G-2.0804	Terms of Call
G-2.0805	Installation Service

Presbytery as a Participant in the Pastoral Call Process**Presbytery's Role**

The presbytery will be your companion in the search process, often through someone who will serve as your liaison. Your presbytery liaison will provide you with guidance, resources, and other services as you go through the pastoral search process. In many presbyteries, the liaison will help you to assess your leadership needs, financial health, and the type of pastoral leadership you need such as full-time, part-time, bi-vocational, installed, or temporary. It is wise to consult regularly with your presbytery liaison not only for advice and guidance but to keep him or her informed, especially at key times in your pastoral search process.

The presbytery will work closely with the pastor nominating committee (PNC), which has been elected to present a pastor or associate pastor nominee to the congregation. The presbytery has the responsibility to guide and participate in the decision of the PNC. The presbytery will provide the PNC “counsel on the merits, suitability, and availability of those considered for the call” (*Book of Order*, G-2.0803).

Each presbytery is unique and will have its own procedures and policies regarding the search process, which supersede any procedures found in this manual. Therefore, it is important for a congregation seeking a new pastor to be in regular contact with the presbytery.

Key Times for Presbytery Involvement

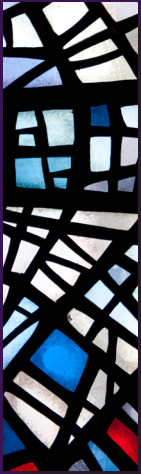
There are several key times in the call process when it is particularly important for presbytery to be involved with your congregation.

When Your Pastor Announces His or Her Departure. As your current pastor prepares to leave, presbytery has the responsibility to dissolve the pastoral relationship, appoint a moderator for your session, and provide you with guidance about pulpit supply.

During the Pastoral Vacancy. Presbytery has the responsibility to assist the session with issues related to pastoral vacancies, including securing temporary pastoral leadership; assessing congregational finances, including costs associated with a pastoral search and pastoral compensation; engaging in a congregational mission study (if required); approval of the Ministry Information Form (MIF); and nominating and electing a PNC.

Working with the Pastor Nominating Committee. Presbytery has the responsibility to guide the PNC through the pastoral call process, providing training, oversight, and assistance. Presbytery will also have a role in reference and background checks for the finalists being considered. Presbytery must examine the PNC's finalist for presbytery membership and concur with the PNC's final decision before a call can be issued.





When the New Pastor Is Called. Presbytery has the responsibility to ensure that the call to your new pastor is in order and that the appropriate actions are taken by the congregation and presbytery.

When Your Pastor Is Ordained and/or Installed. The call process for your new pastor is completed at a service of ordination and/or installation that is organized and conducted by the presbytery, often through the work of a presbytery-appointed administrative commission.

As Your Pastor Ministers with You. The presbytery remains your partner in this pastoral relationship. Some presbyteries assign a permanent liaison to each congregation in the presbytery who will visit often and participate in special occasions, while other presbyteries assign representatives to visit with you periodically. Don't hesitate to call your presbytery if you need extra support or guidance.

Other Participants in the Pastoral Call Process

The Session

The session's responsibility is to set a positive and reassuring tone during the pastoral search process. This includes assisting the congregation in coping with the departure of the pastor, carrying on with the ministry of the congregation, and looking forward to the next stage of the congregation's life together. During this process the session should meet regularly with the moderator appointed by the presbytery in order to continue to fulfill its responsibilities for the congregation's worship life, Christian education, pastoral care, fellowship, mission, and administration. Session responsibilities, in consultation with presbytery, include:

- ❖ Securing guest preachers and providing for pastoral care during the immediate vacancy;
- ❖ With concurrence of presbytery, finding and contracting with temporary pastoral leadership for the longer vacancy period;
- ❖ Providing for and participating in a congregational mission study, if appropriate or required by the presbytery;
- ❖ Providing a process for the congregation to elect a PNC, including suggesting the number of PNC members;
- ❖ Calling a congregational meeting for the election of the PNC;
- ❖ Budgeting funds for the PNC to cover search expenses;
- ❖ Determining the financial compensation available for your new pastor, including moving costs;
- ❖ Reviewing and approving the completed MIF in order that the clerk of session may attest to it in CLC;
- ❖ Praying regularly for the PNC;
- ❖ Calling a congregational meeting when the PNC is ready to present its nominee to the congregation;
- ❖ Preparing for the new pastor's arrival by attending to such details as manse renovation, moving, and welcoming;
- ❖ Arranging for the ordination and/or installation of your new pastor in consultation with the presbytery.

The Moderator of Session

During a pastoral vacancy, the presbytery will appoint someone to moderate the session and congregational meetings. In many instances, the temporary pastor working with the session will be appointed to serve as moderator. The moderator's responsibilities include helping the session fulfill its responsibilities for the congregation's life and ministries.

The Temporary Pastor

The temporary pastor provides pastoral leadership during the congregation's search for the next pastor. The presbytery can help the session determine if the church needs a temporary pastor and what responsibilities the temporary pastor will have. An interim pastor is a temporary pastor who has special expertise and training in working with congregations in the midst of a pastoral transition. The temporary pastor's responsibilities often include:

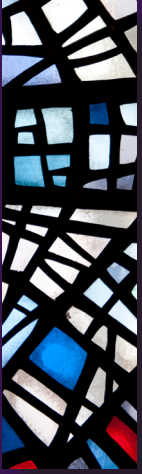
- ❖ Worship leadership, including preaching and administration of the sacraments;
- ❖ Providing pastoral care;
- ❖ Serving as moderator of session (when appointed by presbytery) and working with the session to provide for the life and ministry of the congregation;
- ❖ Administrative work, including supervision of other staff persons;
- ❖ Supporting the work of the PNC, but not being directly involved with their work;
- ❖ Assisting with the congregational mission study (with presbytery approval);
- ❖ Helping the congregation prepare to welcome the leadership of a new pastor.

The Pastor Nominating Committee

The pastor nominating committee (PNC), representative of the whole congregation and elected by the congregation, has the ultimate responsibility for nominating a minister to the congregation for election as the next pastor or associate pastor. Over a number of months, the PNC will journey through the pastoral search process, seeking to hear the call of Christ and "to participate in God's own choice" for your next pastor. In the pastoral call process, the PNC's responsibilities include:

- ❖ Completing the congregation's MIF and submitting it to session and presbytery for approval;
- ❖ Entering the approved MIF online with Church Leadership Connection (CLC);
- ❖ Receiving, reading, and evaluating Personal Information Forms (PIF) in a spirit of prayerful openness to the movement of God's Spirit;
- ❖ Regularly providing reports to the congregation on the pastoral search progress;
- ❖ Narrowing the field of prospective pastors through listening to sermons, reference checking (by both the PNC and the presbytery), and phone or video conference interviews—all while sharing, listening, and praying together;
- ❖ Interviewing face-to-face the "short list" of prospective pastors, providing for a welcoming and hospitable visit to your church community;
- ❖ Arranging with the presbytery for the necessary examinations and approvals of your finalists;
- ❖ Selecting one nominee to present to the congregation and negotiating the terms of call;
- ❖ Obtaining presbytery approval of the call;
- ❖ Presenting the nominee to the congregation for its vote;
- ❖ Following the affirmative vote of the congregation, signing the pastoral terms of call for the new pastor;
- ❖ Notifying Church Leadership Connection (CLC) when a call has been extended and accepted.





The Congregation

The responsibilities of the congregation, while few, are no less important than those of the other participants in the pastoral call process. The responsibilities of the congregation include:

- ❖ Continuing to support the ministry of the church through prayer, participation, and financial support during the time of pastoral transition;
- ❖ Electing the PNC;
- ❖ Praying regularly for the PNC;
- ❖ Electing the new pastor and approving the terms of call;
- ❖ Welcoming the new pastor as the ministry begins.



PART FOUR — The Transition



Dissolving the Pastoral Relationship

When a pastor announces his or her acceptance of another call for service or his or her retirement, the congregation often experiences a variety of emotions: sadness, anger, betrayal, or even relief. It is important that the exit of the pastor is handled well for the benefit of all concerned. Congregation members and the pastor need time and opportunity to celebrate their ministry together and say goodbye. It is important that the exit time be neither so short that goodbyes do not get said nor so long that everyone is ready to move on before the actual departure date. A good ending is the foundation of a good new beginning for the next pastor.

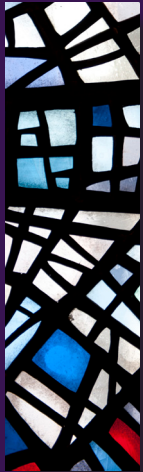
The minister will inform the presbytery and the session and shortly thereafter share the news with the congregation. The session calls a congregational meeting to act on the minister's request that the relationship be dissolved. The congregational action becomes a recommendation to presbytery, which will vote to dissolve the pastoral relationship. The pastoral relationship between a pastor or associate pastor and a church is dissolved only by presbytery.

Resources for Congregations in Pastoral Transition

Beginning Ministry Together: The Alban Handbook for Clergy Transitions. Roy. M. Oswald, James M. Heath, and Ann W. Heath, The Alban Institute, 2003.

A Change of Pastors ... And How It Affects Change in the Congregation. Loren B. Mead, The Alban Institute, 2005.





Planning for Transition

The transition between pastors is a valuable time for congregations. It is an opportunity to reflect on your congregation, its community context, and its ministry in the present and future. It may also provide the opportunity to experience different styles of pastoral leadership and to work on particular issues facing the congregation. The session, the presbytery, and the PNC (once it is elected) work together to make the transition time constructive. Plan your transition with your ministry context and vision for ministry in mind. Consult with your presbytery and other key leaders to discern how to use the transition period for spiritual renewal, understanding your call to ministry today, reorganizing, and future ministry planning.


Next Steps in Ministry

WHO ARE WE?

WHO IS GOD CALLING US TO BE?

WHERE IS GOD CALLING US TO GO?

Having a good understanding of the above questions will help you decide the type of leadership you will need in your new pastor. The answers to the above questions will also help you communicate your ministry narrative to prospective pastors discerning a call to your congregation. For more information see the video on Mission Studies at

<http://www.pcusa.org/ocap> 

As presbyteries work with congregations during their search for a new pastor, the goal is to assist them in making the best match possible. Making a good match begins with having a clear picture of who the congregation is and who God is calling it to become. Presbyteries take a variety of approaches to what is often called a “mission study.” Some presbyteries use a particular approach that all of their congregations must follow. Others make suggestions with regard to several instruments that can be employed for this purpose. Still others recommend that, in most cases, it will be much more beneficial to wait until the new pastor arrives to do an in-depth study so that the new pastor can be a part of that process. In such cases, the presbytery may suggest a much shorter process than the traditional mission study.

Here are some questions that your presbytery committee, working with churches in pastoral searches, might want to ask as it determines what suggestions it might make.

1. How long has it been since the last pastoral search?
2. Have there been significant changes in the size or financial capabilities of the congregation since the last search?
3. Are there significant changes in the community the congregation serves? Are there new immigrants, has there been a gain or loss in population, has there been an economic boom or bust?
4. Does the congregation have the energy level to conduct an in-depth study?
5. Is there a trained interim pastor in place? If so, does this person do a mission study as a routine part of his or her service as an interim/transitional pastor?
6. Has there been significant conflict in the church?
7. Did the last pastorate end precipitously?

There may be other questions that your presbytery's committee would like to ask to help determine the kind of guidance it will give with regard to a mission study.

Research Services, a ministry of the PC(USA), provides helpful and free online resources to congregations engaging in a mission study. These resources are available at www.pcusa.org/research/help and include:

- ❖ *Research Strategies for Congregations*. A compilation of tools that can be used to help you understand the people in your church and community, including information on congregational surveys.
- ❖ *Ten-Year Trends in Your Congregation*. Data from your congregation's annual statistical report for the most recent ten years with graphs and comparisons.
- ❖ Zip Code Statistics — www.zip-code.com
- ❖ City Data — <http://www.city-data.com>

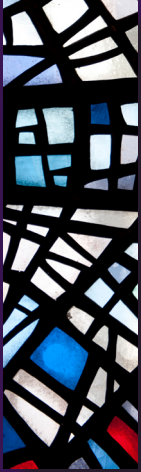
Assessing Your Finances



A critical step before searching for a new pastor is a financial assessment. The session, in conversation with the presbytery, should determine whether there will be sufficient funds to adequately support the pastor you call.

- ❖ It is important to not only to have the resources to call a pastor but to also have the financial resources to carry out ministry through education programs, mission outreach, per capita, presbytery missions, spiritual formation, building upkeep, and other personnel.
- ❖ Moving cost should be budgeted into your financial assessment.
- ❖ Cost for conducting your pastoral search (interviews, in person visits, and neutral pulpits) should also be included.





Compensation Package

Consider a compensation package that is appropriate for a pastor with the skills and experience you are seeking as well as for the cost of living in your community. A conversation with your presbytery, a review of the current Board of Pensions Clergy Effective Salaries, and a look at similar church positions listed on the online CLC “Opportunity Search” may be helpful in assisting you to make that determination. Most presbyteries have established minimum “effective” compensation guidelines that must be met for pastoral positions within the presbytery. Be sure you know the current presbytery guidelines.

The manse, if you have one, is an important part of the compensation package. On the Effective Salary Form, the value of your manse should be calculated into the Terms of Call.

See the Board of Pensions resource at <http://www.pensions.org/AvailableResources/BookletsandPublications/Documents/pln-103.pdf> for a full definition of Effective Salary.

The compensation package should also include a budget for medical, death, disability, and pension coverage for your pastor through the Board of Pensions. Most presbyteries also require that terms of call include continuing education allowances, SECA (social security off-set), and mileage reimbursement as minimum additions to the salary package.

For part-time calls, your obligation for effective salary and other benefits is determined by the number of hours worked and whether the pastor is in an installed call. Consult your presbytery COM (representative) for guidance in understanding your salary requirements.



Electing a Pastor Nominating Committee

In the PC(USA) call process, the congregation gives authority to search for a pastor to a pastor nominating committee (PNC). Once the PNC is elected, the other members of the congregation and the session have no role in determining who will be the next pastor until the PNC is ready to present its nominee to the congregation for a vote.

The presbytery has a responsibility to work with the PNC members, to advise them, and to evaluate the nominee they select to present to the congregation. The presbytery is authorized by our *Book of Order* to be partners with you in your discernment process.

The presbytery may have recommendations for the session regarding the number of members for a PNC and the process of electing a PNC. Often congregations will use the congregation's nominating committee to propose a slate of nominees for the PNC. In considering nominees for the PNC, the congregation's nominating committee should strive for a PNC that is representative of the whole congregation. It should consider church members of integrity who are

- ❖ knowledgeable about the church and community and about Presbyterian theology and government;
- ❖ spiritual leaders within the congregation and are active in the life and work of the congregation;
- ❖ able to make a significant commitment of their time, energy, and very best wisdom;
- ❖ willing to accept this as a task of spiritual discernment, not being easily influenced by personal desires or congregational politics, but rather listening for the voice of God
- ❖ able to honor confidentiality.

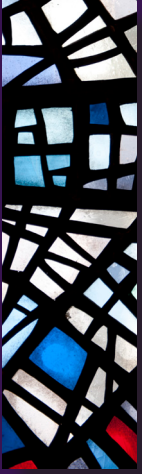
The congregation must give careful and prayerful attention to the election of persons to serve in this important role.

The Process for Electing a Pastor Nominating Committee (PNC)

Steps:

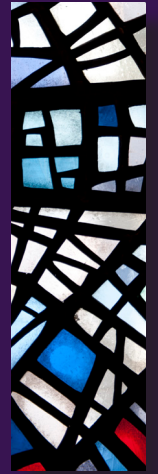
1. The presbytery authorizes the congregation to elect a PNC.
2. The session recommends the number of persons to serve on the PNC.
3. The nominating committee or another designated committee prepares a slate to be voted on by the congregation at a meeting called by the session.
4. A congregational meeting is held to elect the PNC.
5. The PNC is elected and commissioned for its work.







PART FIVE — Searching for a Pastor



The Work of the Pastor Nominating Committee (PNC)

Getting Organized

As members of the elected committee, get organized and map out what you will need, what you will do, and the timetable you hope to follow.

Scheduling PNC Meetings

In consultation with your presbytery liaison, plan for your first meeting. The presbytery liaison often leads this orientation meeting, so it will be essential for all of your members to be present. The presbytery may also ask the session to be present for the first part of the meeting.

Suggestions for Your Work

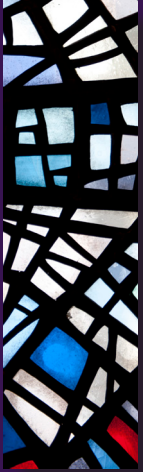


Plan to set regular meeting days, times, and places, making certain that all PNC members will be available and that your presbytery liaison will be able to attend. Many PNCs, wisely, decide to meet every week. Regular and frequent meetings are a major factor in helping to move the call process along. If you will be meeting at the church building, be sure the room in which you will be meeting is adequate for your confidentiality needs. Some PNCs choose to meet away from the church building due to the number of other church activities going on during their scheduled meeting time.

Understanding Your Work

As your committee begins working together, a number of points should be discussed by your committee:

- ❖ Set regular meeting times.
- ❖ Include time for prayer and scripture.
- ❖ Build consensus and unity.
- ❖ Gather materials, Bibles, and other resources.
- ❖ Review the video on the call process.
- ❖ Establish a covenant of agreement among the PNC and hold one another accountable to the terms of your covenant.



Confidentiality



Maintaining confidentiality within the PNC is of the utmost importance. Maintaining confidentiality ensures that the identities of the prospective pastors your PNC is considering are protected. Maintaining confidentiality within the PNC is an issue of integrity, trusting God in the process, and spiritual leadership.

It is often noted that the news that a prospective pastor is seeking or considering a new call travels fast. To respect the discernment of prospective pastors, work to uphold within the PNC a covenant of confidentiality that honors the integrity of the call seeker and the committee. This means that information about prospective pastors and all conversations, deliberations, and perceptions should not go beyond the members of the PNC, your presbytery liaison, and the EP/GP. Therefore, only certain people and groups have the right to know information about the pastors under consideration at specific times in the call process. As you maintain confidentiality in your process, you will ensure the integrity of the work of the PNC, keeping it free from outside influence or interference.

Selecting Leadership

You may find it helpful to identify leaders with specific responsibilities to help facilitate the work of the PNC. These leaders may include a chairperson or co-chairs, secretary, and/or Internet communicator.

The role of the chairperson or co-chairs might be to

- ❖ encourage discussion of various viewpoints rather than discourage them;
- ❖ delegate responsibility and see that tasks are carried out;
- ❖ ensure that decisions reached are the consensus of the group;
- ❖ communicate with the presbytery, CLC, candidates, and prospective pastors.

The role of the secretary might be to

- ❖ be responsible for correspondence to and from the committee;
- ❖ keep the minutes of meetings;
- ❖ perform other duties as determined by the PNC.

The role of the Internet communicator might be to

- ❖ enter your approved MIF online with CLC;
- ❖ send and receive confidential communication to and from prospective pastors;
- ❖ access and/or download from CLC all referred PIFs.

Ideally, the internet communicator would be your PNC chairperson or co-chair, but if she or he is not comfortable with the Internet, or if you just want to share the work of the PNC, another member of the committee could assume this role. Be sure that this person has access to the Internet on a regular basis and an e-mail account where confidentiality can be maintained. Access through a church office computer is not recommended unless complete confidentiality can be assured. All mailings and e-mails should go only to PNC members and not through others who are not PNC members. The church office address is not the best place to receive mail, so decide the primary mail and e-mail addresses your committee will be using for all communication.



Using the Church Leadership Connection (CLC)

CLC Mission Statement

To help search committees and call seekers with a high likelihood of “fit” to make an initial connection, relying on them to go deeper in exchange of information, conversation, and discernment.

Foundational Principles for CLC

- ❖ The call is a process of spiritual discernment that involves the call to an individual confirmed by a calling body
- ❖ CLC is a tool in this broader call process
- ❖ CLC is a web-based system that provides global access and visibility
- ❖ CLC policies are in compliance with the *Book of Order*
- ❖ CLC policies do not supersede the authority of mid councils but work in partnership to support presbytery mission
- ❖ CLC adheres to values of fairness and openness

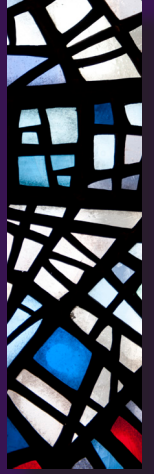
Who Can Use the System

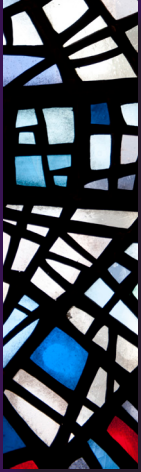
Who May Enter a Personal Information Form (PIF)?

- ❖ PC(USA) teaching elders in good standing
- ❖ PC(USA) candidates for ministry who have been certified “ready for examination for ordination, pending a call”
- ❖ Christian educators, deacons, ruling elders, and lay professionals who are members of a PC(USA) congregation
- ❖ Ministers of other denominations who are transferring their membership to the Presbyterian Church (U.S.A.) and have completed the requirements for transfer except for the call

Who May Enter a Ministry Information Form (MIF)?

- ❖ PC(USA) congregations
- ❖ PC(USA) Joint Congregational Witness (Union Churches)
- ❖ PC(USA) educational and theological institutions
- ❖ PC(USA) conference centers
- ❖ PC(USA) General Assembly agencies
- ❖ Other entities, such as hospitals, nursing homes, and retirement facilities with official ties to the PC(USA)






Writing the Ministry Information Form (MIF)

Your Ministry Narrative Through the MIF



The congregation's Ministry Information Form provides a narrative picture of the mission and ministry of the congregation and its sense of call. Prospective pastors will use the form to help them discern whether God is calling them to serve your church. The MIF should be used to express your ministry context, demographics, history, theology, values, leadership needs, and expectations. Well written MIFs clearly communicate the above and will ensure the best referrals. Use the matching features of the forms to specify your requirements for the position. We highly recommend that you fully review the Calling Organization Tutorial at (<http://oga.pcusa.org/section/mid-council-ministries/clc/ministry-information-form2/>)  as a part of your PNC training.

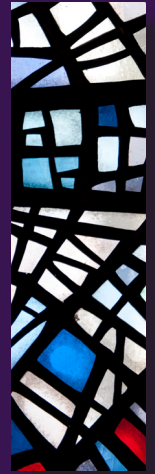
The MIF consists of Part I and Part II. Part I asks for general information about your congregation. Each church is assigned a login and password. Your login will begin with a letter, followed by two numbers, then followed by your five-digit PC(USA) church PIN number (e.g., P0150639). Other information on Part I asks church size, racial ethnic composition, average worship attendance, church school attendance, curriculum, presbytery, community type, clerk of session contact information, and whether the congregation qualifies to participate in the Seminary Debt Assistance Program.

Part II of the MIF asks for more in-depth information about your congregation and includes narrative questions. *Responses to each narrative question are limited to 1,500 characters, including spaces and punctuation.*

In Part II you will need to select the following:

- ❖ Position type and experience requirements (*no experience, first ordained call, up to 2 years, 2–5 years, 5–10 years, or above 10 years*). Your MIF will be matched with all persons who have this level of experience and above.
- ❖ Employment status (full-time, part-time, open to both, or bi-vocational)
- ❖ Language requirements
- ❖ Statement of Faith (this is an optional requirement that will provide a written statement of a person's theology)
- ❖ Training/Certification (Interim/Transitional Ministry Training, Interim Executive Presbyter Training, Certified Christian Educator, Certified Business Administrator, Conflict Mediator, Clinical Pastoral Education Training, or Other)
- ❖ Deadline date (CLC does not recommend entering a deadline date unless you believe it to be absolutely necessary. If you enter a deadline date, know that ten days after that date your MIF will be purged from the CLC system. To continue your search process once your form is purged you will have to reenter your MIF)

The following information explains matching criteria, leadership competencies, call and fit, and other information that will help you in the search process. The following pages walk you through the MIF form and provide information on matching criteria, leadership competencies, call and fit, effective salary, narrative questions, and other information that is included on the MIF form.



Establishing Matching Criteria

The CLC system matches for positions and not individuals. Matches are made based upon position type, experience level, salary, language, geographical choice, and leadership competencies. Optional matching criteria include statements of faith, being open to call seekers in your presbytery, and optional links (sermons, blogs, and education samples). The matching criteria you establish will be used to match the congregation with prospective pastors with compatible leadership competencies, theology, and gifts.

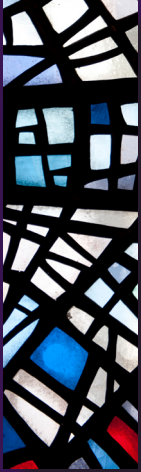
Additional Matching Criteria

Illustrated below is an example of the basic matching criteria you will establish in the MIF Part II. Your MIF will be matched with prospective pastors that have selected similar matching criteria.

Select a Position to be Filled:	Position Type * <input type="text" value="Head of Staff (who supervised one teaching elder and other staff)"/> Experience Req: <input type="text" value="--Select--"/> Specify title if a
Employment Status: *	<input checked="" type="radio"/> Full-time <input type="radio"/> Part-time <input type="radio"/> Open to I <input type="radio"/> Bi-vocati
Training/Certificate Requirements:	<input type="checkbox"/> Interim Mini: <input type="checkbox"/> Certified Ch <input type="checkbox"/> Conflict Med <input type="checkbox"/> Interim Exec <input type="checkbox"/> Certified Business Administrator <input type="checkbox"/> Clinical Pastoral Education Training
Other Training	<input type="text"/>
Language Requirements:	<input checked="" type="checkbox"/> English <input type="checkbox"/> Spanish <input type="checkbox"/> Korean <input type="checkbox"/> Mandarin Chinese <input type="checkbox"/> Japanese <input type="checkbox"/> Cantonese <input type="checkbox"/> Taiwanese <input type="checkbox"/> French <input type="checkbox"/> Arabic <input type="checkbox"/> Armenian <input type="checkbox"/> Creole <input type="checkbox"/> Portuguese <input type="checkbox"/> Russian <input type="checkbox"/> Swahili <input type="checkbox"/> Burmese <input type="checkbox"/> Cambodian <input type="checkbox"/> Indonesian <input type="checkbox"/> Laotian <input type="checkbox"/> Thai <input type="checkbox"/> Vietnamese <input type="checkbox"/> Twi <input type="checkbox"/> Sign Language
Other Language	<input type="text"/>
Statement Of Faith Required:	<input checked="" type="radio"/> Yes <input type="radio"/> No
Clergy Couples (are you open to a clergy couple?):	<input type="radio"/> Yes <input checked="" type="radio"/> No
Deadline date for this MIF, if any:	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> (Optional)

Example of the online MIF selecting the position title.

PART FIVE – Searching for a Pastor



Select a Position to be Filled:	Position Type * --Select-- Experience Required: --Select-- Specify title if approp: <input type="text"/>
Employment Status: *	<input checked="" type="radio"/> Full-time <input type="radio"/> Part-time <input type="radio"/> Open to both <input type="radio"/> Bi-vocational (able to provide employment through outside partnership)
Training/Certificate Requirements:	<input type="checkbox"/> Interim Ministry Training <input type="checkbox"/> Certified Christian Educator <input type="checkbox"/> Conflict Mediator Training <input type="checkbox"/> Interim Executive Presbyterian Training <input type="checkbox"/> Certified Business Administrator <input type="checkbox"/> Clinical Pastoral Education Training
Other Training	<input type="text"/>
Language Requirements:	<input checked="" type="checkbox"/> English <input type="checkbox"/> Spanish <input type="checkbox"/> Korean <input type="checkbox"/> Mandarin Chinese <input type="checkbox"/> Japanese <input type="checkbox"/> Cantonese <input type="checkbox"/> Taiwanese <input type="checkbox"/> French <input type="checkbox"/> Arabic <input type="checkbox"/> Armenian <input type="checkbox"/> Creole <input type="checkbox"/> Portuguese <input type="checkbox"/> Russian <input type="checkbox"/> Swahili <input type="checkbox"/> Burmese <input type="checkbox"/> Cambodian <input type="checkbox"/> Indonesian <input type="checkbox"/> Laotian <input type="checkbox"/> Thai <input type="checkbox"/> Vietnamese <input type="checkbox"/> Twi <input type="checkbox"/> Sign Language
Other Language	<input type="text"/>
Statement Of Faith Required:	<input checked="" type="radio"/> Yes <input type="radio"/> No
Clergy Couples (are you open to a clergy couple?):	<input type="radio"/> Yes <input checked="" type="radio"/> No
Deadline date for this MIF, if any:	<input type="text"/> ... (Optional)

Example of the online MIF selecting the experience requirements.

Optional Matching Criteria Example

Need to Match?	Criteria	Value To Match
<input checked="" type="radio"/> YES <input type="radio"/> NO	Employment Status	Full-time
<input checked="" type="radio"/> YES <input type="radio"/> NO	Experience Level	2-5 years
<input checked="" type="radio"/> YES <input type="radio"/> NO	Maximum Salary	<input type="text" value="65,000"/>
<input checked="" type="radio"/> YES <input type="radio"/> NO	Language:	English
<input checked="" type="radio"/> YES <input type="radio"/> NO	Statement Of Faith:	Statement of Faith is required
<input type="radio"/> YES <input checked="" type="radio"/> NO	Narrative Search:	(enter phrase) <input type="text"/>
<input type="radio"/> YES <input checked="" type="radio"/> NO	Optional Links:(i.e. sermons, lesson plans, articles, blogs, assessment results available, etc.)	Optional Links are required
<input checked="" type="radio"/> YES <input type="radio"/> NO	Actively Seeking:	Actively Seeking is required

This is a screen shot from CLC matcher's page showing matching possible criteria.

Leadership Competencies



A competency is defined as a behavior or set of behaviors that describes performance in a particular working context. Competencies offer, make up, comprise a leadership blueprint that includes demonstrated ability, training, experience, measurable wisdom, and gifts and talents.

The MIF form includes competencies in four areas: Theological/Spiritual interpreter, Communication, Organizational Leadership, and Interpersonal Engagement. On the MIF form you are asked to select up to ten competencies as a part of your matching criteria. Definitions for the competencies can be accessed by clicking on the word as it is listed on the form.

In preparation for completing your MIF, we recommend that the committee use the case studies below to understand how leadership competencies contribute to the search process.

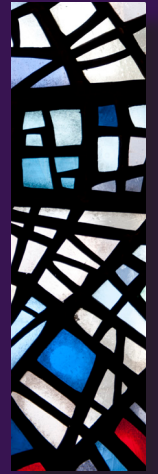
Case Study Exercise

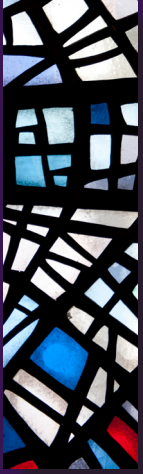
This exercise should be done in small groups. Each group should read the case study and decide, based upon the mission needs of the congregation, what leadership competencies are needed in the next pastor. Each group should choose up to ten competencies to be listed on the MIF. The exercise will provide practice in selecting competencies that are compatible with the values of the congregation and its mission for ministry. Choose a reporter to briefly explain the case study and your selected competencies to the larger group. You will have thirty minutes for this exercise.

Case Study One — Twenty-First Century Presbyterian Church

Mission Statement: *“Living out the love of Christ by embracing people where they are!”*

You are a member of the Twenty-First Century Presbyterian Church PNC. The committee was elected three weeks ago with nine members—four women and five men. The congregation is in a gentrified neighborhood in San Francisco. On average the congregation has 600 people in worship. Currently the congregation has three worship services on Sunday. Twenty-First Century Presbyterian Church is a forty-year-old congregation with a history of activism, justice-making, community witness, strong stewardship, and multiculturalism. The new head-of-staff pastor will supervise two other teaching elders, a Christian educator, and three musicians. The budget of the congregation is \$ 1,500,000. The former pastor was heavily involved in local politics, community development, and mentoring in underserved communities. Additionally, the congregation’s officers are actively involved in the ministry of the presbytery. The new pastor is expected to follow in the previous pastor’s footsteps. The Reverend Did Everything Right resigned after twelve years of service for medical reasons. Who should they call?





Case Study Two — Transitioning Presbyterian Church

Mission Statement: “Committed to Christ, Diversity, and Mission. Preparing people for a relationship with God, one another, and the community, sharing the word through scripture, worship, and fellowship.”

Transitioning Presbyterian Church is a congregation that is moving from a pastoral-size church to a program-size church. Over the last three years, the congregation has had a burst of new energy. The average worship attendance rose to 250 people. Last year thirty-five adults were baptized. Recently, the officers attended an Evangelism and Church Growth Conference and have been implementing a monthly “sharing your faith event” in the community. If the truth is told, it is the laity of the church that has inspired this grass-root change in the congregation. Unfortunately, the present pastor of twenty-five years could not keep up with the enthusiasm of the congregation. He announced last Sunday that he was resigning and moving on. With mixed feelings of excitement and grief, the congregation is ready to look for a new pastor. Members are hoping for a person who can share their vision and help them make the leap from a pastoral-size church to a program-size church. Who will God send? What gifts would they need to be effective in this call?

Case Study Three — Faithful Presbyterian Church

Mission Statement: “We are a community loving Christ, building disciples, serving all.”

Faithful Presbyterian Church is a congregation in a rural area. The congregation is 100 years old with many of the charter members’ families currently serving as officers. Ten years ago, the town almost died when the mill left the area. The residents that remained stayed because they could not leave. The congregation has some financial challenges, but they are able to sustain a pastor paying the minimum terms of call. Their last pastor left during the economic downturn in the area. The pastor’s family was a two-income household. However, finding full-time employment in the town is almost impossible. A couple of years ago two factories opened in a neighboring town, employing 2,500 people. The growth is just what the town needed. However, with the growth came different people: Spanish and African immigrants. Faithful Presbyterian Church is fifteen miles from this improving town. As they look for a new pastor, language fluency is important as well as a person who is comfortable working with different cultures. Who should they call?

Questions to consider:

- ❖ What leadership competencies did you choose?
- ❖ How do the chosen competencies address the leadership needs of the congregation in the study?
- ❖ How has this exercise helped you to think about your congregation’s leadership needs?

Effective Salary

On the MIF you will need to enter the minimum and maximum effective salary for this position. Effective salary includes salary and housing allowance/manse value combined (for pastoral positions). The minimum salary will be displayed on your MIF. The maximum salary is not displayed but is used for matching purposes only. For a full definition of Effective Salary see the reference below.

Board of Pensions Definition:

<http://www.pensions.org/AvailableResources/BookletsandPublications/Documents/pln-103.pdf>

Special Programs to Support Pastors with Educational Debt and Those Serving Smaller Congregations

There are special programs to support pastors with educational debt and those who are serving smaller congregations. On the MIF the COM should indicate when approving your form if your congregation is eligible to participate in the educational debt and special programs for those serving smaller congregations. For more information see the links below:

- ❖ Transformational Leadership Debt Assistance (TLDA) <http://www.Presbyterianmission.Org/Ministries/Financialaid/Transformational-Leadership-Debt-Assistance/>
- ❖ Seminary Debt Assistance and the BOP <http://www.pensions.org/plansandprograms/assistanceprogram/pages/pastors-vocational-leadership-needs.aspx#seminary>

Ministry Information Form Narrative Questions

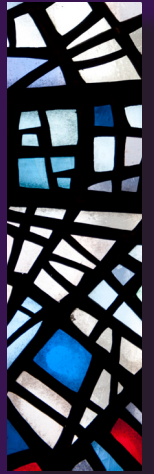
1. What is the congregation's or organization's vision for ministry? Additionally, describe how this vision is lived out.
2. How do you feel called to reach out to address the emerging needs of your community or constituency?
3. How will this position help you to reach your vision and mission goals?
4. Provide a description of the characteristics needed by the person who is open to being called to this congregation and/or organization.
5. For what specific tasks, assignments, and program areas will this person have responsibility?

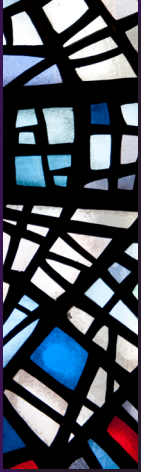
Resources for writing and submitting the MIF can be found at <http://www.pcusa.org/clc> under Calling Organizations.

Instructions for completing the MIF

Users Guides for the PNC chair and clerk of session

Download forms in PDF and Microsoft Word formats






Choosing a Pastor

Call and Fit



The phrase call and fit refers to the person with the right experience, gifts, and credentials for the position. To say a person has the right fit for a position means that the person also has compatible theology, values, ministry goals, economic needs, and chemistry, as well as the right disposition to serve a particular congregation.

Choosing the right person to serve as pastor is the ultimate goal for the PNC. Making this choice will take patience, good process, and spiritual discernment. The person you might assume is the right person for the call could well be the wrong person to serve the congregation at this time. Understanding where the congregation is in its life cycle will help you discern the type of leader you need. Additionally, having a good understanding of the congregation's history, cultural context, demographics, finances, mission, and vision for the future is important in choosing new leadership. We strongly encourage you to be open to God's call as you make your choices among prospective pastors.

As you discern who God might be calling to serve the congregation, please keep in mind the biblical understanding of call. It is Christ who heads the church and calls women and men of various ages, backgrounds, and experiences to serve as pastor. For more information see the video *Call and Fit* at <http://www.pcusa.org/ocap>. 

Twenty-First Century Leaders

Twenty-first century leaders are often thought of as those who have prepared for doing ministry in this day and age. It means that leaders are adaptive, flexible, and prepared to lead the modern-era church into a postmodern ministry. Strong interpersonal skills, emotional and spiritual fitness, and the ability to communicate a vision, lead change, empower others for leading, and serve in the midst of ambiguity are some of the characteristics needed for twenty-first-century pastors.

Calling Candidates for Ministry

For information on calling a candidate for ministry as your pastor, see *Book of Order* requirements in G-2.0607. In summary, the *Book of Order* requires that the presbytery of care grant permission for candidates to begin negotiating for service. It is important to make sure that all requirements have been met and that the presbytery of care has certified a candidate ready for examination for ordination as a teaching elder pending a call. Evidence of readiness to begin ordered ministry as a teaching elder shall include: a candidate's wisdom and maturity of faith, leadership skills, compassion, spirit, honest repute, and sound judgment; a transcript showing graduation, with satisfactory grades, at a regionally accredited college or university; a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, showing a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek, satisfactory grades in all areas of study, and graduation or proximity to graduation; and satisfactory grades, together with the examination papers in the areas covered by any standard ordination examination approved by the General Assembly. Such examinations shall be prepared and administered by a body created by the presbyteries.

For more information see the video "Calling First Call Pastors" at <http://www.pcusa.org/ocap>. 

Receiving Referrals

Within the CLC system you can specify how you would like referrals to be received through the system and who receives the referrals. Some presbyteries require that referral reports are received by the executive presbyter (EP) and the committee on ministry (COM) moderator in addition to the pastor nominating committee (PNC) chair. Consult with your presbytery liaison concerning the protocol for your presbytery.

Members of your congregation and presbytery may suggest names of prospective pastors to the PNC. Communicate to the congregation the mechanism by which they can suggest names of prospective pastors to the PNC. Be sure to communicate to the congregation that while you appreciate their suggestions of prospective pastors, you will be unable to share with them the current status of any suggested prospective pastors in order to honor the confidentiality of the process.

Self-Referrals Through CLC — Individuals, through the CLC system, can self-refer their PIF to the PNC for consideration using the Opportunity Search List. These refers are from individuals who sense a call to your congregation. Some of the self-referrals will match your search criteria and others will not. The PNC should discern the merit of all refers and decide whether to engage in further conversation with call seekers.

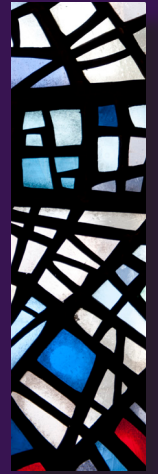
Attestation Assurance — When a PIF of prospective pastors or candidates for ministry comes through the CLC system, you can be assured that the PIF has been attested to by a teaching elder’s presbytery stated clerk or a candidate’s presbytery of candidacy. If you receive a PIF apart from the CLC system, you will need to ascertain whether that PIF has been attested to by the appropriate person. You should not consider a PIF until proof of such attestation is provided. It is the prospective pastor’s responsibility to provide you with the attestation. Simply let the individual know that their PIF will not be considered until such attestation is provided and set the PIF aside. If you have any questions about whether a PIF you receive may be considered, check with your presbytery liaison or EP/GP.

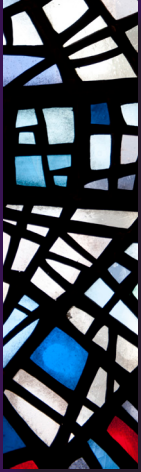
A Word About Possible PIF Differences — PIFs entered in the CLC system have limitations that PIFs completed outside of the system and then sent directly to you may not have. Note that within the CLC system, PIFs have character limitations. A PIF sent to you outside of the CLC system may have longer answers to the narrative questions than found on PIFs entered with CLC. Your PNC may have to deal with the issue of “comparing apples to oranges” if you receive PIFs with more lengthy answers and different format than those received through the system.

Acknowledging Receipt of a PIF — Prospective pastors whose PIFs have been matched with your MIF and those who have self-referred their PIF to you would like to know that you have received their PIF. Please acknowledge receipt of all PIFs and keep prospective pastors informed of their status, including whether they are being considered.

PNC Access to PIFs

A PNC chairperson or any other PNC member should never “pre-screen” or discard PIFs that have not been shared with the full committee. Determine how your committee will make available all received PIFs to PNC members.





Ministers from Other Denominations — Ministers from other denominations, including ministers from our Formula of Agreement partner denominations, have been known to send PIFs or resumés directly to PC(USA) PNCs for their consideration. If you receive a PIF or resume from a minister from another denomination, consult with your presbytery before considering the application or engaging in conversation with ministers of other denominations.

Reading and Screening Personal Information Forms

PNC Access to PIFs

Every member of the PNC needs access to every PIF received by the PNC.

Evaluating PIFs

All PIFs should be prayerfully considered and thoroughly evaluated. As you read each PIF, give attention to the source of the referral (matched or self-referred, suggested name from someone, etc.), to the “fit” of the prospective pastor to the church, and to God’s “still, small voice” speaking to you.

Your PNC will need to determine how you will evaluate PIFs. Check to see whether your presbytery has any recommendations. If your presbytery does not have a recommended process, you are free to create your own, making it as complex or as simple as you choose.

A Suggested Process:

- ❖ Each PNC member reads all the information in a PIF and ranks the PIF 1, 2, or 3:
 - 1 for those in whom you are very interested
 - 2 for those in whom you have some interest
 - 3 for those you do not want to consider further

Keep in mind that PIFs referred through computer matching are selected based on the compatibility of the information your committee has submitted in the MIF and the statement of preferences, experience, leadership competencies, and financial needs of each person as submitted in their PIF. PNC members would be wise to keep notes to be shared with the rest of the committee about why they ranked a PIF a particular way.

- ❖ If your committee receives two copies of a PIF, take a closer look at this individual because these PIFs have come to you from two different sources: self-referral and computer matching. This means that from both the computer matching point of view and the prospective pastor’s point of view his or her skills, interests, and experience match those for which your church is looking.
- ❖ After all PNC members have had a chance to read and evaluate a PIF, carefully review and evaluate the PIF together as a committee. Allow each member to share reasons for the particular ranking and listen attentively to one another.
- ❖ Reach some kind of consensus on the PNC ranking for each PIF.
- ❖ If your PNC is interested in a prospective pastor who is unable to sign the PIF sexual misconduct statement in the affirmative, turn the matter over to your EP/GP (executive/general presbyter) or presbytery, who will provide you with guidance.
- ❖ Set aside those prospective pastors the PNC has rated 3. If you are sure that you will not be returning to these PIFs, notify them with an affirming letter that they are no longer being considered.

- ❖ Contact your higher ranked individuals to determine whether they are interested and available to consider your position.
- ❖ Repeat the process until all PIFs have been read and evaluated and the interest of your higher ranked prospective pastors has been ascertained.
- ❖ Once a prospective pastor's interest has been ascertained, you may want to move right into asking for a sermon and checking references. How many prospective pastors will this be? There is no magic number, although your presbytery liaison may have a suggestion. Much depends on your position, the prospective pastors, the consensus of your PNC, and the movement of the Holy Spirit.
- ❖ Share the names of those you are interested in with your presbytery liaison and EP/GP. Make sure you know and follow your presbytery's screening process for those under consideration.

Requesting Additional Materials

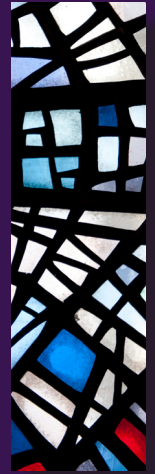
You may want to request additional materials from prospective pastors to help you in your discernment process.

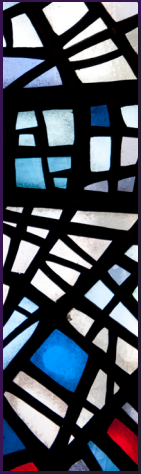
Sermon Videos. Most PNCs ask prospective pastors for a sermon video. For positions with primary responsibilities for preaching, viewing a sermon is a must. These may come to you in a variety of formats. In evaluating sermons, remember that you are evaluating the content of the sermon. Determine your process for viewing, circulating, and evaluating sermons.

Supplemental Questions. For positions in a unique ministry setting or situation, you may wish to make use of supplemental questions. Use supplemental questions if you need more in-depth and thoughtful answers to questions than can be adequately answered during a phone or face-to-face interview. If you use supplemental questions, ensure that all members of the PNC have access to a copy of each prospective pastor's responses.

Other Material. You may choose not to get bogged down in requesting other supplemental material but prospective pastors have been known to send — unsolicited — supplemental material that may include church newsletters, bulletins, published articles, and newspaper clippings. Decide how you will handle this material.

Web Sites. Some individuals you are considering may direct you to church or personal web sites for additional information. While you can get information about a prospective pastor this way, be careful that your impressions of an individual are not formed simply from the impressiveness (or lack thereof) of the web site. Remember that you are searching for a pastor with the gifts and skills listed on your MIF, and web design and technology might not be one of those skills.







Establishing an Interview Process

The PNC's interview process should be consistent to ensure fairness and due diligence. Interviews are an opportunity to learn more about the person to help you discern call, fit, and a shared vision for ministry. Questions used in the interview should be consistent for all candidates. Specific questions raised by the Personal Information Forms (PIF) should also be included in the interview process and may differ among candidates. Below is a list of potential questions you may want to use.

- ❖ Describe your passion for ministry.
- ❖ Tell us about your call to ministry.
- ❖ How do you achieve personal growth in ministry?
- ❖ How have you challenged the congregations you have served to be faithful disciples of Jesus Christ?
- ❖ What feeds your soul?
- ❖ How would you describe your leadership style?
- ❖ What ministry situations frustrate you most?
- ❖ When facing a problem, what questions do you naturally ask?
- ❖ Describe your greatest strengths and abilities.
- ❖ How do you work with diverse theological perspectives within the congregation?
- ❖ How do you see the denomination's future? (Long-term and short-term.)
- ❖ Tell us about your family traditions as they relate to the faith.
- ❖ How do you prepare for weekly worship?
- ❖ What are your spiritual disciplines?

It is important to note that the purpose of interview questions is to gain the information needed to assess a person's fitness to serve. While any question may be allowable, you are encouraged to think deeply about what information is most pertinent for your discernment. For more information, see the video on *Appropriate Questions for Interviews* at <http://www.pcusa.org/ocap>. 

Reference Checks

Reference checks are a must in any pastoral search. Consult your presbytery for specific requirements before engaging in in-person interviews and moving too far along in your selection process. Below are the types of reference checks you will engage in during the search process. For more information, see the video resource, *Reference Checks*, at <http://www.pcusa.org/ocap>. 

- ❖ **Presbytery-to-Presbytery Reference Checks.** Your presbytery checks with the prospective pastor's presbytery of membership for additional information about his or her practice of ministry.
- ❖ **Primary Reference Checks.** Primary references are those references that a prospective pastor has listed on his or her PIF. There can be up to six references for each PIF.
- ❖ **Secondary Reference Checks.** Secondary references are persons who are not listed by the prospective pastor but are suggested by others or contacted because they are thought to have knowledge of the individual. Secondary references should only be contacted when the prospective pastor has given permission. Under no circumstances should a PNC contact members of a prospective pastor's present congregation without her or his permission to do so. Discuss with your presbytery liaison the presbytery guidelines for contacting secondary references.

- ❖ **Background Checks.** Background checks are assessments of a prospective pastor’s character and fitness for employment. They may include checks of employment, credit, criminal, and motor vehicle records. Many presbyteries require background checks at certain times in the call process for the protection of the congregation. Check with your presbytery liaison to learn your presbytery’s requirements. If this position will involve work with children, your state will probably require you or your presbytery to do a background check on the person you call. Check your state law.

Meeting Prospective Pastors Face-to-Face



It is in time spent with prospective pastors that PNCs recognize the experiential nature of the call process as they attend to “the chemistry between people” and the movement of the Holy Spirit.

In order for a PNC to evaluate prospective pastors fully, it is necessary to meet face-to-face, engage in conversation, and participate in worship together. It is in time spent with prospective pastors that PNCs recognize the experiential nature of the call process as they attend to the chemistry between people and the movement of the Holy Spirit. As PNCs meet prospective pastors face-to-face, they would be wise to remember the Presbyterian balance between “ardor and order” or “heart and head.”

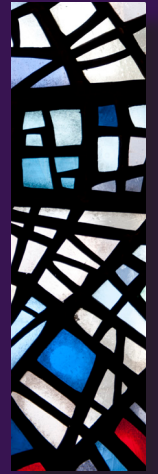
By the time you are ready to meet face-to-face with prospective pastors, you should be able to convey a sense of clarity and harmony as a PNC. If you are not able to do this, you may want to take some time as a committee to get to such a place.

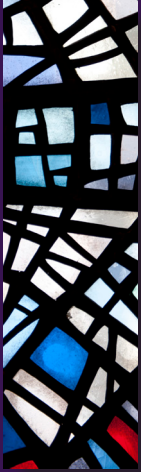
Visiting Prospective Pastors in Their Ministry Setting

Some PNCs, or a small delegation of the PNC, elect to visit prospective pastors in their current ministry setting, including attending worship. If your PNC decides to visit prospective pastors, do so only with the permission of the prospective pastor. If the prospective pastor feels it is unwise for you to visit the church he or she is currently serving, a face-to-face interview in your own area should be arranged.

When visiting the church of a prospective pastor, keep the following in mind:

- ❖ Before going, become thoroughly familiar with the prospective pastor’s PIF.
- ❖ Confirm the time of worship and that the prospective pastor will be preaching that particular Sunday.
- ❖ Visit discreetly. Especially in smaller congregations, it is difficult to conceal the identity of a PNC. Do what you can to arrive, sit, and leave separately or in pairs. Do not introduce yourselves to church members as members of a PNC!
- ❖ Arrange to meet the prospective pastor in the afternoon if you want to hold an interview or have informal conversation at the time of your visit. Do not expect to do so immediately following the service.
- ❖ If only a portion of the PNC is visiting, engage only in an informal conversation rather than a formal interview. Take notes on your visit so that on your return you will be able to give a full report to the other members of the PNC.





Hosting Prospective Pastors in Your Community

Invite prospective pastors in whom the PNC is most interested to meet with you in or near your own community. This gives your committee extended time with prospective pastors so you can get to know them better and, continue to discern whom God is calling to be your next pastor.

If a prospective pastor should decline your committee's invitation, understand that this is part of the discernment process. You may need to hear a "no" from several prospective pastors in order to hear the "yes" from the one of God's own choosing.

When you extend an invitation to the prospective pastor to meet with you in your community, also extend the invitation to the pastor's spouse, if there is one. Most married prospective pastors wish to include a spouse in visiting a community and meeting with a PNC, because their spouse's impressions will be part of their own discernment process.

Always coordinate any prospective pastor's visit with presbytery. Your presbytery can help arrange a "neutral pulpit" somewhere in your area that provides an opportunity for the prospective pastor to lead worship while you are present without sacrificing the important confidentiality of the search. Your presbytery may also want to interview the prospective pastor while he or she is in the presbytery. If so, make sure to schedule this time with the presbytery.

The PNC should make the arrangements for the visit, in consultation with the prospective pastor and the presbytery, including arranging for transportation, housing, and meals. It is expected that the congregation will cover the costs of hosting a prospective pastor meeting with you in your community.

If at all possible, host prospective pastors in your community only one or two weeks apart. If too much time passes, both the PNC's memory of earlier interviews and the interest of an earlier interviewee may fade.

Practicing Hospitality

Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. (1 Peter 4:9-10)

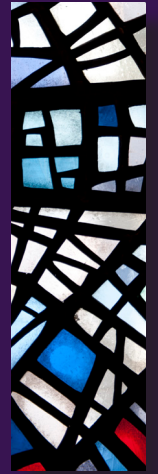
PNC members, as "good stewards of the manifold grace of God," will need to use their gifts and talents to provide hospitality to prospective pastors who will be your guests during their time in your community. Such hospitality, which includes an availability and openness to your guests' needs, will need thoughtful and careful planning on the part of the PNC.

Hospitality is not about how lavish you are (first-class tickets and five-star hotels) but about all the ways you welcome and host a prospective pastor. The hospitality you show (or fail to show) will shape impressions of the kind of hospitality a pastor might expect from the congregation as a whole and will have a direct impact on a prospective pastor's discernment process.

Hospitality in the biblical sense raises the expectation that God will play a role in the guest/host encounter. Knowing this, PNCs should be ever attentive to God's presence in the midst of your time with your guests.



PART SIX — Calling a New Pastor



Choosing the Nominee and Extending the Invitation to Call



As your PNC prays together, shares perceptions and insights, and listens to one another, it will, hopefully, become clear to you who God is calling to be your next pastor. The PNC should strive to make this decision both unanimously and enthusiastically.

The entire PNC will want to look again at the financial information on the MIF and come to a preliminary decision on the total effective salary you are willing to offer your nominee. Be sure that the terms of call meet presbytery minimum requirements. The PNC cannot negotiate a total effective salary beyond the amount allocated by the session. If there is a need to do so, session approval must be obtained.

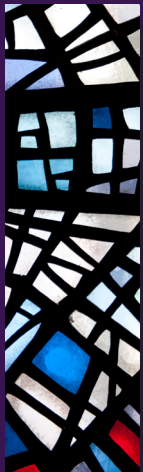
Extending the Invitation

Contacting Your Chosen Nominee. When the PNC has reached a final decision and has received presbytery approval to call your chosen nominee, the PNC chairperson should phone the chosen nominee and invite him or her to be the nominee presented to the congregation. Be sure that you let the person know why he or she was chosen by the PNC, and tell him or her about the enthusiastic response of the committee. You should also be prepared to share the amount of the total effective salary that you will be offering.

The person whom you have chosen may be ready to respond immediately, or he or she may need time to talk with family, spiritual advisors, and/or mentors to consider all of the aspects of this call and to listen again for God's voice. If he or she asks for this time, it is important to give it. If that is the case ask, "How soon can you let us know?" or "Would it be possible to hear from you by one week from today?" Except in unusual circumstances, one week should be sufficient time in which to expect a response.

When the Nominee Accepts the Invitation. When your chosen nominee accepts your invitation, notify your presbytery. Do not reveal your final decision to the session or congregation until the presbytery has given its final clearance. If presbytery has not already examined your selected nominee, they will need to do so before you present the nominee to the congregation. Confirm with presbytery your next steps so that they will be done "decently and in order."

Discuss with your chosen nominee the terms of call, effective date of the call, and the tentative schedule for the next steps, which will include approval by the presbytery, a congregational meeting to call the pastor, dissolution of the nominee's current position, and the installation service. Coordination with all the involved parties will be key. There are additional steps in the process if your chosen nominee is a candidate for ministry yet to be ordained. Your presbytery and stated clerk can help you work out a timeline in coordination with the nominee's presbytery of candidacy.



Negotiating the Terms of Call

When a nominee has accepted your invitation, you will need to negotiate with the nominee the specific terms of call. Once you have agreed upon the total effective salary, the nominee may suggest how he or she would like it to be allocated. Be sure that the terms of call include all other applicable items such as vacation, continuing education, all reimbursable expenses, moving costs, sabbatical leave, military service leave, and any other presbytery requirements. If you have questions about compensation, your presbytery liaison should be able to advise you.

These agreed-upon terms of call are necessary before your presbytery can approve the call of your new pastor. The congregation will also need to approve these terms of call at the time it calls the new pastor. Usually a “Pastoral Call Form” is provided by your presbytery stated clerk.

Examination for Membership in the Presbytery

Presbyteries differ in their process of examining ministers for membership in the presbytery. Consult with your presbytery to understand their specific guidelines.

Presenting the Pastor Elect

Preparing to Present Your Nominee to the Congregation

There are a few final details that must be arranged before you present your nominee to the congregation:



Step 1 Obtaining Presbytery Approval

As one of the partners in the call, the presbytery has a responsibility to examine and approve your nominee for presbytery membership and to approve the terms of call. Make sure that you have presbytery approval to present your nominee to the congregation.

Coordinating with Session

It is important for the PNC to coordinate with the session in scheduling the congregational meeting to call a new pastor. Session has the responsibility to call the congregational meeting to hear the report of the PNC, to give adequate notice to the temporary pastor for his or her departure, and to arrange for any pastoral coverage between the temporary pastor’s departure and the arrival of the new pastor.

Step 2 Preparing a Report for the Congregation

The congregation needs to be informed about the nominee the PNC has selected. Your written report to the congregation might include something of the process the PNC followed including the number and kinds of PIFs reviewed. A brief biographical sketch of the nominee, taken from the PIF with revisions suggested by the nominee, will help the congregation to know the pastor elect more intimately. The terms of call should also be included. It is recommended that this report be mailed or e-mailed to members of the congregation a few days before the congregational meeting. Care should be taken to be sure that the identity of the proposed new pastor not be shared with the media and that the information is not used in a way that could compromise the pastor with his or her present congregation, which at this point will normally be unaware of the pastor's plan to leave.

Presenting the Nominee to the Congregation

Depending on the tradition and preferences of the congregation and/or presbytery, the PNC nominee may preach and conduct all or part of the worship service prior to the congregational vote, or the PNC may simply report and the congregational vote be taken with results being communicated to the nominee.

The PNC has the responsibility to share with the congregation what it has learned about the nominee. Generally speaking, the more you can do to facilitate these introductions the more enthusiastic will be the support of the congregation for the PNC's work, and the easier it will be for the pastor's transition as he or she begins ministry with you.

The PNC chairperson should prepare, in advance, the formal motion on the PNC recommendation for the congregational meeting, checking with the moderator and clerk of session to be certain it conforms to the presbytery processes and guidelines. During the congregational meeting, the PNC chairperson should make the motion and then be ready to speak to the motion by presenting personally or through members of the PNC the reasons for selecting this nominee. This should include something of the nominee's background, experience, and abilities. On occasion questions will be raised by members of the congregation. A PNC that has done its work well will be able to answer these questions with ease. After the PNC report and congregational discussion, the congregation should be ready to vote on whether to concur with the report of the PNC to call the pastor and to vote on the terms of call.

Step 3 Signing the Call

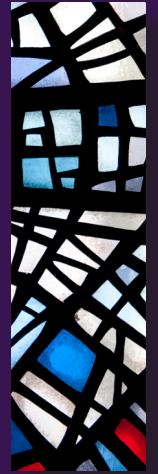
Following the election of the pastor, the call papers are signed by designated persons. The next steps in the process include the ordination and/or installation of the new pastor—a task of the presbytery—and the PNC's completion of its work.

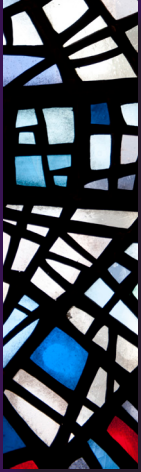
Finishing Your Work

Following the election of the new pastor by the congregation, the PNC has a few last details to finish:

Notifying CLC of a "Call Pending"

The PNC chairperson needs to notify CLC of the call of your new pastor. This can be done through the CLC online system using the PNC chairperson's password and entering the information under "Admin. "Notify of New Call." Please provide the MIF number, the PIF number (if there is one), the pastor's full name, and the effective date of the call. The PNC chairperson can also notify CLC by phone, e-mail, or fax.





Notifying Remaining Prospective Pastors

If you have any other prospective pastors that have not yet been notified that they are no longer being considered, each one needs to be contacted, thanked for their consideration, and informed that a nominee has been chosen. This communication should be written with compassion and grace. If you are notifying prospective pastors electronically, remember to correspond with them individually rather than by mass e-mail messages. It is important to continue to honor confidentiality and good process.

Disposing of PNC Materials

Information and references regarding your pastor-elect should be sealed and kept in the church's personnel files. All remaining PIFs and supplemental material should be destroyed or returned to each prospective pastor. Any notes and references should be destroyed. These materials cannot be reused and should not be passed on to other PNCs.

Sharing Agreements with Session

The PNC chairperson should inform the session of any agreements the PNC may have made with the pastor-elect, such as starting date, moving details, financial arrangements, time away for prior commitments, travel expenses for house-hunting, or planning for renovation of the manse. Once this information is passed along, the session assumes the responsibility for the ongoing work with the pastor-elect.

Understanding Your New Role

Once the PNC has completed its work and has been dissolved by vote of the congregation, the PNC is no longer a committee. However, PNC members often find that the relationships forged during the pastoral search process turn into lifelong friendships. While you are no longer an official committee required to meet, you may wish to spend some time together to reflect on the journey you have been through and to celebrate and give thanks to God for the successful completion of your work.

With the dissolution of the PNC, there is no longer an official connection between you and the new pastor. Certainly, each member of the PNC will want to pray for the new pastor as he or she begins ministry with you. You will want to extend hospitality and provide for a ready welcome as he or she arrives in town. However, the new pastor's official relationship is now with the congregation and session.

The installation of your new pastor will complete the call process that has brought a new pastor to your congregation. Plan to attend this service of worship as your final act as a committee. Your presence will not only be a show of support for your new pastor, it can also be an opportunity to worship God, who faithfully guided your committee through the pastoral call process.

As all the tasks above are completed, the PNC's work concludes. Your good work will greatly impact the future of the congregation as it continues to fulfill God's call for its mission and ministry. With grace and joy the Church Leadership Connection office celebrates with you as you enter a new phase in your congregation's history. May God richly bless you and your new pastor!



**Presbyterian Church (U.S.A.)
100 Witherspoon St., Louisville, KY 40202
800.728.7228 x8550**

Guidelines for your Ordination and/or Installation Service Presbytery of Mid-Kentucky

Ordination to the Office of Minister of the Word and Sacrament as a pastor, co-pastor, associate pastor, designated pastor, or for other some validated service position is a service of the Presbytery of Mid-Kentucky. When the congregation, presbytery, and the minister of the Word and Sacrament (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting an installation service. These guidelines are provided to help you plan for your ordination and/or installation service.

1. Moderator of Mid-Kentucky Presbytery

The Standing Rules of our Presbytery call for the Moderator of Presbytery, or his or her designee, to officiate and chair all Presbytery Commissions for Ordination and Installation. The Moderator will usually bring greetings to the church or agency and will ask the constitutional questions to and lead the prayer of ordination/installation for the person being ordained and/or installed. Please check personally with the Moderator to coordinate the availability of any dates early in your planning process.

2. Ordination / Installation Commission

The Presbytery usually authorizes a Commission to ordain and install. Per the Book of Order (G-3.0109b(2)), a Commission for this purpose shall consist of five members of this Presbytery, with as equal number of ministers and elders as possible (that is, the fifth person can be either elder or minister), with not more than one of the elders from any one church (that is, no two elders from the same church). Principles of equity and inclusion found in the Book of Order (F-1.0403 and G-3.0102) shall also be reflected in the membership of the commission.

Other participants you may wish to invite can be enrolled as corresponding members of the commission, particularly if they are members of other Presbyteries or elders from other churches outside our bounds. The Presbytery does encourage you to invite someone from the larger ecumenical community to participate in the service. The actual names of the Commission can be approved by the Presbytery, or the COM, or be appointed by the Moderator, depending on Presbytery action. You are asked to invite persons to serve on this commission, working closely with the Moderator of Presbytery. Usually the Commission meets one half hour before the Ordination / Installation service begins.

3. The Worship Service (W-4.04)

This is a joint service of the Presbytery and the local church or agency; therefore this information should be noted in the worship bulletin. Copies of recent Ordination / Installation services are kept on file in the Presbytery office; call or stop by to look at these service to help your planning. The Book of Common Worship (2018) is a resource to help with service planning.

Ordinarily as the person being ordained and/or installed, you do not play a leadership role in the actual worship service. You are being ordained / installed by the Presbytery, into the work to which you have been called. Your role is to plan the service and help the commission members in their leadership roles. During the service itself you would usually sit in a pew toward the front of the church, and then toward the end of the service come forward or be escorted forward by an elder from the church or on the commission. You may wish to make a brief statement, and then give the benediction at the conclusion of the service (W-4.0503).

The typical length of Ordination and Installation service is about one to one and one half hours. You are encouraged to bear this in mind if you plan to have the celebration of the Lord's Supper as part of the service. This will of course add to the length of the service. As always, requests for the celebration of The Lord's Supper need to be approved by the Session of the church or by the Presbytery.

An offering is always to be taken during Ordination and/or Installation services in Mid-Kentucky Presbytery. The offering collected goes entirely to the Candidate's Scholarship Fund for other candidates of Presbytery who are enrolled in seminary and completing their education and ordination requirements. Please make sure this information is noted in the announcement section of the worship bulletin. A check from the church should be sent to the Presbytery office, appropriately identified.

Typically an invitation to the Ordination / Installation Service is mailed or e-mailed to all churches, and if you wish, all minister members of the Presbytery. Please call the Presbytery Office (502-561-8300) if you would like a set of mailing labels or if you want the office to e-mail out the invitation.

These Guidelines contain a table to assist you in planning the worship service. Please remember that you are responsible for coordinating the leadership for all parts of the worship service.

If you have any questions about planning this service or other matters regarding Ordination and Installation, please talk with the COM liaison to your church, the Stated Clerk of Presbytery, the Presbytery Moderator or the Presbyter for Community Life. Thank you.

Jerry Van Marter
Stated Clerk, Presbytery of Mid-Kentucky
502-565-6757
jerry@midkentuckypresbytery.org

Worship Liturgy	Leader - Commission Member
Welcome and Announcements	(usually a local elder)
Call to Worship, Call to Confession, Prayer of Confession, Words of Forgiveness, the Peace	
Prayer for Illumination and First Scripture Lesson / Psalm	
Second Scripture Lesson	
Sermon	
Statement on Ordination / Installation / Questions to Candidate	(Presbytery Moderator or designee)
Installation Questions to Congregation	(Commission elder from your church)
Prayer of Ordination / Installation / Declaration of Ordination & Installation	(Presbytery Moderator or designee)
Welcome	(usually a minister member of commission)
Charge to the New Pastor	
Charge to the Congregation (if Installation service)	
Presentation of Symbols of Ministry (if an ordination service)	(usually an elder)
Invitation to the Lord's Table (if celebrating)	
Call for Offering	
Great Prayer of Thanksgiving / or Prayer of Thanksgiving	
Charge and Benediction	Newly Ordained Minister / Installed Pastor – You

List of corresponding members invited to sit with the commission:

Instructions for Transfer into Mid-Kentucky Presbytery

Mid-Kentucky Presbytery requires incoming clergy who wish to transfer their membership to Mid-Kentucky Presbytery to meet with the Commission on Ministry. The Commission typically meets the first Monday of the month at 5 pm at Second Presbyterian Church in Louisville, in person and Zoom hybrid.

To facilitate our conversation, the Commission asks that you do three things:

1. Answer the “5 Questions” for those with a call to a congregation or “8 Questions” for those who are at large or extra-parish clergy. (Answers should not exceed 2 pages.) The documents referred to above are available online at <https://www.midkentuckypresbytery.com/resources>
2. Provide a copy of your PDP or C.V.
3. Provide a one-page "Statement of Faith," if not included in the PDP
4. Provide a one-page “spiritual journey.”
5. Sign the background check authorization form available online at https://docs.wixstatic.com/ugd/9ef930_d95a0c0eba4948398f08afac0a5c5939.pdf

When you have these things ready please email them directly to:

Mary Kutter, office manager for Mid-Kentucky Presbytery, office@midkentuckypresbytery.org

John Odom, general presbyter, Mid-Kentucky Presbytery, john@midkentuckypresbytery.org

Jerry Van Marter, stated clerk, Mid-Kentucky Presbytery, jerry@midkentuckypresbytery.org

Revised January 2024

The Eight Questions

For ordained clergy who are members of other Presbyteries or denominations who are being called to serve in a non-parish setting within the bounds of Mid-KY Presbytery or who wish to transfer to Mid-KY Presbytery as a "member at large" or as "honorably retired."

(Please keep your writing to three, one-sided, typed pages. Thank you.)

1. What events or persons have significantly affected your ministry?
2. What theological beliefs have emerged as critical to your practice of ministry?
3. What experiences have challenged or affirmed your faith?
4. What is your view of the sacraments in practice of your ministry?
5. What is your view of the government of the Presbyterian Church (USA) in light of your practice of ministry?
6. How do you envision your ministry advancing the mission of God's people and sharing the good news to the world?
7. How do you anticipate becoming involved actively with the work of Presbytery and in one of its congregations?
8. Do you understand and agree that your ministry is to be carried on in accountability for its character and conduct to the Presbytery and is to be reviewed annually (unless you are honorably retired)?

Revised August 2019

The Five Questions

For ordained clergy who are members of other Presbyteries or other denominations who are being called to serve in a local congregation within Mid-KY Presbytery.

(Please keep your writing to two, one-sided, typed pages. Thank you.)

1. What events or persons have significantly affected your ministry?
2. What theological beliefs have emerged as critical to your practice of ministry?
3. What experiences have challenged or affirmed your faith?
4. What is your view of the sacraments in light of your practice of ministry?
5. What is your view of the government of the Presbyterian Church (U.S.A.) in light of your practice of ministry?

Revised August 2019

DISCLOSURE and AUTHORIZATION TO OBTAIN INFORMATION

I understand that now or at any time a consumer report may be requested for employment/volunteer purposes from Protect My Ministry, Inc., (herein: "Protect My Ministry") from public records including; but not limited to, Social Security number, motor vehicle operation history/driving records, workers' compensation information and criminal history to the extent permitted by law from various local, state, and federal agencies. Further, I understand that an Employment Credit Report may be requested. Finally, I understand that an Investigative Consumer Report may be requested and, as required under §606(a)(1) of the federal Fair Credit Reporting Act (FCRA), IS U.S.C. §1681 et seq., I understand that this Report will include information as to my character, general reputation, personal characteristics, mode of living, work habits, performance, experience, along with reasons for termination of past employment, whichever are applicable, obtained through personal interviews with associates who have knowledge concerning such items of information.

I VOLUNTARILY AND KNOWINGLY AUTHORIZE ANY PRESENT OR PAST EMPLOYER OR SUPERVISOR, COLLEGE OR UNIVERSITY OR OTHER INSTITUTION OF LEARNING, ADMINISTRATOR, LAW ENFORCEMENT AGENCY, STATE AGENCY, LOCAL AGENCY, FEDERAL AGENCY, CREDIT BUREAU, PRIVATE BUSINESS, MILITARY BRANCH OR THE NATIONAL PERSONNEL RECORDS CENTER, PERSONAL REFERENCE, AND/OR OTHER PERSONS TO GIVE RECORDS OR INFORMATION THEY MAY HAVE CONCERNING MY CRIMINAL HISTORY, MOTOR VEHICLE HISTORY/DRIVING HISTORY, SOCIAL SECURITY NUMBER, EARNINGS HISTORY, CHARACTER, GENERAL REPUTATION, MODE OF LIVING, AND EMPLOYMENT (INCLUDING REASONS FOR TERMINATION), CREDIT HISTORY, CREDIT CAPACITY, OR CREDIT STANDING OR ANY OTHER INFORMATION REQUESTED BY PROTECT MY MINISTRY DEEMED PERTINENT TO MY EMPLOYMENT.

In accordance with the FCRA and applicable state laws, I understand that I have the right to request a complete and accurate disclosure of the nature and scope of the investigation requested. Further, I am entitled to know if employment is denied because of information obtained by my prospective employer from a Reporting Agency. If so, I will be so advised in writing and be given the name, address and toll free number of the agency, a statement that the action was based in whole or in part on information contained in the Report, and written notice that I have the right (i) if I request, to obtain within sixty days a free copy of the Report from the Reporting Agency (under no circumstances shall such cost exceed the actual costs of duplication), and from any other Consumer Reporting Agency which compiles and maintains files on consumers on a nationwide basis; and, (ii) to dispute the accuracy or completeness of any information in a consumer report furnished by the Reporting Agency. I understand that upon my request with reasonable notice and after furnishing proper identification, Protect My Ministry's trained personnel will provide me with investigative information in my file during normal business hours in person or upon written request, by certified mail to a specified addressee, or telephone as permitted by law. Further, I understand that should I wish to review my file in person; I am permitted to be accompanied by one other person of my choosing who shall furnish reasonable identification and if requested, Protect My Ministry will provide a written explanation of any coded information contained in my file. I understand that Protect My Ministry is a Consumer Reporting Agency and it is Protect My Ministry's policy to not be involved in or make hiring decisions or recommendation.

Protect My Ministry's privacy policy limits the information it provides to the client named herein, however I hereby authorize the client to share such information with parties in interest who have a "need to know" such information to protect them and their employees. Protect My Ministry does not sell or otherwise provide any of the information found in its background investigations to any other party other than the client.

The following must be filled out completely and signed for your application to be considered (Please Print)

LAST NAME _____ FIRST NAME _____ MIDDLE NAME/INITIAL _____

HOME ADDRESS _____

CITY _____ COUNTY _____ STATE _____ ZIP _____

SOCIAL SECURITY NUMBER _____ DRIVER'S LICENSE NUMBER or STATE ID _____ STATE ISSUED _____ E.MAIL ADDRESS _____

For ID purposes please provide FULL DOB: _____ Please List Other Names Used _____

For residents of Minnesota and Oklahoma only:

I wish to receive a copy of any Background Check Report on me that is requested.

For residents of New York only:

I acknowledge receipt of a copy of Article 23-A of New York Correction Law.

For residents of California only:

I acknowledge receipt of a copy of California Summary of Rights under CA law 1786.22.

I wish to receive a copy of any Background Check Report on me that is requested.

TODAY'S DATE _____

Signature Authorizing the Procurement of the Consumer Report and/or Investigative Consumer Report

Consumer Reporting Agency contact information

Protect My Ministry
14499. Dale Mabry Hwy, Ste 201 South
Tampa, FL 33618
Phone: 800-319-5581 Fax: 800-319-5582
www.protectmyministry.com

Parental Leave Policy

Presbytery of Mid-Kentucky

Approved May 8, 2017

I. Theological Grounding

God created us to be in relationship with one another. Human beings are nurtured in families where we care and are cared for at the most basic level, which equips us for life in the larger community. The Church recognizes the significance of family in the lives of its church personnel and seeks to be fair, reasonable and compassionate in all its dealings related to family. Scriptures instructs us to honor those we call “father” or “mother” (Exodus 20:12), and to care for children, for such is “the Kingdom of God” (Mark 10:13-16). Therefore it is the policy of the Presbytery of Mid-Kentucky and its member congregations to meet or exceed the following compensation terms regarding calls and covenants of Teaching Elders, Certified Christian Educators, and Commissioned Ruling Elders (hereafter referred to as “church professionals”) serving within the bounds when a child(ren) are added to their family through birth or adoption.

II. Parental Leave

To provide Sessions and/or congregations minimum standards for a church professional’s parental leave, parental leave of thirteen weeks (91 consecutive days) is to be included in all terms of call packages.

III. Parental Leave Guidelines

- A. When a church professional or professional’s spouse becomes pregnant, they shall customarily inform the session and/or congregation by the 24th week of the pregnancy. In the event of adoption, the church professional desiring to adopt shall customarily notify the session and/or congregation at least three months prior to the placement of the child.

- B. Parental leave of thirteen weeks (91 consecutive days) shall be granted to a church professional for a birth or adoption. The church professional shall receive full compensation and benefits during the parental leave. It is anticipated that individual churches will not feel limited by these requirements, but will respond to the need for parental leave responsibly and generously.
- C. A church professional may use accrued vacation and / or sick leave to lengthen the parental leave, providing this information as soon as possible to the session and / or congregation.

IV. Additional considerations:

- A. Study leave shall not be used for parental leave.
- B. Re-entry after parental leave may be negotiated on a full-time or part-time basis, with commensurate adjustments of compensation as agreed upon by the church professional, session, congregation and in consultation with the Commission on Ministry.
- C. If a church professional initiates dissolution of a call, or non-renewal of a contract within one year following parental leave any unused vacation time shall be credited against the leave.
- D. In the event of a late term miscarriage or stillbirth, a church professional should be granted at least half the parental leave s/he would have received.
- E. Church professionals who are serving the same congregation are both entitled to parental leave, which may be taken either simultaneously or sequentially.
- F. If the financial considerations surrounding parental leave of a church professional prove to be a hardship for the session and/or congregation, they should be in touch with the moderator of the Commission on Ministry and the General Presbyter, who will seek ways to assist the session and/or congregation to make the parental leave possible.

SABBATICAL GUIDELINES

The Presbytery of Mid-Kentucky

In Genesis 2:2 we read these words: “And on the seventh day God finished the work that God had done, and God rested on the seventh day.” Sabbath rest is built into the fabric of creation. The fourth commandment states: “Remember the sabbath day to keep it holy.” Sabbath is necessary for the well-being of community for it reminds persons who they are and who God is. Jesus invited his disciples, “Come and rest awhile” (Mark 6:31). Amidst the constant demands of ministry, Jesus knew that need for sabbath time.

In faithfulness to the understanding of life in scripture, some congregations may choose to consider instituting a sabbatical program for their pastors and Christian educators. For those congregations who choose to begin such a program, the Presbytery of Mid-Kentucky and its Commission on Ministry recommends a three month sabbatical for its full-time ministers of word and sacrament and its educators after they have been engaged in a ministry for five or more years.

The purpose of sabbatical is to provide a time away from normal duties for rest and renewal, for sabbath time of deepening relationship with God and clarifying call. Since pastors/educators find renewal in different ways, each is encouraged to prayerfully discern the type of experience(s) that will renew his or her spirit and provide new life and creativity and energy to lead a congregation to greater faithfulness. Some will choose to engage in travel, others in artistic or cross-cultural endeavors, and still others in more traditional study and reflection.

The sabbatical also provides growth opportunities and new life for congregations. Under temporary leadership and especially as lay persons assume greater responsibility for worship, administration, and pastoral care, congregations discover anew their gifts and graces for ministry.

Following are guidelines for the establishment of a sabbatical program in a congregation.

Suggested Time Line:

At the time of call

- The congregation and pastor negotiate a sabbatical as part of the call. Ideally, the congregation should set aside some funds each year to fund a future sabbatical. The presbytery is willing to hold such funds in escrow for the congregation to be used for temporary leadership and related expenses incurred during the sabbatical.

For those already in pastoral positions in the presbytery

- The pastor and the Session negotiate ways of making a sabbatical part of the call package.
- Should a pastor desire to go on a sabbatical, and the Session and Personnel Commission of a congregation also desire a sabbatical for their pastor, the congregation must vote to approve that sabbatical as a part of the review and approval of the annual terms of call.

During the year prior to that projected for the sabbatical

- The pastor/educator prayerfully begins to explore the type of sabbatical leave that will meet his/her way of finding new energy and creativity.
- The session and pastor discuss sabbatical plans as they emerge and begin planning for pastoral coverage for the congregation.

Three to six months before the sabbatical

- The pastor/educator finalizes sabbatical plans and submits them to the session for approval and to the Commission on Ministry for information.
- The session develops plans for congregational leadership during the sabbatical.
- The session and pastor educate the congregation about the sabbatical.

After the return from sabbatical

- The pastor/educator shares with the session and congregation the experiences and insights of the sabbatical and submits a report to the session and COM describing the sabbatical experience and renewal.
- The congregation reflects on its learning during the sabbatical time.

Suggested contractual arrangement for a sabbatical

- The congregation will continue to pay salary, housing, major medical and pension during the sabbatical leave. Professional expenses such as travel, meals, etc are negotiable.
- Pastors/educators will apply continuing education and/or books allowances toward sabbatical costs.
- Pastors/educators will contribute two weeks of vacation and two weeks of study leave toward the sabbatical time. The remaining two weeks of vacation will provide for tending to family and other needs.
- Pastors/educators who participate in a sabbatical should do so with the intent to remain in the congregation for one year following the sabbatical.

Bibliography

Melissa Bane Sevier, Journeying toward Renewal: A Spiritual Companion for Pastoral Sabbaticals, Alban, 2002.

Richard Bullock and Richard Brueschoff, Clergy Renewal: The Alban Guide to Sabbatical Planning, Alban.

Policy on Best Practices (Boundary) Training approved December 4, 2017 by the Commission on Ministry for action by Mid-Kentucky Presbytery

It is the policy of the Presbytery of Mid-Kentucky that all Ministers of Word and Sacrament and Certified Christian Educators SHALL complete Best Practices (Boundary) Training at least once every three years. Inquirers/Candidates under care of the presbytery, Commissioned Pastors, and Certified Christian Educators of Mid-Kentucky Presbytery SHALL complete Best Practices (Boundary) Training within one year of becoming a member or Certified Christian Educator of the presbytery. Honorably Retired Ministers of Word and Sacrament and retired Certified Christian Educators are encouraged but not required to complete the training unless they are engaged in post-retirement ministry, in which case they SHALL complete the training.

Valid training includes the Best Practices Training offered by Mid-Kentucky Presbytery several times a year, or equivalent training offered at places of employment or by Presbyterian Church (U.S.A.) agencies. Those Ministers of Word and Sacrament and Certified Christian Educators who complete Best Practices (Boundary) Training elsewhere than through the presbytery's program SHALL provide verification of that training to the Commission on Ministry of Mid-Kentucky Presbytery.

The presbytery SHALL publish in the minutes of its annual meeting (February) a list of all Ministers of Word and Sacrament and Certified Christian Educators who have not satisfied the Best Practices (Boundary) training mandate.

Those who fail to complete Best Practices (Boundary) Training within the prescribed time MAY BE subject to the following:

- The Commission on Ministry may suspend approval of a validated ministry in which the individual is engaged.
- The Commission on Ministry may decline to approve contract renewals for an individual in a temporary/supply pastoral relationship or Certified Christian Educator position.
- The Commission on Ministry may decline to approve a new temporary/supply pastor or Certified Christian Educator contract between the individual and a session of the presbytery.
- The Stated Clerk may decline to attest to an individual's request to activate a Personal Information Form (PIF) in the Church Leadership Connection system.
- The Stated Clerk may include information about an individual's non-compliance with the Best Practices (Boundary) Training mandate of the presbytery when responding to a membership transfer request from another presbytery.
- The General Presbyter may include information about an individual's non-compliance with Best Practices (Boundary) Training mandate of the presbytery in a reference check from another presbytery.

Required Boundary Training Workshops “Best Ministry Practices”

The Mid-Kentucky Presbytery Commission on Ministry requires that all Teaching Elder members of Mid-Kentucky Presbytery, Christian Educators, and Youth Workers take a boundary training or Best Ministry Practices workshop every three years.

Workshop dates for the training will be announced via the presbytery weekly newsletter and presbytery meeting dockets. For questions: contact Rev. Cynthia Miske at camiske@hotmail.com or 270-300-4100.

Standards of Ethical Conduct for Mid-Kentucky Presbytery

For Teaching Elder Members, Church Educators, Commissioned Ruling Elders, Leaders of New Worshipping Communities, and all other persons called to ministry within Mid-Kentucky Presbytery. (Approved by Presbytery on June 9, 2015)

Theological Foundation

As Teaching Elders (also known as Ministers of Word and Sacrament), Church Educators, Commissioned Ruling Elders, Leaders of New Worshipping Communities, and other persons called to ministry within Mid-Kentucky Presbytery – as servants of Jesus Christ in the Presbyterian Church (U.S.A.), we are, among other things, called to:

1. Teach the faith and equip the saints for the work of ministry (Eph. 4:12) as we serve in a variety of ministries, as authorized by the presbytery (G-2.0501);
2. Interpret the mysteries of grace and lift the people's vision toward the hope of God's new creation (G-2.0501);
3. Seek always to discern the mind of Christ and to build up Christ's body through devotion, debate, and decision (G-2.0501).
4. Seek to live holy lives that treat people with that dignity, sanctity and respect because God is holy and all persons are created in God's image. (I Peter 1:15)

We also affirm:

Christ calls the Church into being, giving it all that is necessary for its mission in the world, for its sanctification, and for its service to God. Christ is present with the Church in both Spirit and Word. Christ alone rules, calls, teaches, and uses the Church as he wills. (F-1.0202).

Christ gives to the Church its faith and life, its unity and mission, its order and discipline. Scripture teaches us of Christ's will for the Church, which is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit. (F-1.0203).

I. Standards of Ethical Conduct

A. Purpose

The purpose of these Standards of Ethic Conduct is to set forth positive guidelines for the practice of ministry within Mid-Kentucky Presbytery, and to promote sensitivity, spiritual reflection, and action according to the teachings of Jesus Christ. These Standards shall be shared and discussed by the Commission on Ministry with all current and incoming teaching elder members, church educators, commissioned ruling elders, and leaders of new worshipping communities of the presbytery. This is not an exhaustive document, nor will it ever be final, but is one which reflects contemporary concerns in the life of the Church.

B. The Presbyterian Context

Basic to Reformed and Presbyterian understanding of Christian discipleship is faithfulness to personal and communal ethics, integrity and discipline in life and doctrine. This faithfulness is exercised through the decisions of the councils of the church: Sessions, Presbyteries, Synods and General Assembly. It is shaped by reference to standards set forth in Scripture, the advocacy of the Holy Spirit, the accumulated wisdom of the people of God, a critical examination of societal thought and practice in the light of the Gospel, and an awareness that God alone is Lord of each conscience.

While persons engaged in ministry are accountable to the Presbytery wherein they labor, they also bear accountability to their calling congregation, council, or body. There is also a larger accountability to the religious community as a whole and to the general public. Persons in ministry should endeavor to be knowledgeable and sensitive to prevailing moral, social, ethical and religious standards, realizing that any violation on their part may cause harm to church members, colleagues in ministry, their profession, and the Church, which is the Body of Christ.

C. Ordination Vows

Those who are called to ordered ministry (ruling elders, teaching elders, and deacons) and called to other ministries of the church are bound by their membership and ordination vows. All have agreed to trust the Lord Jesus Christ, uphold the truth of the Scriptures and be guided by the confessions, love our neighbors, be governed by our Church's polity, and work for the reconciliation of the world. They have promised to further the peace, unity, and purity of the church, and to pray for and serve the people with energy, intelligence, imagination, and love, and to faithfully perform their duties in their particular ordered ministry (W-4.4002). These vows are the foundation for the ethical practice of ministry.

II. Fundamental Principles of Ethical Conduct

- A. In all matters persons called to ministry are to maintain practices that give glory to Christ, advance the Great Ends of the Church, and nurture, challenge, and protect the welfare of church members, clients, and the public.
- B. Persons called to ministry are to limit their practice of ministry to those positions and responsibilities for which they are called within the Presbyterian Church (U.S.A.) and for which they are qualified by training and/or experience.
- C. Persons called to ministry are to conduct all matters so that security and confidentiality are maintained, and conflict of interest and exploitation are avoided.
- D. Persons called to ministry are to demonstrate respect, honesty, and fairness with colleagues and persons in related professions.
- E. Persons called to ministry are to maintain professional competency throughout their careers, using opportunities to further develop skills in the practice of their ministry.

III. Personal Practices

A. Preface

God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God's people and the concurring judgment of a council of the church. (G-2.0104)

Persons called to ministry serving in a validated ministry, shall:

1. demonstrate conformity with the mission of God's people in the world as set forth in Holy Scripture, The Book of Confessions, and the Book of Order of this church;
2. serve and aid others, and enable the ministry of others;
3. give evidence of theologically informed fidelity to God's Word;
4. be carried on in accountability for its character and conduct to the presbytery in addition to any organizations, agencies, and institutions served; and
5. include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church or a church in correspondence with the PC(USA) (G-2.0503a)

Like all church members, persons called to ministry are called to demonstrate a new quality of life within and through the Church and to live responsibly in the personal, family, vocational, political, cultural, and social relationships of life (G-1-0304).

B. Financial Matters

1. Terms of Call for persons called to ministry should provide adequate compensation. Honoraria shall not be considered a substitute for adequate compensation and should not be sought by the Teaching Elder or Church Educator from members of the congregation served. Care should be exercised in accepting gifts or honoraria.
2. Persons called to ministry shall exercise fiscal responsibility pertaining to their calling, which includes:
 - a. Setting an example of benevolence and responsible stewardship;
 - b. Exercising particular ministries of the church (e.g. baptisms, weddings, funerals) to the congregation they serve without expecting honoraria;

- c. Standing ready to render pastoral services without compensation to individuals and communities in crisis;
 - d. Considering the obtaining of professional liability insurance;
 - e. Declining fees or gifts as payment for business or professional referrals;
 - f. Living within the family's financial means and paying all just debts as promptly as possible;
 - g. Refusing to use church funds, accounts or resources for personal advantage;
 - h. Maintaining adequate records for allowances and reimbursable expenses;
3. Standards governing financial arrangements for pastoral services provided for nonmembers shall be determined by individual Sessions in consultation with the teaching elder / pastor, taking into account local practices.

C. Speech and Conduct

1. Conduct includes the following principles:
 - a. Recognizing that all relationships require integrity, sensitivity, confidentiality and caring.
 - b. Modeling responsible authority with parishioners, students, clients, colleagues and employees.
 - c. Protecting those who are vulnerable by recognizing and refusing to take advantage of others in any situation.
2. Persons called to ministry are well advised to follow the advice of Paul that those in the church should act for the sake of the weaker believers (Romans 14, I Corinthians 8,) and should understand that their behavior is under a greater scrutiny. Teaching Elders and Church Educators should recognize that their speech, actions and sexual behavior are measured by members of the community against prevailing local standards.
3. In any relationship between persons called to ministry any abusive behavior is unacceptable, whether it is verbal, physical or sexual in nature.
4. The Sexual Misconduct Policy of Mid-Kentucky Presbytery sets forth a standard of relationships and conduct for all members, including those called to ordered ministries of Teaching Elders, Ruling Elders, and Deacons, as well as Church Educators, other church employees and volunteers and procedures for addressing misconduct. The Commission on Ministry as well as all persons called to ministry within Mid-Kentucky Presbytery should be familiar with these standards and procedures.

D. Concerning Personal Freedom

The right to freedom of conscience is one of the historic principles of Presbyterian Church Order (F-3.0101). This freedom of conscience must be exercised within our Presbyterian Polity, which states:

It is necessary to the integrity and health of the church that the persons who serve it in ordered ministries shall adhere to the essentials of the Reformed faith and polity as expressed in this Constitution. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the constitutional governance of the church, freedom of conscience with respect to the interpretation of Scripture is to be maintained. It is to be recognized, however, that in entering the ordered ministries of the Presbyterian Church (U.S.A.), one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the church so long as he or she continues to seek, or serve in, ordered ministry. The decision as to whether a person has departed from essentials of Reformed faith and polity is made initially by the individual concerned but ultimately becomes the responsibility of the council in which he or she is a member. (G-2.0105).

E. Social Media

As stated in The Second Helvetic Confession, "This good and almighty God created all things, both visible and invisible, by God's co-eternal Word, and preserves them by God's co-eternal Spirit. . ." (Book of Confessions, 5.032); therefore, one's online presence is not separate from the other parts of one's life. The same legal and ethical responsibilities that apply in face-to-face interactions also apply in digital interactions. One's digital content (social media presence, website postings, emails, private messages and other internet based communications) should

demonstrate the Christian belief that all people are beloved children of God to be treated with dignity, honesty, fairness and respect and should be consistent with one's ordination vows. For additional resources on using social media platforms for evangelism, strengthening Christian fellowship and creating a social media policy for a congregation, the following documents may be useful:

1. "Social Media and Congregations: Strategies, Guidelines, Best Practices and Resources"
 - a. This Evangelical Lutheran Church in America document offers specific advice on developing a congregational social media presence and a social media use policy; it also includes an extensive list of resources for further study.
http://download.elca.org/ELCA%20Resource%20Repository/Social_Media_and_Congregations.pdf?_ga=1.64829231.1016880643.1429379543
2. "Pastoral Transitions in the Age of Social Media"
 - a. This post offers advice on managing relationships on social media for pastors leaving a congregation and is part of the Alban at Duke Divinity School technology advice web page. Many other helpful blog posts on the use of social media are found on Alban's technology advice web page. Page 3 of 5. <https://alban.org/archive/pastoral-transitions-in-the-age-of-social-media/>
3. "How-To Create a Social Media Policy for Your Church" by Eric Dye
 - a. While this is a review of a web service that helps congregations create a social media policy, it lists guidelines for clergy interaction with youth and adults on social media platforms. <http://churchm.ag/social-media-policy/>

IV. Professional Practices

A. Leadership

1. The purpose and pattern of leadership shall be understood in terms of service rather than to gain personal benefit or power.
2. To further the peace and unity of the church, persons called to ministry should work with the Session to nurture the congregation toward faithful membership in Christ's body through growth in worship, mission, service, evangelism, stewardship, and education (G-2.05040).
3. In order to maintain and enhance the quality of leadership, persons called to ministry shall provide for their own care, attending to matters such as Sabbath rest, vacations, continuing education, activities with friends and families, regular worship, study and prayer, and establishing support systems.

B. Practice and Personal Expertise

1. Persons called to ministry shall accurately represent their qualifications in education, training and experience in all communications with the church and the public (i.e. Personal Information Forms, announcements, services, etc.). Persons called to ministry are responsible for correcting any misrepresentations.
2. Persons called to ministry shall work within their personal and professional qualifications and limitations, making appropriate referrals when persons called to ministry feel they have encountered needs beyond their expertise.

C. Confidentiality

1. Persons called to ministry shall conduct all pastoral matters in a manner that ensures appropriate confidentiality and avoids conflict of interest.
 - a. Privileged information shall not be used for personal gain.
 - b. Personnel records of staff members (written or recorded) and records concerning members of the congregation or nonmember clients should be stored where security and confidentiality are maintained.
 - c. Persons called to ministry are mandated reporters for sexual abuse of children, domestic violence of adults and abuse of elders and the disabled in the Commonwealth of Kentucky. Persons called to ministry should advise those whom they counsel that certain types of information cannot legally be held in confidence as well as inform the person what they will do if such information is shared.

d. It is a spiritual and professional duty of persons called to ministry to hold in confidence other matters (other than abuse) revealed to them in their counseling, caring and confessional ministries.

2. In giving references of any kind (employment, adoption, college forms, etc.) for another person, persons called to ministry should be willing to share only what they would share with the person for whom the reference is requested. When giving recommendations and references about persons called to ministry, one should be cautious when interjecting opinion or judgment about professional conduct or ethics.

D. Relationships with Other Church Staff and Volunteers

1. Persons called to ministry shall respect all professional, support staff and volunteers without regard to age, race, ethnic origin, disability, marital status, gender, sexual orientation, or function in the church.
2. Termination of non-ordained staff should be in accordance with Equal Employment Opportunity and Book of Order guidelines.
3. In staff relationships, as in all intra-church relationships, the objective is to work together with a spirit of cooperation in building up the whole church. To this end, persons called to ministry should be understanding toward one another, accept each other as persons made in God's image, respect each other's competencies, offer constructive suggestions to one another, forgive misunderstandings, and be tolerant of differences of opinion and style of operation.
4. Loyal support for all other staff members is a tremendous help in building and maintaining good working relationships and in edifying the church. As members of the staff do their work with enthusiasm and confidence in each other, a strong team can be formed to carry forward the ministry and mission of the church. If a person called to ministry is unable to manage relationships with other staff members in a creative and effective manner, then they should give serious consideration to relocating for their own sake and for the sake of the ministry and mission of the church.

E. Relationships with Members of Other Churches

1. Normally persons called to ministry should not visit for pastoral purposes, either in the home or hospital, one who is a member of another church, unless invited by the moderator of session, or the pastor.
2. When called upon to officiate at a wedding, funeral, or baptism for families who are not members of one's own congregation, teaching elders should ascertain whether they are members of a different church. If they are, they should be urged to procure the services of their own pastor. If that effort fails, the teaching elder should seek to inform their pastor, explaining the circumstances and attempting to secure the concurrence of their pastor wherever possible prior to performing any services.
3. Persons called to ministry should not encourage people to transfer membership from neighboring congregations, Presbyterian or other. Care must be taken to avoid enticing people in vulnerable situations.

F. Relationships with Related Professionals

When persons called to ministry are called to work closely with other professionals in related fields (e.g. health care, social services, mental health, legal services, teachers), they shall conduct themselves so that vital concerns for clients and confidentiality are maintained. In every relationship the integrity of the person called to ministry shall be above reproach.

G. Relationships with the Larger Community

1. Persons called to ministry shall support and participate in efforts to better the community in which they live and work.
2. Persons called to ministry shall respect the responsibilities and working hours of other business and professional people.

H. Terminating Relationships with the Congregation

The Presbytery of Mid-Kentucky Commission on Ministry has prepared a helpful resource in this area: *Guidelines for the Dissolution of the Relationship Between Pastor and Congregation in the Presbytery of Mid Kentucky*. This document is available on the Presbytery web site:

<http://midkentuckypresbytery.org/images/documents/GuidelinesEndPastoralRelationship.pdf>

Teaching Elders considering the dissolution of a pastoral relationship should seek the guidance of the Commission on Ministry. Ethical behavior is required to preserve the peace and unity of the church. Below is a brief summary of the above-mentioned guidelines.

1. Departing Teaching Elder shall:

- a. Announce publicly they are no longer available for pastoral services (weddings, funerals, baptisms, or hospital visitation), except by invitation from the moderator of session and/or session; and that a new pastoral relationship needs to be established.
- b. Refer requests for pastoral services to the current moderator or Clerk of the Session when such requests come from members of a former congregation. Former Teaching Elders shall not solicit such overtures.
- c. Recognize ongoing bonds of friendship, exercising care to have no further ministerial influence on individual members by conversation, correspondence, or other action.
- d. Exercise no part in the selection of a Pastor Nominating Committee or in the selection of a successor.
- e. Be especially discreet when and if visiting their former parish. In such cases, it would be proper to pay their respects to the successor. Frequent visits to one's former parish should be avoided.
- f. Along with their immediate family, exercise all care so as to have no further influence upon the congregation either by conversation, correspondence or other action.
- g. Seek to be supportive of the new pastor when comments are made about them, the program, policies, and activities of the former church.

I. Voluntary and Involuntary Dissolutions of Call:

1. It is essential that the provisions for dissolving a pastoral relationship in the Book of Order and the guidelines provided by the Commission on Ministry are known and followed by all parties.
2. When a call is dissolved either voluntarily or involuntarily, it is a time of challenge for both the departing teaching elder and congregation involved. To insure the peace and unity of the church it is essential that all parties, Presbytery, congregation and teaching elder, avoid escalating conflict and to achieve an equitable dissolution to the call.
3. When it is not possible to serve effectively in a conflicted situation, the teaching elder should seek to dissolve the call with integrity, grace and dignity so that healing occurs for both the minister and the congregation.

J. Temporary Pastoral Relationships (reprinted from G-2.0504b)

Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation. When a congregation does not have a pastor, or while the pastor is unable to perform her or his duties, the session, with the approval of presbytery, may obtain the services of a teaching elder, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

Titles and terms of service for temporary relationships shall be determined by the presbytery. A person serving in a temporary pastoral relationship is invited for a specified period not to exceed twelve months in length, which is renewable with the approval of the presbytery. A teaching elder employed in a temporary pastoral relationship is ordinarily not eligible to serve as the next installed pastor, co-pastor, or associate pastor.

A presbytery may determine that its mission strategy permits a teaching elder currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a teaching elder employed in a temporary pastoral relationship to be eligible to serve as the next installed

pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting.

K. Relationships with Predecessors

The successor also has the responsibility to be courteous to one's predecessor. The years may have built up loyalties that are strong, and though a predecessor may do everything possible to discourage a family from seeking that person's services, it may be gracious in certain instances for the successor to invite the family's former minister. Wise Teaching Elders and Church Educators will observe that such an attitude might do more to move people to accept their own ministry than would resistance and "standing for one's rights" as the new pastor or educator. In all cases, the desire to minister to persons should take precedence over personal considerations.

L. Retired Pastors

When pastoral relationships are dissolved through retirement, special sensitivity is required to preserve the peace and unity of the church.

1. Upon retirement, a retiring pastor and (if married) spouse normally shall not attend meetings or services of worship at their former parish except by invitation of the Moderator of Session.
2. Retired teaching elders who remain in the community should take care in their participation in the life and work of a former congregation. They should avoid comment on the work of the Pastor Nominating Committee and the work of any succeeding Interim Pastors or installed Pastors.
3. Retired teaching elders should send clear and unambiguous signals that the word "retired" basically means "withdrawn from active service", at least in that location. There will naturally be misunderstandings about these matters, and there will be occasions when the line between "old friend" and parishioner" will be muddled. In all such contexts of ambiguity, again it is the retired teaching elders who bear primary responsibility for making clear that "retired" means "withdrawn from active service" in that location.
4. In all community contacts, retired teaching elders shall make clear to the community that they speak for themselves and not as the pastor or official representative of a former congregation.
5. The status of Honorably Retired or the title of Pastor Emeritus does not give the authority or the right to engage in ministerial activities or to exercise influence in former congregations except by specific invitation of the Moderator of the Session.

V. Authority of these Standards of Ethical Conduct

The authority of these Standards of Ethical Conduct for persons called to ministry within Mid-Kentucky Presbytery derives from its adoption by the Presbytery at its stated meeting on February 21, 2015.

All questions, concerns, and evidence of apparent disregard of these "Standards of Ethical Conduct" should be submitted to the Commission on Ministry. Insofar as it is possible, the Commission should exercise pastoral oversight and counsel privately with any persons who may be involved. If a teaching elder who is a member of another presbytery is involved, the Commission shall communicate with the Commission on Ministry in that presbytery.

Recommendations

1. That the Presbytery of Mid-Kentucky adopt this statement entitled "Standards of Ethical Conduct for Mid-Kentucky Presbytery."
2. That persons called to ministry within the Presbytery of Mid-Kentucky covenant with each other to follow these "Standards of Ethical Conduct" in a spirit of brotherly and sisterly concern for the welfare and success of each other's ministry and in the spirit of Christ.
3. That the Commission on Ministry and/or the Stated Clerk ensure that a copy of these "Standards of Ethical Conduct" is sent to every current and entering teaching elder, church educator, commissioned ruling elder, leader of a new worshipping community, and any other person involved in ministry within the Presbytery, including a request for a signed statement that the

- individual has read and understands this document. A copy of the signed statement shall be kept in the Presbytery files.
4. That the Commission on Ministry and/or the Stated Clerk ensure that a copy of these “Standards of Ethical Conduct” be sent to every clerk of session within the presbytery with the request that they make this document known to their session.

Helpful References and Resources:

Standards of Ethical Conduct, approved by the 210 General Assembly in 1998. Available at:

<http://www.pcusa.org/resource/standards-ethical-conduct/>

Guidelines for the Dissolution of the Relationship Between Pastor and Congregation in the Presbytery of Mid Kentucky.

Available at:

<http://midkentuckypresbytery.org/images/documents/GuidelinesEndPastoralRelationship.pdf>

**MID-KENTUCKY PRESBYTERY
PRESBYTERIAN CHURCH (U.S.A.)
SEXUAL MISCONDUCT POLICY
Approved May 11, 2015**

INTRODUCTION

The Mid-Kentucky Presbytery, in an effort to further the peace, unity and purity of the church through the prevention and remediation of sexual misconduct within the church, has developed the following policy. The structures and procedures for responding to allegations of sexual misconduct are mandated by the Book of Order. **This policy applies to all Teaching Elder and Commissioned Ruling Elder members of the Presbytery.** Others who serve the church, paid and volunteer, are under the jurisdiction of the session of the particular church.

PART I MID-KENTUCKY PRESBYTERY SEXUAL MISCONDUCT POLICY

THE PURPOSE OF THIS DOCUMENT: To define sexual misconduct by Teaching Elder members of Presbytery and to describe the procedures for reporting sexual misconduct to the Presbytery.

A. Definition of Sexual Misconduct: Sexual misconduct in the Teaching Elder relationship is an abuse of authority and power, breaching Christian ethical principles by misusing a trust relationship to gain advantage over another for personal gratification in an exploitative and unjust manner. It is the comprehensive term used in this policy to include: sexual abuse of children or adults, rape or sexual assault, and sexual harassment. Categories of sexual misconduct are described below.

1. Sexual abuse occurs whenever a person in a position of trust engages in a sexual act, sexual contact, or sexual behaviors with another person to whom he or she owes a professional responsibility. Such abuse shall include, but not be limited to, the following:
 - a. Sexual acts or sexual contact with a minor.
 - b. Sexual acts or sexual contact involving inducement, threat, coercion, force, violence, or intimidation of another person.
 - c. Sexual acts or contact between Teaching Elders and persons with whom they have a professional relationship. This includes consensual physical relationships. Sexual relationships even when consensual are not acceptable regardless of whether pastoral care is involved. The inherent imbalance of power between the Teaching Elder and a congregant undermines the validity of such consent.
 - d. Sexual acts or sexual contact with another person who is incapable of appraising the nature of the conduct or physically incapable of declining participation in, or communicating unwillingness to engage in, that sexual act or sexual contact.
 - e. Sexual acts or sexual contact arising from the administration to another person of a drug or intoxicant which substantially impairs the ability of that person to appraise or control the nature of the conduct.

f. Compelling another person to view child or adult pornographic media or websites.

2. Child sexual abuse includes, but is not limited to, any contact or interaction between a child under 18 years old and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Child sexual abuse between an adult and a child is always considered forced whether or not consented to by the child. Child sexual abuse is a crime in all states and must be reported to civil authorities and the Stated Clerk of the presbytery. Anyone who knows or has reason to suspect that child abuse has occurred or is occurring is a mandated reporter under Kentucky law.

3. Rape or sexual assault is a crime in every state and should be reported to civil authorities and to the Stated Clerk of the Presbytery.

4. Sexual harassment includes any sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexually offensive nature when: a) submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or their continued status in an institution in either a professional or volunteer capacity; b) submission to or rejection of such conduct by an individual is the basis for employment decisions affecting that individual; or c) such conduct has the purpose or effect of unreasonably interfering with an individual's work or volunteer performance by creating an intimidating, hostile, or offensive working environment. Sexual harassment can consist of a single intense or severe act or multiple persistent or persuasive acts. Sexual harassment may include, but is not limited to:

- sexually oriented jokes or humor;
- sexually demeaning comments;
- verbal suggestions of sexual involvement or sexual activity;
- questions or comments about sexual behavior;
- unwelcome or inappropriate physical contact;
- graphic or degrading comments about an individual's physical appearance;
- express or implied sexual advances or propositions;
- display of sexually suggestive objects or pictures;
- repeated requests for social engagements after an individual refuses;

B. Policy on Sexual Misconduct.

1. Sexual misconduct is never permissible. It is a violation of the principles set forth in Scripture as well as of pastoral, employment, and professional relationships. Sexual misconduct by a Teaching Elder violates the ordination vows of the Presbyterian Church (USA) and the Standards of Ethical Conduct for the Mid-Kentucky Presbytery.

2. All Teaching Elder members of the Presbytery shall attend training offered by the Presbytery or another source satisfactory to the Commission on Ministry on the issues of sexual misconduct. All candidates and inquirers of the Presbytery shall attend a training offered by the Presbytery or another source satisfactory to the Commission on Preparation for Ministry on the issues of sexual misconduct. Failure to attend such a training within one year of being received by the Presbytery will result in the Teaching Elder member being placed on unpaid administrative leave and excluded from the exercise of ministry until such time as the training is attended. Such an administrative leave shall be automatic, requiring no further action by the Presbytery.

Sexual Misconduct training is required by the Mid-Kentucky Presbytery every three (3) years.

3. Whereas this policy addresses sexual misconduct by Teaching Elders, each congregation and organization in Mid-Kentucky Presbytery is responsible for developing a policy for church professionals, officers, members, non-member employees, and volunteers which is consistent with this document.

PART II RESPONSIBILITIES AND ROLES OF MID-KENTUCKY PRESBYTERY IN POLICY IMPLEMENTATION

A. AVAILABILITY OF POLICY AND PROCEDURES

1. All Teaching Elders shall be given copies of the policy and be required to sign an acknowledgment of receipt.
2. This document shall also be available to all church members and to the public.
3. Presbytery employees shall receive this document as a supplement to the employee handbook.
4. This policy will be sent to every clerk of session upon request or when it has been updated. The policy will be available at all times on the presbytery's web site.

B. MANAGEMENT OF ALLEGATIONS OF SEXUAL MISCONDUCT BY TEACHING ELDERS

1. Resource Documents

The responsibilities, structures and procedures for responding to allegations of sexual misconduct are mandated in part by the Book of Order, such as the roles of the Commission on Ministry and an Investigating Commission (see G-11.0502 and D-10.0200).

2. Liability and Insurance

The Presbytery and its congregations shall annually obtain from their insurance agents, confirmation that their liability insurance policy covers sexual misconduct liability for its programs and activities.

3. Record Keeping

Mid-Kentucky Presbytery will include in every employee's personnel file, including Teaching Elders, the application for employment, any employment questionnaires, reference responses, and other documents related to this policy including a signed receipt for receiving the sexual misconduct policy.

C. PRE-EMPLOYMENT SCREENING FOR PROSPECTIVE INCOMING TEACHING ELDERS

1. Reference Checks

Pre-employment screening includes specific questions related to previous complaints of sexual misconduct. The Presbytery reviews Sexual Misconduct Information of the Presbyterian Church (USA) Personal Information Form when interviewing persons seeking Teaching Elder calls.

The office of the General Presbyter is responsible for making reference checks through the Synod Executive, Mid-Council Leader, or other authorized persons to ascertain whether those persons have any history of sexual misconduct. The General Presbyter

reports to the Commission on Ministry either that there was no reported sexual misconduct, or that the Commission should inquire into reported sexual misconduct. A written record of conversations and correspondence with references will be kept in the Teaching Elder's/employee's personnel file.

The General Presbyter or the Stated Clerk within the Presbytery is obligated to give truthful information regarding complaints, inquiries, and administrative or disciplinary action related to sexual misconduct by the applicant.

Applicants shall be given an opportunity to correct or respond to information regarding sexual misconduct obtained from a reference check.

2. Background Checks

Pre-employment screening for prospective incoming Teaching Elders also includes a mandatory Criminal History Background Check performed by a private investigative firm which will access the misdemeanor and felony conviction records of courts in the United States. The criminal background check is based on the last seven years' residential history of the applicant.

As part of the Commission on Ministry's clearance process, all prospective incoming Teaching Elders shall be required to sign a written consent and release form authorizing the criminal record background check. The Commission on Ministry will provide all prospective incoming Teaching Elders with a written disclosure that a criminal record background report will be requested. Only the General Presbyter or the Stated Clerk shall order and review the criminal record background reports. The discovery of a criminal conviction will not automatically exclude the person from entry into the Presbytery and work in its congregations. The use the Presbytery makes of the criminal record background report will be determined on an individual case by case basis. The General Presbyter and the Commission on Ministry will counsel both with the prospective Teaching Elder and the calling congregation where appropriate. At the same time, Commission on Ministry will take with full seriousness the failure of incoming prospective Teaching Elder to volunteer critically important information regarding criminal history.

The General Presbyter and Stated Clerk shall ensure the confidentiality and appropriate retention of criminal record background reports.

A Teaching Elder who claims that the information in the report is inaccurate, false or incomplete shall have the right to dispute it with the investigative firm.

The Presbytery will follow all the steps set forth in the Fair Credit Reporting Act.

D. EDUCATION

Mid-Kentucky Presbytery has a commitment to offer, provide resources for, and to publicize educational opportunities to prevent sexual misconduct in the church.

PART III POLICY ON RESPONSE TO ALLEGATIONS OF SEXUAL MISCONDUCT BY TEACHING ELDERS

1. Known or suspected sexual misconduct by a Teaching Elder shall be reported to civil authorities and to the Stated Clerk.

2. Sexual abuse involving children and allegations of rape, sexual assault, or other misconduct that violates criminal law shall be reported to civil authorities and to the Stated Clerk.

3. In the event that an alleged incident of sexual harassment comes to the attention of the Clerk of Session, the Stated Clerk of the Presbytery will contact the accuser/victim and discuss the following alternatives:

a. The Session or employing agency level: referring the matter to the church session and/or personnel committee for their consideration and action.

b. The Commission on Ministry level: requesting an intervention by the Commission on Ministry or its representatives.

c. The Presbytery level: directly proceeding to the judicial process defined in the Book of Discipline.

Out of this conversation each participant shall determine the appropriate level of intervention and offer that view to the others.

- If all parties (including the accuser and/or victim) believe alternative “a” should be the course of action, it shall be pursued.
- If any one or more of the parties believes alternative “b” should be pursued, then “b” shall be pursued unless any one party or more believes alternative “c” should be pursued, then alternative “c” will be pursued.
- Beginning with alternative “a” does not preclude shifting the approach to alternative “b” or “c” at a later time.
- Alternative “c” does require the participation of the accuser/victim.
- The accuser/victim can proceed to disciplinary process (alternative “c”) at any time he or she may choose independent of any other party.

4. Teaching Elders are subject to inquiry and discipline under the Book of Order Rules of Discipline. A final report, including any charges filed, and actions taken shall be made by the Stated Clerk to the Presbytery. A copy of the report will be filed in the permanent personnel file of the accused.

5. A written complaint to the Stated Clerk alleging sexual misconduct by a Teaching Elder member of the Presbytery subjects that Teaching Elder to any policy on administrative leave in effect.

6. A Teaching Elder may make a written confession of misconduct without a victim’s complaint to the Stated Clerk. The Clerk will proceed under the Book of Order Rules of Discipline.

7. The Presbytery will respect the rights of all parties involved: accusers, victims, accused, and an involved congregation. These rights include:

a. To be heard and taken seriously. From the time that sexual misconduct is reported, all persons shall receive immediate attention and serious consideration from those representing the Presbytery. A reasonable attempt to identify and to locate the victim(s) will be made in the case of self-accusal.

b. To be informed about church procedures with regard to the accusation. One member of the Commission on Ministry or the Permanent Judicial Commission will be the Presbytery contact for each party involved.

c. To obtain legal advice.

d. To be offered an advocate trained by the Commission on Ministry. While Mid-Kentucky Presbytery proceeds to deal with the accusation, the Presbytery has the responsibility to provide each party involved moral support from an individual who is available to him or her or them.

e. To be assured that justice will be pursued through the procedures set forth in the Book of Order and this Policy.

f. To become engaged in work toward healing and reconciliation.

8. The Presbytery shall design a plan for provision of counseling or reimbursement of counseling fees for the victim(s) that involves Presbytery, the victim's(s') insurance, the perpetrator, congregation or its insurance for a reasonable period of time, up to a maximum of one year.

APPENDIX

Glossary of Terms

Accused is the person against whom a claim of sexual misconduct is being made.

Accuser/victim is the person claiming knowledge of sexual misconduct by a person covered by this policy. The victim is the person alleged to have been subjected to sexual misconduct by a person covered under this policy. The accuser may or may not have been the victim of the alleged sexual misconduct.

Advocate is a person trained by the Commission on Ministry in the issues of sexual misconduct and to provide support, and emotional and physical presence, to either the alleged victim(s) and their family, the accused, family members of the accused, or the congregation involved in a sexual misconduct case. The advocate also provides clarification of the investigative process of the church and the judicial process of the church to the person(s) with whom he or she works. The role of an advocate is not to speak for the party for whom he or she is advocate but to inform that party of his or her rights within the investigative process. The advocate shall not give advice regarding civil remedies. When requested by the party for whom she or he is advocate, the advocate may accompany that person to meetings of Presbytery entities when that party is testifying.

Mandated Reporter is described by the laws of Kentucky as a person who is required to report any and all suspected incidents of child abuse, including child sexual abuse, that come to their attention.

Mid-Kentucky Presbytery Boundary Guidelines

Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs." (Matthew 19:14; Luke 18:16) We who lead children and youth as they grow in faith also have a responsibility to protect and care for them. The Mid-Kentucky Presbytery seeks to protect the adults who work with the young people in the church. The Education Unit of the Presbytery of Mid-Kentucky recommends the following guidelines and practices for the security, protection and care of children and youth, and the adults who work with them in ministry within our congregations.

1. Adult workers will agree to background checks. The Mid Kentucky Presbytery has contracted with *Protect My Ministry* to provide background checks at a discounted price. Register at <http://www.protectmyministry.com/midkypres>. A list of available databases is attached to this document.
2. Adult workers will receive information and training regarding the safety and protection of the children and youth in their care. An excellent source for Youth Protection Training is available through the Boy Scouts of America at <https://myscouting.scouting.org>. Further information is available at <http://www.scouting.org/training/youthprotection.aspx>.
3. Two-adult leaders are required to attend all church functions and events. One-on-one contact is not permitted unless the adult and child/youth are in clear view of other adults and children/youth.
4. Respect for the privacy of children, youth, and adults is expected at all times unless the health and safety of the individual is at risk. Responsible use of digital devices is expected in all situations.
5. Attire that is appropriate for the occasion is to be worn by all participants.
6. At all times children, youth, and adults are expected to treat one another with love and respect, guided by Jesus' words, "In everything do to others as you would have them do to you." (Matthew 7:12)
7. Children and youth are encouraged to immediately tell an adult about any inappropriate situations.
8. Adults are expected to be alert to any situations that may place children and youth in danger. They are encouraged to establish a relationship of trust with the children and youth in their care. If inappropriate activities are reported, the adult will immediately give the information to the supervising adult.

NOTE: There are mandatory reporting laws in the state of Kentucky for any crime committed against a person under the age of 18, all cases of domestic violence, and cases of abuse and neglect of persons over the age of 18 who are physically or mentally challenged. If you receive information regarding someone in one of these categories who has been sexually assaulted, or in any other way abused or neglected, you are legally obligated to report the incident to the Department of Community Based Services or law enforcement.

Off-site Events

1. An adult will not travel off-site with one child/youth in a vehicle. When travelling at least three people, one adult and two young people, will travel together in a vehicle.
2. At overnight events all sleeping arrangements should be carefully considered. When possible adults should normally sleep in separate rooms from children and youth.
3. Ratios for children to adults of the same gender should be 6:1 for ages 12 and under, and 9:1 for 13-18 year olds.

Further information about "Children and Youth Safety" is available through Guide One Insurance at <https://www.guideone.com/churches.htm> and at <https://www.safechurch.com>.

ADDENDUM

Concerning social media, the Education Unit makes the following suggestions:

1. Churches should not post pictures of youth or children on websites or social media sites without express written consent of the child's or youth's parents. This can be accomplished by using a release statement and having parents sign it as they join the church or as children enter children's or youth programming.
2. If churches do post pictures of youth or children on public websites or social media sites, they are encouraged exclude the child's or youth's name. Churches may consider posting names and children's pictures together if the site is private and password protected or if the social media site offers the option for limited access (for example, being "accepted" into the group on Facebook).

Below is a sample photo release agreement:



BACKGROUND CHECKS FOR YOUR PEACE OF MIND.

Protect My Ministry
18946 N. Dale Mabry Hwy., Ste.101

tel: +1 800 319-5581

fax: +1 800 319-5582

www.protectmyministry.com

Social Security Number Verification & Address History (Turnaround – Instant)

This service verifies an individual's ssn , name and identifies all addresses ever listed on their credit file. This automated search is interfaced between our web-based software and credit bureau files. Results are returned instantly. The previous address info of an applicant is vital in conducting a thorough county criminal check.

National Criminal & Sex Offender Database (Turnaround – Instant)

This service is a name check of a national criminal database that is a comprehensive database providing access to the largest criminal data available with millions of offense records. It is a valuable information resource that may discover convictions in counties outside of applicants' previous residences Records from states are indexed from state correctional institutions, sexual offender and violent offender lists. For some states this search should not be utilized as a stand-alone service, and may require additional county or statewide criminal searches.

County Criminal Records (+court fees) (Turnaround – 24 to 72 hours depending on courts restriction)

This service is a name check for any criminal history (Felony and misdemeanors where available), at the county level. Based on the zip codes that an applicant provides and in conjunction with the zip codes found from the ssn trace, counties to be searched are established. These search requests are fulfilled either through an extensive national network of researchers, or by utilizing direct access to county court records. The standard county criminal search period is 7 years.

Statewide Criminal Records (+state fees) (Turnaround – see individual statewide form)

This service is a name check for any criminal history at the state level repositories. Not all states are available, and the completeness of the records varies per state repository. A state sex offender search and follow up on county records are provided with this service.

Credit History Report (Turnaround – Instant)

This service provides a copy of an applicants prior credit history. This automated search is interfaced between our web-based software and Experians credit files. The information included in this report includes charge offs, collection accounts, bankruptcies, judgments, balances, and monthly payments. This information is exceptionally important when dealing with an applicant that will be entrusted in handling and finances.

Motor vehicle searches (+state fees) (Turnaround – See individual MVR form)

This automated service contains a summary of the applicants state motor vehicle record. This service verifies if the applicant possesses a valid license, and if they have had any derogatory driving history. This information is important for purposes of insurance/liability. This service is provided instantly through an automation of our web based software and our MVR provider. Five states require a state release form from the applicant.

GUIDELINES FOR TEACHING ELDERS ACTIVE IN MKP CONGREGATIONS Mid-Kentucky Presbytery

As participants in the worship and fellowship of a particular congregation, teaching elders have an implicit influence in the congregation. This influence – not necessarily sought – requires special care. By virtue of their membership in MKP, teaching elders are accountable to the presbytery (G-2.0503). Teaching elders should, at all times, be a friend among “colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit” (W-4.0404e).

To support teaching elders who are active in the life of Mid-Kentucky Presbytery congregations and to help congregations live in “covenant life with God and each other,” MKP offers these guidelines (or policies when the word “shall” is used) (G-1.0101):

- Teaching elders should use their God-given gifts in ways that build up the body of Christ (Eph 4:11).
- Teaching elders “shall in all things be committed to teaching the faith in word and deed and equipping the saints for the work of ministry” (G-2.0501).
- Teaching elders shall live into their ordination vows, which include, but are not limited to, being governed by the church’s polity, abiding by its discipline, loving one’s neighbors, and caring for people (W-4.0404).
- All ministers of Word and Sacrament who serve MKP congregations in any formal relationship shall be members of the MKP in order to ensure appropriate accountability and support from the presbytery.
- In accordance with the *Book of Order*, teaching elders shall not serve as ruling elders or as deacons (G-2.0401).
- Teaching elders shall not serve as a member of a congregational personnel or nominating committee; transitional pastor, or transitional associate pastor, nominating committee; nor a pastor, or associate pastor, nominating committee.
- To nurture leadership and engagement from among the members of the congregation, teaching elders shall not serve in the role of “chair” or “co-chair” for any session-appointed committee, team, or board of deacons.
- The appointment of teaching elders to committees, teams, and boards shall be reviewed by the session on an annual basis.

Revised September 2, 2021

ANTI-HARASSMENT AND ANTI-RACISM POLICY AND ACKNOWLEDGEMENT
THE PRESBYTERY OF MID-KENTUCKY
PRESBYTERIAN CHURCH (USA)

The Presbytery of Mid-Kentucky of the Presbyterian Church (USA) seeks to form disciples whose lives and behaviors conform to the teachings Jesus Christ. Jesus sets a high bar for personal conduct and may be summarized in Jesus' command "to love God and to love your neighbor as yourself."

The Presbytery of Mid-Kentucky is committed to maintaining workplaces free of harassment and discrimination. Employees, ministers of Word and Sacrament, certified Christian Educators, Commissioned Ruling Elders and inquirers and candidates under care of the presbytery are required by the *Book of Order* (G-2) to receive boundary training authorized by the presbytery once every 36 months. The boundary training shall include the topics of sexual misconduct, child sexual abuse prevention training, anti-harassment and anti-discrimination training.

Below is the Presbytery's Anti-Harassment and Anti-Racism policy. The Presbytery of Mid-Kentucky expects its staff, ministers of Word and Sacrament members, church professionals and other church leaders under its direction to conduct themselves in a Christ-like manner that supports and maintains a workplace free of harassment and discrimination for our employees, members, and those with whom we minister. We ask employees, ministers of Word and Sacrament members, church professionals and other church leaders under the Presbytery of Mid-Kentucky's direction to review and sign this Policy and Acknowledgment Form, indicating they understand and agree to abide by the Presbytery of Mid-Kentucky's policy and expectations regarding harassment and discrimination in the workplace.

The Presbytery of Mid-Kentucky is committed to maintaining an environment free from harassment or discrimination against any individual regardless of race, sex, age, mental or physical health status, national origin or ancestry, veteran status, sexual orientation, gender identity, or genetic information. This policy applies to all personnel actions, including but not limited to: recruiting, hiring, classification and compensation, benefits, promotions, transfers, layoffs, reinstatements, and educational programs.¹

Generally Prohibited Activities: derogatory comments, jokes, slurs based on one or more of the protected classes; unwanted physical conduct of any kind, impeding or blocking movement, or physical interference with normal work movement, when directed at an individual based on membership in a protected class; the display, mailing or e-mailing of derogatory posters, cartoons, or drawings based on one's membership in a protected class.²

Racism and discrimination refer to, but are not limited to: racially-motivated comments, slurs, jokes, pictures, objects, threats, physical assaults, and/or intimidation. Racism and discrimination also include institutionally or culturally racist policies, practices, and norms, unequal application of policies based on race, and unequal or biased treatment based on race. This includes behaviors, actions, or systems that

¹ This list of protected classes is based in part on the categories defined in the Civil Rights Act of 1964.

² The generally prohibited activities are based on the Commonwealth of Kentucky's definition of harassment and discrimination in Kentucky legal statutes.

may not be intended to be racist but harm people of color, as well as intentional racial harassment or discrimination. In addition to larger more obvious transgressions, this can also include smaller more subtle instances of discriminatory or biased behavior or speech especially when there is a clear and persistent pattern established.³

Sexual harassment refers to unwelcome sexual behavior, either verbal or physical requests for sexual favors, and other verbal or physical harassment of a sexual nature. Harassment does not have to be of a sexual nature, however, and can include offensive remarks about a person's sex. For example, it is illegal to harass a woman by making offensive comments about women in general. Both the harassed and harasser can be, or identify as, any gender, and the harassed and harasser can be, or identify as, the same sex or gender. In addition to larger more obvious transgressions, this can also include smaller more subtle instances of discriminatory or biased behavior or speech especially when there is a clear and persistent pattern established.⁴

An employee may be subject to disciplinary action, up to and including dismissal. Similarly, a minister member, inquirer, candidate, certified Christian Educator, Commissioned Ruling Elder or member of the Presbyterian Church (U.S.A.) who engages in this type of behavior may be subject to disciplinary action as is detailed in the Rules of Discipline section of the Book of Order. The Presbytery of Mid-Kentucky also reserves the right to other disciplinary or remedial actions as imposed by the Personnel Committee, Commission on Ministry (COM), the Commission on Preparation for Ministry, or the Presbytery itself. The harassment of an employee or other person participating in any ministry of the Presbytery of Mid-Kentucky or its constituent congregations based on race, color or national origin or other protected classes as named above is also prohibited.

The staff of the presbytery are prohibited from having consensual romantic or sexual relationships with another member of the staff of the Presbytery of Mid-Kentucky unless the staff members are lawfully married to each other. The general presbyter and stated clerk of the Presbytery of Mid-Kentucky are prohibited from having consensual romantic or sexual relationships with a minister member of the Presbytery of Mid-Kentucky unless they are lawfully married to that minister member. In addition, any person authorized by the COM to serve in a pastoral role of a particular congregation within the Presbytery of Mid-Kentucky is prohibited from having consensual romantic or sexual relationships with a member of that particular congregation unless that individual is lawfully married to the one authorized by the COM to serve in the pastoral role.

Complaint Procedure: If an employee or other person present in the presbytery believes they have been subjected to sexual or other forms of harassment, or discriminatory behavior, that individual has the ability to complain about the harassment of discriminatory behavior as soon as possible. The

³ This section is adapted from the South Kingstown Rhode Island Public School District's "Anti-Racism, Anti-Discrimination, and Anti-Harassment Policy, [https://go.boarddocs.com/ri/soki/Board.nsf/files/C2SNQK610A5A/\\$file/Anti-Racism%2C%20Anti-Discrimination%20and%20Anti-Harassment%20Policy%20rev.3.30.21.docx%20\(1\).pdf](https://go.boarddocs.com/ri/soki/Board.nsf/files/C2SNQK610A5A/$file/Anti-Racism%2C%20Anti-Discrimination%20and%20Anti-Harassment%20Policy%20rev.3.30.21.docx%20(1).pdf)

⁴ Adapted from the EEOC's 2023 Proposed Enforcement Guidelines for Harassment in the Workplace, <https://www.eeoc.gov/proposed-enforcement-guidance-harassment-workplace>

complaint shall be made in writing with the employee's immediate supervisor and/or general presbyter and/or stated clerk of the presbytery and/or chair of the presbytery's personnel committee.

The complainant may also contact persons inside or outside of the Presbyterian Church (U.S.A.) to assist with filing a written complaint. The complainant may also pursue redress through the Equal Employment Opportunity Commission, the Kentucky Commission on Human Rights, or the Kentucky Personnel Board. Once a supervisor and/or the general presbyter and/or the stated clerk of the presbytery and/or the chair of the presbytery's personnel committee become(s) aware of a complaint, whether in writing or not, the supervisor and/or stated clerk and/or chair of the personnel committee together with the general presbyter (unless named as offender in which case the general presbyter will not be involved) MUST issue a Cease and Desist Memorandum to the alleged offender and contact the presbytery's personnel committee and/or COM to report the complaint as soon as possible to determine if an investigation is warranted. All information gathered during the investigation shall be held confidential to the maximum extent possible.

AND/OR

The complainant may initiate a disciplinary action using the "Rules of Discipline" in the *Book of Order* (D-1 through D-14), if the accused is a member of the Presbyterian Church (U.S.A.).

AND/OR

The complainant should call the police to report a criminal act.

Additionally, the person(s) receiving the complaint should be reminded of their responsibilities as "mandatory reporters" according to the provisions of the *Book of Order* (G-4.0302) quoted here:

Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.

Retaliation: Retaliation against anyone who files a harassment charge or who participates in the investigation of these charges is strictly prohibited. Anyone filing a harassment or discrimination complaint or assisting in the investigation of a complaint shall not be adversely affected in terms and conditions of employment nor discriminated against in any manner because of the complaint.

Disciplinary Action: When the activities or conduct of any member, staff, or other church leader is considered to be contrary to the standards or aims of the Presbytery of Mid-Kentucky or is considered to be disruptive to the operations of the Presbytery of Mid-Kentucky, its programs, or ministries, the

procedure for potential corrective action outlined above and/or in the Rules of Discipline shall be followed.

I acknowledge that I have read the above Anti-Harassment and Anti-Racism Policy and will present any questions I have to the general presbyter of the Presbytery of Mid Kentucky. I understand that I am responsible for adhering to the Anti-Harassment and Anti-Racism policy.

_____ Printed Name

_____ Signature and Date

NOTICE TO CEASE AND DESIST

From
[NAME OF SENDER]
[SENDER ADDRESS]

Date [DATE]

Re: Current Harassment and/or Discrimination

Dear [NAME OF RECIPIENT],

This letter has been served as notice of your unwarranted harassment and/or discrimination activities, or the equivalent thereof, that have been ongoing in recent weeks.

Your conducted actions are unwanted, unwelcome, and have become unbearable. Due to the aforementioned harm you have caused, this cease and desist shall serve as documented notice that you provide us written assurance within [NUMBER OF] days that you will refrain from further actions that could be deemed as harassment or discrimination.

Therefore, you must cease and desist all verbal and physical attacks including but not limited to:

[LIST ACTS OF HARASSMENT OR DISCRIMINATION]

If you do not comply with this cease-and-desist letter within the documented time-frame, the following actions may occur:

- Your removal from service or employment
- Termination for cause
- Disciplinary actions according to the rules of discipline in the PC(USA) Book of Order
- A lawsuit may be filed in the proper jurisdiction seeking monetary damages.
- Pursuit of all available legal remedies for your harassment or discriminatory actions

Sincerely,

Pastoral Leader Support Partners

The Book of Order charges the presbytery to develop and maintain mechanisms and processes to serve as pastor and counselor to its pastoral leaders and congregations. (G-3.0307).

The Commission on Ministry (COM) of Mid-Kentucky Presbytery (MKP) has established Pastoral Leader Support Partners to assist the presbyter for Community Life in providing support to its pastoral leaders.

Each member of the COM will be assigned up to four MKP pastoral leaders to connect with and provide support to throughout the year.

The job of a support partner includes:

- praying for and establishing caring, sharing, connectional, and open relationships with the pastoral leaders with whom they are partnered
- contacting their partners regularly
- meeting with their partners at least quarterly
- connecting their partners with the ministry resources of the COM and MKP
- reporting concerns, celebrations as they arise to the presbyter for Community Life

**MINISTERS AVAILABLE TO SUPPLY PULPITS OCCASIONALLY
IN MID-KENTUCKY PRESBYTERY**
Effective January 17, 2024

Name	Work Phone	Home Phone	E-mail Address
Charles Brockwell	Cell: 502-592-3977	(502) 426-8898	MACBROC@aol.com
Ginny Brown	502 648-7105	502-472-4942	dhwvlb@aol.com
Cynthia M. Campbell	773-590-4529		cynthia.campbell623@gmail.com
Marie Cross		419-376-5143	smcross@thepoint.net
Candi Cabbage		34-549-5529	candiv2002@yahoo.com
John Davis		H: 502-333-4220	jrd1914@yahoo.com
Mary S. Davis		502 708-6423	wyrreddavis@gmail.com
Melissa Davis	502-569-5037	Cell: 828-773-4759	melissa.davis@pcusa.org
Jaime Delgado*		Cell: 502-649-0607	jaimedelgadorealator@gmail.com
Faye Fedlam	319-212-1205	Home: 502-957-5317	ffedlam@yahoo.com
Jim Garrett	Cell: 502.639.1376		jim.garrett3806@gmail.com
Clemette Haskins	909.521.0178		drclomettehaskins@gmail.com
Elizabeth Hinson-Hasty	Cell: 502-235-1306		ehinsonhasty@bellarmine.edu
Lee Hinson-Hasty	502.569.5357	502.569.5357	lee.hinson-hasty@presbyterianfoundation.org
Beth Herrinton-Hodge	502-220-1876	502-321-7497	beth.writesCE@gmail.com
Jenny Hockenberry Edlin		502-939-2768	Jennyhockenberry1@gmail.com
Oliver Hofmann		Cell: 502.296.3443	okhofmann@gmail.com
Amy Helwig	502-457-7579		chapamy@yahoo.com
Ann LaPerle		502-368-6725	Ann.laperle@yahoo.com
Lora Limeberry	(502) 569-5588	502-930-8838	Lora.Limeberry@pcusa.org
Jim Martin		502-553-0587	Jim.martin@uoflhealth.org
Cynthia Miske		270-300-4100	camiske@hotmail.com
Sandra Moon		502-457-5641	sandra.moon@gmail.com
Emily Enders Odom*		cell: (502) 377-7825	Emily.Odom@pcusa.org
Rachel Potts-Ells		817-917-2590	rpottswells@gmail.com
Linda Reichenbecher		502-802-1908	LJR920@gmail.com
Toya Richards		502-205-4923	toyarichards@gracemultimedia.org
Daniel Rift		773-368-8946	danielrift@gmail.com
Rick Roderick		502/423.8195	rickrod@twc.com
Paul Seebeck	502/810-4404		paulseebeck1@gmail.com
Rodney Spencer	434-603-0767		rodspencer52@gmail.com
Nancy Troy		Cell: 502-494-4697	nancyktroy@gmail.com
Jerry Van Marter	502-565-6757		jerry@midkentuckypresbytery.org
Jim Watson		Cell: 502-648-5028	chemjim@hotmail.com
Bill Williamson		502-415-5469	billwilliamson@twc.com

*speaks both English and Spanish

All pulpit supply ministers must be compensated for their work. The amount is to be determined by the church session. The amount is to be determined by the church session. COM recommends a minimum of \$150.00.

Presbytery of Mid-Kentucky

Pulpit supply policy and list of authorized preachers

Introduction: W-2.2007 states, in part: “For reasons of order the preaching of the Word shall ordinarily be done by a teaching elder. A teaching elder or other person authorized by the presbytery may be invited by the pastor with the concurrence of the session or, when there is no pastor, by the session. A person may be sent to preach by the presbytery.”

Policy: In compliance with W-2.2007, the Presbytery of Mid-Kentucky shall maintain the following policy and a list of authorized pulpit supply preachers consistent with that policy. Maintenance of the policy and compilation of the authorized list shall be the responsibility of the Commission on Ministry, in consultation with the Stated Clerk and the Presbyter for Community Life..

Pastors and/or sessions are encouraged but not required to select pulpit supply preachers from the authorized list. If a pulpit supply preacher is engaged who is not on the authorized list, the pastor or session should notify the Commission on Ministry so that preacher can be considered for inclusion on the authorized list. The Commission on Ministry may, if it deems necessary, counsel with the pastor and/or session on the advisability of engaging any particular pulpit supply preacher.

Those on the authorized pulpit supply list include (in order of preference):

- Active or honorably retired teaching elder members of Mid-Kentucky Presbytery.
- Active or honorably retired teaching elder members of other PC(USA) presbyteries.
- Staff members of related PC(USA)-related entities and institutions.
- Ministers who are members of denominations in full communion with the PC(USA).
- Ministers of churches who are ecumenical partners with the particular congregation.
- Commissioned Ruling Elders serving PC(USA) congregations.
- Former Commissioned Ruling Elders.
- Candidates and inquirers under the care of Mid-Kentucky Presbytery.
- Candidates and inquirers under the care of other PC(USA) presbyteries
- Others who have been authorized by the Commission on Ministry of Mid-Kentucky Presbytery to serve as pulpit supply preachers.

The authorized pulpit supply list will be updated at least annually, generally in April or May of each year.

THE PRESBYTERY OF MID-KENTUCKY ROSTER 2024

Presbytery Staff:

Rev. Dr. John Odom, General Presbyter
john@midkentuckypresbytery.org 502-235-7232
Mrs. Mary Kutter, Office Manager
office@midkentuckypresbytery.org 502 896-8159, cell 812-725-2652
Rev. Andrew Hartmans, Director of Cedar Ridge Camp,
Recording Clerk, Webmaster
andrew@midkentuckypresbytery.org 502 267-5848
Rev. Jerry Van Marter, Stated Clerk
jerry@midkentuckypresbytery.org 502-565-6757
Mr. Michael Purinton, Treasurer
michael@midkentuckypresbytery.org 502-550-9504
Rev. Elmer Zavala Gonzalez – Preston Hwy Hispanic Ministries
eladoz27@gmail.com, 502-775-9980
Ms. Terry Hargrave – Ukirk Campus Ministry
terryhargrave@gmail.com
502-314-7041

Presbytery Office:

The Presbytery of Mid-Kentucky
1044 Alta Vista Road
Louisville, KY 40205-1798
Telephone 502 896-8159
Presbytery office E-mail: office@midkentuckypresbytery.org
Website: www.midkentuckypresbytery.com

Cedar Ridge Camp:

4010 Rouff Rd
Louisville KY 40299
Telephone# 502-267-5848, Fax 502-267-0116
E-mail: infocedarridgecamp@gmail.com
Rev. Andrew Hartmans, Director
andrew@midkentuckypresbytery.org

CHURCHES AND MINISTERS

ANCHORAGE (502) 245-5818
fax# 245-5217
11403 Park Road, P.O. Box 23316
Louisville KY 40223-0316
www.anchoragepresbyterian.org
Facebook Page
E-mail: anchoragepc@gmail.com
Rev. Tara Reck, Pastor
502-558-0134
tnreck@gmail.com
Rev. John Kubar, Associate Pastor
859-492-5981
revkubar@gmail.com
Co-Clerks of Session: Stacy Torgerson
stacey.i.torgerson@gmail.com
Ann Kaiser-Harryman
anneharryman@icloud.com

BARDSTOWN ROAD (502) 451-8305
1722 Bardstown Road fax# 451-8428
Louisville KY 40205-1294
www.brpres.org johanna@brpres.org
Facebook page
Rev. Mark Eldred
mark@brpres.org
502-751-9660
Clerk of Session: Molly Rapp
rappmolly50@gmail.com
Sarah Hageman, Youth Coordinator
srhageman17@gmail.com
Treasurers: Marty Hageman -
Communications@brpres.org
and Doug Rapp -dougr@twc.com
502-648-9439

BARDSTOWN FIRST (502) 460-2710
209 North Second Street
Bardstown KY 40004-1523
Ms. A. J. Burba, Treasurer 502-348-4205
Patty Etheredge, Clerk of Session
dethered@bardstowncable.net
502-507-8279

BEECHMONT (502) 368-2848
417 West Ashland Ave
Louisville KY 40214
Church Website
Facebook page
Rev. Marissa Galvan-Valle, Stated Supply
502-526-1622 or 502-569-5768
mgalvanv26@gmail.com
Clerk of Session: Sarah Hong
sarah.l.hong@gmail.com

BETHEL FIRST (270) 465-7091
502 East Main Street Fax (270) 465-3224
Campbellsville KY 42718-1331
BFPC@hotmail.com
Church website
Rev. Jim Murphy
279-403-7709
jimurphy5434@gmail.com
Secretary: Mary
Clerk: Mark Farrar
270-465-7091, MFarrarS2@gmail.com
Treasurer: John Waldrop

BEULAH (502) 239-3231
6704 Bardstown Road, P.O. Box 91072
Louisville KY 40291-0072
Email: carol@beulahpres.org
Beulah website **Facebook** page
Rev. Bill Owens, Interim Temp. Pastor
wfowens@gmail.com
(502) 415-0222
Clerk of Session: Nancy Leach
nleach@twc.com
502-435-4313
Treasurer: Lori Witherspoon
Witherspoon.lori7@gmail.com
Christian Educator:
Vacancy

BIG SPRING-BLOOMFIELD

148 Fairfield Hill
P.O. Box 367
Bloomfield KY 40008
Church website
Lisa Zahalka, Temp. Supply, 502-294-6120
lzahalka@bardstown.com
Charles Cornell, Treasurer
kaybcornell@gmail.com

BRIARGATE (502) 447-1824
2100 Upper Hunters Trace
Louisville KY 40216-1728
Facebook page **Website**
e-mail: briargatepc@gmail.com
Rev. Mark Baridon, Supply & Moderator
502-807-7873 markbaridon@hotmail.com
Clerk of Session: Shirley Carby
502-836-6538 shirleycarby@gmail.com
Treasurer: Betty Earley
502-551-5200
bettyearley@bellsouth.net

CENTRAL (502) 587-6935
318 West Kentucky Street
Louisville KY 40203-2709
E-mail: office@centralchurchky.org
[Church](#) website
[Facebook](#) page
E-mail: markbaridon@hotmail.com
Rev. Dr. Ann Deibert, Pastor 502-939-1480
E-mail: anndeibert@gmail.com
Clerk of Session: Ron Boone
ronboonerealtor@hotmail.com
Treasurer: treasurer@centralchurchky.org

COLUMBIA-UNION (270) 384-2206
304 Burkesville Street
Columbia KY 42728
Rev. Bill Sandell, Supply
270-250-5404 wesandell@gmail.com
Virgie Claycomb, Clerk 270-384-3856

COVENANT COMMUNITY
Website: www.cccoflouisville.org
[Facebook](#) page
Email: cccflouisville@gmail.com
1722 Bardstown Road
Louisville KY 40205-1294
Rev. Abigail Heimach-Snipes, Pastor
317-509-6798
abigail.heimach@gmail.com
Adrienne Earley, Clerk of Session
adrienne.earley0961@gmail.com

CRESCENT HILL (502) 893-5381
(It's their fax# also)
E-mail: office@creseenthill.church
[Church](#) website
[Facebook](#) page
142 Crescent Avenue
Louisville KY 40206-1598
Rev. Tamara Recob, Temporary Pastor
Cell (812)789-3431
tamararecob@yahoo.com
Clerk of Session: Polly Cushman
cushmapk@jmu.edu
Administrative Assistant: Megan Cahill
Treasurer: Jack Marcum:
treasurer@creseenthill.church

EBENEZER (270) 932-3123
1015 Legion Park Road
Greensburg KY 42743
[Church](#) website
Rev. Cynthia Miske, Moderator
270-300-4100
camiske@hotmail.com
Clerk of Session: Anne Moore
the4moores@windstream.net
Treasurer: Peggy Coffey
pjocoffey@yahoo.com

ELIZABETHTOWN, 1ST (270) 765-7663
Fax: 270-360-9900 (then #99)
E-mail: admin@etownpres.org
www.etownpres.org
[Facebook](#) page
1016 Pear Orchard Road
Elizabethtown, KY 42701-9476
Rev. Chelsea Benham
chelsea.guenth@gmail.com
812-360-3444
Clerk of Session: Beth Rambo
beth.rambo56@gmail.com
270-765-0190

EMINENCE, FIRST (502) 845-4132
200 West Broadway
Post Office Box 132
Eminence KY 40019
onepreseminence@yahoo.com
[Church](#) website
Rev. Brad Palmer, Pastor
423-963-9367
PastorBradPalmer@yahoo.com
Clerk: Mary Mielczarek
tmlvl65@gmail.com
(502) 551-7599
Treasurer: Sally Harper
hprfive@gmail.com

FOURTH (502) 634-8021 fax# 635-0290
3016 Preston Highway
Louisville KY 40217-1788
[Church](#) website
[Facebook](#) page
E-mail: jane@fourthpc.org
Rev. Tom Vandergriff
tom@fourthpc.org
H: 899-7239 Cell: 550-2811
Clerk: Robin Woodruff
502-637-1764
robinwoodruff69@gmail.com
Treasurer: Lisa Harden Tandy
tandyhance@att.net

FRANKFORT, FIRST (502) 223-8577
Fax # (502) 223-3989
416 West Main Street
Frankfort KY 40601-1846
E-mail: firstpresfrankfort@gmail.com
[Church](#) website [Facebook](#) page
Rev. Jay T. Silence, Pastor
silencejayt@gmail.com
859-699-8966
Clerk: William (Bill) Bowker
Bowkwh3@icloud.com
Treasurer: Curtis Milton Jr, 502 330-4492

FRANKFORT, SOUTH (502) 227-7401
224 Steele Street
Frankfort KY 40601-2790
cyndysusan.sfpc@gmail.com
[Church](#) website [Facebook](#) page
Rev. Marian McClure Taylor, Pastor
Cell: 502-655-1799
marian-mcclure.taylor@gmail.com
Clerk: Rob Moore
rmoore121256@gmail.com
502-229-4273
Treasurer: Jennifer Grisham
Jennifer.grisham-brown@uky.edu
Julie Clouse, Church Accountant
rexclouse@aol.com

GLASGOW FIRST (270) 651-2818
Fax: (270) 651-2818
[Church](#) website
200 East Washington Street
Glasgow KY 42141-2630
Rev. Charlie Evans, Supply
270-782-0777
evanscharlie@rocketmail.com
Leisha Leech, Admin. Assistant
E-mail: firstpresb@outlook.com
Dana Tedder, Bookkeeper
firstpresb@glasgow-ky.com
Yvonne Bartley, Clerk of Session
yvb@glasgow-ky.com
Cell: 270-670-6013 Home: 270-561-3654

GRACE-HOPE (502) 583-3304
Fax: (502) 583-3314
P.O. Box 3433
(702 East Breckinridge Street)
Louisville KY 40201-3433
wearegracehope@gmail.com
[Church](#) website
[Facebook](#) page
Rev. Dr. Angela Johnson, Stated Supply
ajid1028@gmail.com 502-592-7770
Clerk of Session: Johnny Young
avoicerying55@gmail.com
Cell: (502) 819-8034
Evette Thomas, Treasurer
evette.r.thomas@gmail.com
502-558-3673

GREENSBURG (270) 932-4645
1015 Legion Park Road
Greensburg KY 42743
Rev. Matthew Wilson, Temporary Pastor
mawwilson7@gmail.com
270-308-6474
Rev. Cynthia Miske, Moderator
270-300-4100
camiske@hotmail.com
Clerk of Session: Laura
Edwards: lauradwards@hotmail.com

HARVEY BROWNE (502) 896-1791
311 Browns Lane Fax# 895-1824
Louisville KY 40207-3983

[Church](#) website

[Facebook](#) page

Rev. Christine Coy Fohr, Pastor

christine@hbpres.net

Cell: 270-570-3462

Rev. Katherine Kupar, Assoc. Pastor

katherine.kupar@gmail.com

Cheryl Granger - Church Administrator

cherylgranger@hbpres.net

Renana DeWeese, Director of Youth

Ministries renata_deweese@hotmail.com

Clerk: Anne Hughes hughestaaj@gmail.com

502-387-7884

HEBRON (502) 957-3880 or 957-4082

Fax# 955-9781

4765 N. Preston Hwy.

Shepherdsville KY 40165-9409

[Church](#) website

[Facebook](#) page

Rev. George Love, Pastor

502 492 3223 hebronpcusa@gmail.com

Clerk: Pat Baker

Lisa Streibel, Treasurer

lgstreibel@aol.com

HIGHLAND (502) 451-2910

Fax#: (502) 473-7455

[Church](#) website

[Facebook](#) page

1011 Cherokee Road

Louisville KY 40204

Rev. Nolan Huizenga, Pastor

609-577-2524 (Cell)

Nolan.Huizenga@hplouisville.org

Rev. Megan McCarty, Associate

512-940-0747

megan.mccarty@hplouisville.org

Kathleen Poole, Office Assistant

kathleen.poole@hplouisville.org

Clerk: Sallie Stevens (502) 439-2954

salliejstevens@gmail.com

Joy Blandin, Church Accountant

joy.blandin@hplouisville.org

HOPEWELL (502) 267-0361

13721 New Hopewell Road

Louisville KY 40299-5029

[Facebook](#) page

hopewellpresbyterian@yahoo.com

Rev. Andrew Hartmans, Supply

andrew@midkentuckypresbytery.org

502 267-5848

Clerk of Session: Laura Boden

lboden26@gmail.com

502-437-5121

Treasurer: Pat Colgate

502.363.3478 Cell: 502.533.0447

JOHN KNOX (502) 425-6770

E-mail: jkcpc4u@gmail.com

9104 Westport Road

Louisville KY 40242-3225

[Church](#) website

Rev. Susan Barnes, Pastor

541-519-0518

revsusanbarnes@gmail.com

Clerk of Session: Sue Wilder

jkcpcnews4u@gmail.com

Cell: 502-939-0747

LOUISVILLE KOREAN (502) 896-8422

Meeting at H. Browne Presbyterian Church

311 Browns Lane

Louisville KY 40207-3983

[Church](#) website

Rev. Yohan Kim, Pastor

206 861 9877

yohaneykim@yahoo.com

Clerk: Harry Yang

502-439-9328

osakaff2039@gmail.com

Treasurer: Hyok Kwon, 502.468.0047

LAGRANGE (502) 222-8973

1901 Prestwick Drive

LaGrange KY 40031

[Church](#) website

[Facebook](#) page

Rev. Al Earley, Pastor

502-303-3622

pastorearley@gmail.com

Clerk: Danielle Earley

kytasianninja@gmail.com

Treasurer: Diane Coffman

MUNFORDVILLE

122 W. Union Street

P.O. Box 656

Munfordville KY 42765

[Facebook](#) page

[Church](#) website

Rev. Erica Whitaker, Supply

Donna Seymour, church contact:

donna.f.seymour@gmail.com

OKOLONA (502) 969-8132

8015 Shepherdsville Road

Louisville KY 40219-4049

[Facebook](#) page Website www.OkolonaPres.org

okolonapresbyterianchurch@gmail.com

Rev. Dave Bush

502-741-4055

DaveOkolonaPC@gmail.com

Clerk: Linda Montgomery

Montgomerylinda1946@gmail.com

Treasurer: Jody Seig

jlseig@aol.com

PATTESON MEMORIAL

100 Newton Road

P.O. Box 37

Guston KY 40142

Rev. Jenny Martin, Supply

502-592-5053

jmartin0414@hotmail.com

Jenny O'Connell, Clerk 270-991-3869

joconn57@yahoo.com

PEACE (502) 964-1402

4210 East Indian Trail

P.O. Box 34491

Louisville KY 40232-4491

peacechurch4210@gmail.com

[Church](#) website

Rev. Toya Richards, Temporary Pastor

502-205-4923

toyarichards@gracemultimedia.org

toyarichards@hotmail.com

Clerk of Session: Denise Overstreet,

jd2bover@twc.com

Charisse Hodge, Treasurer

Peacechurch4210@gmail.com

502-262-2870

PEWEE VALLEY (502) 241-4326

Fax #241-0876

119 Central Avenue, P.O. Box 365

Pewee Valley KY 40056-0365

Email: office@pvpres.org

[Facebook](#) page [Church](#) website

Rev. Joel Weible

H: 502-721-9190 Cell: 502-553-0538

pastor@pvpres.org

Clerk of Session: Rick Fletcher

frndtofrnd@gmail.com

Treasurer: Ron Warren

ron@mpiprinting.com

Bookkeeper: books@pvpres.org

Shelly Settle, Administrative Assistant

PORTLAND AVENUE (502) 774-4125

3126 Portland Avenue

Louisville KY 40212

E-mail: papc.3200@gmail.com

[Church](#) website

Rev. Willa Fae Williams, Stated Supply

502-425-7877

Fax# 502-423-0082 Cell# 502-594-0268

E-mail home: revwillie@mindspring.com

Rev. Ben Stewart, Clerk of Session

Cell: 281-546-9255,

benhstewartiii@gmail.com

Diana Howerton, Treasurer, 502-299-1107

RADCLIFF (270) 351-6199
1751 S. Logsdon Parkway
Radcliff KY 40160-1445
[Church](#) website
E-mail: radpres@bbtel.com
Rev. Skip Dunford, Interim
270-723-0647
revpad@gmail.com
Clerk: Lucy Dunford,
lucydunford@gmail.com
270-351-8548
Treasurer: Larry Cave, 270.312-6900

SECOND (502) 895-3483 Fax-895-3363
[Church](#) website, [Facebook](#) page
3701 Old Brownsboro Road
Louisville KY 40207-1890
Rev. Steve Jester
Cell: 502.802.3859 H: 502.365.4411
sjester@2ndpreslou.org
Rev. Andrew Bowman, Associate
Cell: 828.777.8299
abowman@2ndpreslou.org
Rev. Jordan Akin, Associate
(501) 993-2018
jakin@2ndpreslou.org
Office Administrator
mhormann@2ndpreslou.org
Clerk of Session: Sharon Clark
clark21sl@gmail.com
989-763-4806
Treasurer: Charles Bond 502-893-2897
cwbcpa@bellsouth.net
Bookkeeper: Diane Jackson
diane.jackson@2ndpreslou.org

SHAWNEE (502) 776-6280
Fax#: 776-2079
101 South 44th Street
Louisville KY 40212-2615
[Facebook](#) page
Email: shawneepresbyter@bellsouth.net
Rev. Jerry Van Marter, Moderator
502-565-6757
jerryvanmarter@gmail.com
Clerk of Session: Dianne White
502-744-8542, diannezlol.dw@gmail.com
Treasurer: Roxana Walker

SHELBYVILLE, FIRST (502) 633-2693
E-mail: 1pchurch@bellsouth.net
[Church](#) website
[Facebook](#) page
629 Main Street
Shelbyville KY 40065
Clerk of Session: M. Diane Palmer
dalhousiegal@yahoo.com
Donna Wilson, Office Administrator
1pchurch@bellsouth.net

SPRINGDALE (502) 425-1760
fax# (502) 425-3825
7812 Brownsboro Road
Louisville KY 40241-2898
[Church](#) website
[Facebook](#) page
Rev. Dwain W. Lee
H: 614-374-0465
dlee@springdalechurch.org
Treasurer: Mary Ann Meaney
mmeaney@springdalechurch.org
502-807-5776
Co-Clerks: Kay Rodina-Levdahl
klevdahl@springdalechurch.org
Jane Jones janejhones2@gmail.com

SPRINGFIELD (859) 336-3601
140 East Main Street
P.O. Box 111
Springfield KY 40069
[Church](#) website
[Facebook](#) page
Rev. Clay Stevens (859) 336-7117
E-mail: clays22@bellsouth.net
Kathy D. Elliott, Clerk of Session
elliokat@bellsouth.net

STRATHMOOR (502) 451-5185 (fax also)
2201 Hawthorne Avenue
Louisville KY 40205-2695
[Facebook](#) page
E-mail: strathmoorpresby@bellsouth.net
Rev. KT Ockels, Supply
H: 502-499-0818 Cell: 502-403-9585
ktockels@gmail.com
Clerk of Session: Cheryl Branch
cherbranch31@att.net 502-456-1614
strathmoorpresby@bellsouth.net
Treasurer: Diana Kuhnle, 502.459.4893
dianna@flexbelt.net

**LOUISVILLE TAIWANESE
PRESBYTERIAN CHURCH**
(502) 895-9876
Meeting at Second Presbyterian Church
3701 Old Brownsboro Road
Louisville KY 40207-1890
Rev. Daniel Chen, Temporary Pastor
Revdting88@gmail.com
Clerk of Session: Cindy Chang
cindychang04@gmail.com, 502-647-7117

TRINITY (502) 245-5515 fax# 245-5519
E-mail: tpclouisville@att.net
[Church](#) website [Facebook](#) page
10200 Shelbyville Road
Louisville KY 40223-2938
Rev. Steven M. Jewell
stevejewell356@gmail.com
Cell: 607-968-1466
Sherry Pritts, Secretary
Clerk of Session: Andrew Cannava
cell: 502-777-7008
awcannava@gmail.com
Cathy Dawson, Treasurer
ccdawson47@gmail.com

UNITED (270) 692-2551
church@upclebanon.org
157 E. Main Street
Lebanon KY 40033-1234
secretary@upclebanon.org
Elaine Reed, Secretary
Rev. Dr. James McLeod, Temporary Supply
revdrmcLeod@gmail.com
Clerk of Session: Kaelin Reed
kaelin.reed@gmail.com
Treasurer: Marian Cook
mwscook@gmail.com

WESTWOOD (502) 778-6643
4432 Greenwood Avenue
Louisville KY 40211-2671
[Facebook](#) page
email: westwoodchurch@insightbb.com
Rev. Gerald Joiner, Supply
Rev. Don Seeger, Moderator
H: 502-749-9507 Cell: 502-645-3577
donemilyseeger@att.net
Clerk of Session: Marcus Long,
marcuslong@twc.com 502-778-3673

NEW WORSHIPPING COMMUNITIES

CAFE BRASIL LATINO WORSHIP

The Café Brasil Latino Worship is a worship community for Brazilians and Latin Americans who live in the greater Louisville area. We meet once a month in the Fellowship Hall at Anchorage Presbyterian Church on Saturdays at 4 pm.

Rick Ary
rickary1@gmail.com
Facebook: Café Brasil Louisville

ECO JUSTICE WORSHIP COLLECTIVE

As we worship so we shape how we live. Likewise, our daily commitments and passions should shape how we worship. Come: let us sing, move, pray, look, listen, touch, and praise the Holy One as we seek transformation in our lives, for the benefit of the world. The Eco Justice Worship Collective meets monthly for Saturday evening Vespers at Crescent Hill Presbyterian Church. These worship services focus on eco-justice themes. Worship is interactive, inclusive, creative, multi-sensory, and intergenerational.

Rev. Rebecca Barnes
revrebeccabarnes@gmail.com
Facebook: Eco-Justice Worship Collective

EMBODYING STORY

Embodying Story is a community that brings together individuals to experiment with what happens when the techniques of applied theatre, devising and expressive movement are used in an intentional way to reflect on scripture and how God is working in our lives, our community and our world. Our focus will be to create meaningful worship and connection with God and each other through the work we do in our gatherings. As creatures created in the image of God, we are all creative and have creative power.

Jennifer Thalman Kepler
Jenniferalman1@comcast.net

EMPTY VESSELS

Empty Vessels Healing Ministry is a resource community committed to bringing hands-on care and pastoral presence to people in need. Visit us at evhm.org

Karen Barth
karenrbarth@aol.com
Facebook: Empty Vessels Healing Ministry

FRENCH SPEAKING AFRICAN COMMUNITY

This weekly worship service is held in French, and is particularly geared toward French-speaking Africans in the Louisville area. The French/African Outreach Ministry welcomes you to a worship service on Saturdays at 5:30 pm in the sanctuary at Crescent Hill Presbyterian Church, 142 Crescent Avenue, Louisville, Kentucky, 40206.

Rev. Kashama Legulula
revkashama@gmail.com
502-290-7490 Cell: 502-295-2052

MINISTRY WITH HISPANIC/LATINOS/THE PRESTON HIGHWAY NEIGHBORHOODS

Rev. Elmer Zavala, Pastor
eladoz27@gmail.com
502-775-9980

UKIRK

UKirk ("University Church") is a network of ministries supported by the Presbyterian Church (USA) charged with reaching, loving, and teaching college students so that they may be lifelong followers of Jesus Christ.

(College Aged Young Adult Ministry at U of L)

Terry Hargrave

Cell: 502-314-7041

terryhargrave@gmail.com

Facebook: UkirkMinistries

SPIRIT OF SOPHIA

Vision: Women will be empowered spiritually, therefore bringing strength and wisdom to their families and communities, resulting in a more compassionate world.

Mission: Spirit of Sophia brings women together to grow spiritually as they are heard and honored through their shared wisdom.

Dana Sue Walker, M.Div.

Executive Director

Spirit of Sophia, Inc.

P. O. Box 18

Harrods Creek, KY 40027

(502) 389-3063

dana@spiritofsophia.org

www.spiritofsophia.org

COMMISSIONED PASTORS

Lisa Zahalka (Stuart)
9915 Bloomfield Rd.
Bloomfield KY 40008
502-294-6120
lzahalka@bardstown.com
(Serving at Big Spring-Bloomfield)

TRAINED BUT NOT CURRENTLY COMMISSIONED PASTORS

Ben Blake
3710 Hycliffe Ave.
Louisville, KY 40207
H: 502-899-3310, cell: 502-386-8174
ben.blake48@gmail.com
(member of Harvey Browne, 2019 Moderator of MKP)

Theresa Durham
4407 Champions Trace Lane
Louisville, KY 40218
502-377-4609
Theresadurham142@yahoo.com

Richard J. Dye
122 Ashton Court
Bardstown KY 40004
502-348-3347
rdye@bardstowncable.net
(member of Bardstown 1st)

Judith Jones
47 Sterling Road
Louisville KY 40220
502-499-0346
judith-jones@insightbb.com

Sharon Kutz-Mellem
6209 Elizabeth Ct.
Prospect KY 40059
502-327-8219
(member of Crescent Hill)

Joyce Ochs
403 Wolf Pen Woods Ct.
Prospect KY 40059
502-802-7359
acornes02@bellsouth.net
(member of Springdale)

Pam Wessel
17600 Art Lane
Fisherville KY 40023
502-254-7216
pamwessel48@gmail.com
(member of Hopewell)

PC(USA) CERTIFIED CHRISTIAN EDUCATORS

Martha Bettis Gee
PCC and Abingdon Press
3100 Smith Lane
LaGrange KY 40031
Ph# 502-220-2567
mbgee@bellsouth.net

Terry Hargrave
3838 Homestead Drive
New Albany, IN 47150
502-314-7041
terryhargrave@gmail.com

M. J. Helms
308 Arlington Meadows Drive
Fisherville KY 40023
Cell: (502)548-8996
mjim211@iglou.com

Rev. Dr. Peggy C. Hinds
Congregational Coach
12404 Trophy Place
Louisville KY 40299
Cell: 502-777-2254
peggychinds@gmail.com

Gina Yeager-Buckley
Presbyterian Church (USA)
100 Witherspoon Street
Louisville KY 40202-1396
(502) 569-5419
gina.yeager@pcusa.org

Michael Purintun
1114 Neon Way
Louisville, KY 40204
Phone: 502.550.9504
michael.purintun@gmail.com

Mid-Kentucky Presbytery – Chaplains’ Contact Info –

Rev. Jenny Edlin

1602 Belmar Dr.
Louisville, KY 40213
502-939-2768
jennypedlin1@gmail.com
(Chaplain - Peace Hospital, UofL Health)

Rev. Marie McCanless Ellis

1929 Payne St.
Louisville KY 40206
Cell: 704-763-5535
Marie.McCanless-Ellis@va.gov
(Chaplain at VA)

Rev. Annica Gage

622 Ervay Avenue
Louisville, KY 40217
annicagage@gmail.com
(Chaplain at Frazier Rehabilitation Institute)

Rev. Jessica Lynn Gibo

9613 Applewood Ct.
Crestwood KY 40014
808-738-2624
chaplainingibo@gmail.com
(Chaplain at Central State Hospital;
also therapist at Kilgore Samaritan)

Rev. Jennifer Gingerich (Mark)

1916 Decatur Dr.
Louisville KY 40218
Cell: 502-645-4578
jgingerich6@gmail.com
(Chaplain at Christian Care Communities)

Rev. Amy Helwig (Bruce)

2431 N. Peterson Ct.
Louisville KY 40206
cell: 502-457-7579
amyclaire.helps@gmail.com
(Chaplain at Norton Healthcare)

Rev. Robin Joy Hogle

1968 Payne Street
Louisville, Kentucky 40206
Cell: 845-527-6277
Office: 502-629-6093
robinhogle@gmail.com
(Chaplain at Norton Healthcare)

Rev. James I. Martin

2618 Meadow Drive
Louisville, KY 40220
Jim: 502-553-0587
jimartin2001@hotmail.com
(Chaplain at UofL Hospital)

Rev. Gina Meester

2921 Cannons Ln. Apt. 1
Louisville, KY 40205
gina.meester@gmail.com
(Chaplain at Norton Healthcare)

Rev. Donna Melloan (Rick)

1936 Liberty Lane
Goshen KY 40026
502-807-6463
melloan_d@bellsouth.net
(Chaplain at U of L Hospital;
also works for PDA)

Rev. Cynthia A. Miske (Jerry)

344 Collins Lane
Elizabethtown KY 42701
270-300-4100
camiske@hotmail.com
(Chaplain at Helmwood Healthcare,
of Presbyterian Homes of Kentucky)

Rev. Kate Pyle

1971 Bardstown Road #7
Louisville KY 40205
kate.pyle@gmail.com
(Chaplain at Hosparus Health)

Rev. Erin Veliquette

213 Linden Lane
Louisville, KY 40206
danishbaker@gmail.com
(Chaplain at Baptist Health Louisville,
Baptist Hospital East)

Rev. Caroline E. Wood

3906 Spring Valley Way
Louisville KY 40241
864-934-5309
caroline.eb.wood@gmail.com
(Chaplain at Central State Hospital)

ALL MINISTER MEMBERS OF MID-KENTUCKY PRESBYTERY

Rev. Jordan Akin

250 Crescent Hill Pl #100
Louisville, 40206
(501) 993-2018
jakin@2ndpreslou.org
(Assoc. Pastor Second PC)

Rev Kenneth Armstrong

417 Stone Creek Drive
Lexington KY 40503-4382
H: 859-368-0175
kenbarmstronglmft@gmail.com

Rev. Mark D. Baridon, HR

324 East Main St., Unit 423
Louisville, KY 40202
502-807-787
(Supply pastor at Briargate PC)
markbaridon@hotmail.com

Rev. Mark J. Barnes, HR

Rev. Barbara Z. Barnes, HR

326 Norbourne Blvd.
Louisville KY 40207
(513) 255-0262
jmbzbarnes@gmail.com

Rev. Rebecca Barnes

101 N. Keats Ave.
Louisville KY 40206
Work tel: 502-569-5624
rebecca.barnes@pcusa.org
(Coordinator Presb. Hunger Program)

Rev. Susan M. Barnes

1473 Texas Ave.
Louisville KY 40217
541-519-0518
revsusanbarnes@gmail.com
(Pastor, John Knox PC)

Rev. Edward K. Beckes HR (Mimi)

8225 Sage Valley Drive
Wilmington NC 28411
910-319-7767 nbeckes210@gmail.com

Rev. Chelsea Benham (Blake)

1016 Pear Orchard Road
Elizabethtown, KY 42701-9476
(270) 765-7663
chelsea.guenth@gmail.com
(Pastor, Elizabethtown First)

Rev. Brenson Bishop, HR (Mary)

729 Old Hodgenville Road
Greensburg KY 42743-9493
(502) 6415925 Bren Cell
pappyvet@gmail.com

Rev. Johanna Bos, HR

1385 S. 2nd Street
Louisville KY 40208-2303
(502) 608-3475
jovanwijk@gmail.com

Rev. Andrew Bowman

Cell: 828.777.8299
abowman@2ndpreslou.org
(Associate, Second PC)

Rev. Debra Ann Braaksma, HR (Del)

4546 S 3rd St
Louisville, KY 40214
502 243 7397
debbie.braaksma@outlook.com

Rev. Carrie Mook Bridgman

9316 Walhampton Dr.
Louisville, KY 40242
Cell: 770-755-3778
cmookbridgman@gmail.com

Rev. Charles Brockwell (Mary Ann)

4205 Calgary Way
Louisville KY 40241
MACBROC@aol.com

**Rev. Virginia Brown, HR
(David Wallace)**

3534 Winchester Road
Louisville, Kentucky 40207
502 648-7105
dhwv1b@aol.com

Rev. Dave A. Bush

122 Pennsylvania Ave.
Louisville, KY 40206
502-741-4055
(Temporary Pastor, Okolona PC)
dave@dabush.org
DaveOkolonaPC@gmail.com

Rev. Kim Cabrera

2404 Foxy Poise Road
Louisville, KY 40220
(502) 767-2474
cabreraland@hotmail.com

Rev. Dr. Cynthia Campbell, HR

200 N. Birchwood Ave.
Louisville KY 40206
Hm: 502-690-8506 Cell: 773.590.4529
cynthia.campbell623@gmail.com

Rev. Janice Catron, HR (Gordon Berg)

7826 Fairmeadows Lane
Louisville, KY 40222
502-290-5832
jcatron101@twc.com

Rev. James Chatham HR

506 Cokesbury Lane
Asheville NC 28803
828-274-1156
jamesochatham@gmail.com

Rev. Pamela J. Clinger, HR

1254 Plummer Circle
Manning, SC 29102.
502-352-8872
pamelaclinger@gmail.com

Rev. Milton J. Coalter “Joe”, HR

5519 Devonshire Court
Richmond VA 23225
804-232-6339
jcoalter@upsem.edu

Rev. Gerald H. Cooper, HR

164 Keith Drive
Berea KY 40403
(859) 986-1126
celticwoodbera@gmail.com

Rev. Kathy Costanzo, HR

8600 Birch Court
Louisville KY 40242
H: 412-1768 P: 332-4858
kathycostanzo@me.com

Rev. Angela Cowser

8502 Atrium Drive, Unit #802
Louisville, Kentucky 40220
acowser@comcast.net
(Associate Professor, Black Church
Studies LPTS)

Rev. Marie T. Cross, HR

1312 Navajo Court
Louisville KY 40207
419-376-5143
smcross@thepoint.net

Rev. Steven B. Crymes

stevenbcrymes@hotmail.com

Rev. Candasu Vernon Cabbage, HR

127 Woodmore Avenue
Louisville, KY 40214
334-549-5529 (cell)
candiv2002@yahoo.com

Rev. John R. Davis
333 Monohan Drive
Louisville KY 40207
H: 502-333-4220
jrd1914@yahoo.com

Rev. Dr. Ann Deibert
2716 Shippen Ave.
Louisville KY 40206
502-939-1480
anndeibert@gmail.com.
(Pastor - Central PC)

Rev. Jaime Delgado
714 Dorsey Lane
Louisville KY 40223
Cell: 502-649-0607
jaimedelgadorealtor@gmail.com

Rev. Tom Dillard, HR (Ann)
4203 San Marcos Road
Louisville KY 40299
Home: 493-1552 Cell: 502-533-8933
tomdillard@yahoo.com

Rev. Philip A. (Skip) Dunford, HR
(Lucy)
219 Poplar Trace
Elizabethtown KY 42701
270-723-0647
revpad@gmail.com
(Interim at Radcliff PC)

Rev. Roger Durham (Anne)
12507 Old Henry Road
Middletown, KY 40223
Cell: 502-609-0088
W: 502-614-2235
rldurham@twc.com

Rev. Al Earley (Martha)
400 E. Washington St.
LaGrange KY 40031
502-303-3622
pastorearley@gmail.com
(Pastor - LaGrange PC)

Rev. Ann Hays Egan, HR
7820 Enchanted Hills Blvd, Ste A #302
Rio Rancho, NM 87144
(505) 867-3600
aegan@cybermesa.com
anne@newventuresconsulting.net

Rev. Fred Ehrman
117 Don Allen Road
Louisville, KY 40207
Cell: 502-314-4506
James.Ehrman@va.gov

Rev. Mark Eldred
620 Harrison Ave.
Louisville, Kentucky 40217
markeldred17@hotmail.com
502-751-9660
(Pastor - Bardstown Road PC)

Rev. Marie McCanless Ellis
118 S. Hite Ave.
Louisville KY 40206-2515
Cell: (704)-763-5535
Marie.ellis@nortonhealthcare.org
(Chaplain at Amedisys)

Rev. Christopher Elwood
2524 Carolina Ave.
Louisville KY 40205
H: 451-5985 W: 895-3411
celwood@lpts.edu
(LPTS)

Rev. Charlie Evans, HR
643 Newberry St
Bowling Green, KY 42103
270-782-0777
evanscharlie@rocketmail.com
(Supply @ Glasgow First)

Rev. Glenn Fasanella, HR
625 N. Jackson Ave., C-18
Tacoma WA 98406
757-814-1078
glenn_fasanella@hotmail.com

Rev. Faye A. Fedlam, HR
12468 Spring Trace Court
Louisville, Kentucky 40229
Home phone: 502-957-5317
Cell phone: 319-212-1205
ffedlam@yahoo.com

Rev. Christine Coy Fohr (Rob)
4114 Elmwood Avenue
Louisville KY 40207
christine@hbpres.net
Cell: 270-570-3462
(Pastor, Harvey Browne PC)

Rev. Carlos Alberto Lara Gabb
1332 Cedar Hollow Ct.
Henrico, VA 23238
Cell: (502) 619 2846
claragabb@hotmail.com

Rev. Annica Gage
622 Ervay Avenue
Louisville, KY 40217
annicagage@gmail.com
971-645-9022
(Chaplain at Frazier Rehab Institute)

Rev. David Gambrell
3702 Chatham Road
Louisville KY 40218
502-681-2454, 502-569-5311
david.gambrell@gmail.com
david.gambrell@pcusa.org

Rev. Jim Garrett (Sue)
3806 Sunrise Way
Louisville KY 40220
Cell: 502-639-1376
Work: 502-330-0577
jim.garrett3806@gmail.com

Rev. Don Garton (Kathy)
13902 N. Bel Vista Ct.
Prospect KY 40059
H: 339-1603 W: 212-3000
dongarton@aim-rps.com

Rev. Marissa Ileana Galvan-Valle
1227 Etawah Ave.
Louisville KY 40222
502-526-1622 or 502-569-5768
mgalvanv26@gmail.com
(Stated Supply, Beechmont PC)

Rev. Ed Gayhart, HR
10215 Radford Road
Louisville KY 40223
502-245-4631
edgayhart@juno.com

Rev. Jessica Lynn Gibo
9613 Applewood Ct.
Crestwood KY 40014
(808) 738-2624
chaplaingibo@gmail.com
(Chaplain Central State Hosp, therapist
Kilgore Samaratin)

Rev. Theodore Gill, Jr., HR (Ruthann)
1410 Whitney Avenue, A1
Hamden CT 06517
(475) 439-0194
theodoregill@yahoo.com

Rev. Bob Gillogly, HR (Barbara)
91 Greenhaven Court
Elizabethtown KY 42701
502-552-3356
bob-barbg@twc.com

Rev. Jennifer Gingerich (Mark)
1916 Decatur Dr.
Louisville KY 40218
Cell: (502) 645-4578
jgingerich6@gmail.com
(Chaplain @ Christian Care Communities)

Rev. John Gulden (Noelle)
1368 Ouerbacker Ct.
Louisville, KY 40208
johngulden@gmail.com
cell: 502-396-9709

Revs. Jana & Gary Hall, HR
P.O. Box 742
Warrenton, OR 97146
(503) 861-2892
oracle@hallalley.com

Rev. Sarah Hamilton (Jeff)
3344 Dayton Avenue
Louisville KY 40207-3737
896-4058 Cell: 295-7714
shamilton723@aol.com

Rev. Heeja Han
hjheejahan@gmail.com

Rev. Jae Sin Han, HR
504 Tower Dr. #5
Louisville KY 40207
Cell: 661-599-2164
vindle88@gmail.com

Rev. Martin Han
Rev. Jieun Han
Martin's Cell: 502-419-1362
han3206@hotmail.com
Jieun: 502-384-4002 or 502-419-1992
jek0812@gmail.com

Rev. R. Andrew Hartmans (Andrea)
15905 Taylorsville Road
Fisherville KY 40023
Cell: 502-821-1923
andrew.hartmans@gmail.com
(Executive Director – Cedar Ridge Camp)

Rev. Melissa Head (Derek)
10202 Falling Tree Way
Louisville KY 40223
cell# 502-435-5749
melissa@ccum.net

Rev. Abigail Heimach-Snipes (Ben)
3333 Cornelia Dr.
Louisville, KY 40220
317-509-6798
abigail.heimach@gmail.com
(Pastor, Covenant Community Church)

Rev. Amy Helwig (Bruce)
2431 N. Peterson Ct.
Louisville KY 40206
cell: 502-457-7579
amyclaire.helps@gmail.com
(Chaplain @ Norton Healthcare)

Rev. Beth Herrinton-Hodge
Rev. Jay Hodge, HR
1252 Cambridge Drive
Shelbyville KY 40065
H: 502-647-1439
JW: (502) 633-2693
Jay Cell: 502-321-7175
RevScience@aol.com
Beth Cell: 502-321-7497
beth.writesce@gmail.com

Rev. Dr. Peggy C. Hinds (Mark)
12404 Trophy Place
Louisville KY 40299
Cell: 502-777-2254
peggychinds@gmail.com

Rev. Dr. Elizabeth L. Hinson-Hasty
(Lee)
1805 Windsor Place
Louisville KY 40205
W: 502-272-8031 Cell: 502-235-1306
ehinsonhasty@bellarmine.edu
(Asst. Prof. of Theology, Bellarmine U.)

Rev. Jennifer G. Hockenberry Edlin
1602 Belmar Dr.
Louisville, KY 40213
502-939-2768
jennypedlin1@gmail.com
(Chaplain - Peace Hospital, UofL Health)

Rev. Oliver Hofmann, HR
528 Evergreen Place Ct.
Louisville KY 40223
okhofmann@gmail.com
Cell: 502.296.3443

Rev. Robin Joy Hogle
1968 Payne Street
Louisville, Kentucky 40206
Cell: (845) 527-6277
Office: (502) 629-6093
robinhogle@gmail.com
(Critical Care Chaplain @ Norton
Children's Hospital)

Rev. Carl Horton
417 Kaelin Drive
Louisville KY 40207-2203
502-569-5200 (Office)
502-338-9047 (Mobile)
Carl.Horton@pcusa.org
carlehorton@bellsouth.net
(Coordinator, PCUSA Peacemaking Program)

Rev. James A. Hubert, HR (Kristy)
3209 Dublin Lane
Louisville KY 40206
H: 502-893-9268 Cell: 502-435-5565
jhubert333@gmail.com

Rev. Carol W. Humphrey
1714 Bonnycastle Avenue
Louisville, KY 40205
502.618.0171
humphrey.cw@gmail.com

Rev. Nolan Huizenga (Aimee Moiso)
2613 Kings Hwy.
Louisville KY 40205
609-577-2524
Nolan.Huizenga@hpclouisville.org
(Pastor – Highland PC)

Rev. Dr. Rhashell Hunter, HR
5307 Rolling Rock Ct., Unit 204
Louisville KY 40241
502-322-7573
rhashell.hunterpcusa@gmail.com

Rev. Steve Jester (Diana)
2403 Medbury Court
Louisville KY 40242
Cell: 502.802.3859 H: 502.365.4411
sjester@2ndpreslou.org
(Pastor – Second PC)

Rev. Steven Jewell
12312 Crosswinds Drive
Louisville, KY 40243-2114
Cell: 607-968-1466
stevejewell356@gmail.com
(pastor – Trinity PC)

Rev. Alonzo T. Johnson (Aisha)
5505 Binbrook Dr.
Louisville KY 40216
Cell: 215-869-1167
alonzo.johnson@pcusa.org
(Coordinator SDOP & Convenor Educate
a Child)

Rev. Dr. Mary Angela Johnson (Doug)
11012 Eagles Cove Drive
Louisville KY 40241
502-592-7770
ajid1028@gmail.com
(Stated Supply, Grace Hope)

Rev. Bob I. Johnson
316 Lanai Ct.
Louisville KY 40245
H: 254-2578
bobivanjohnson@yahoo.com

Rev. Junhyoung (John) Kim
11700 Cronin Ct.
Louisville KY 40245
917-415-9900
John.kim@pcusa.org
johnkim21@gmail.com

Rev. Sun Bai Kim, HR
4336 Ivy Crest Circle
Louisville, KY 40241
502-303-8542 (C) 502-339-7605 (H)
Sunbaikim625@gmail.com

Rev. Yohan Kim (Janice)
793 Daniann Way
Jeffersonville IN 47130
206 861 9877
yohaneykim@yahoo.com
(Pastor Lou. Korean PC)

Rev. Taik Joo Kim, HR
MKP Dubok - 2, D 153g
Almaty, Kazakhstan 050063
taikjook@hanmail.net

Rev. Laurie Kraus
2131 Woodbourne Avenue
Louisville KY 40205
502-569-5840 laurie.kraus@pcusa.org
(Director of PDA)

Rev. Jim Krauss-Jackson, HR
(MJ Helms)
308 Arlington Meadows Drive
Fisherville KY 40023
Cell ph#(502) 548-9043
mjim211@iglou.com

Rev. Ellen Marie Kratch
2419 Wallace
Louisville KY 40205
Cell: 502-500-8735
kratch.2004@yahoo.com

Rev. John Kupar
Rev. Katherine Kupar
john.kupar@gmail.com
(859) 492-5981
katherine.kupar@gmail.com
609 Pennyroyal Way
Louisville KY 40223
(John – Assoc. Pastor Anchorage PC)
(Katherine – Assoc. Harvey Browne PC)

Rev. Ann LaPerle HR
4628 Southern Pkwy, Apt 12
Louisville KY 40214
368-6725 W: 502-852-4165
ann.laperle@yahoo.com

Rev. Jane Larsen-Wigger, HR (Brad)
619 Emery Road
Louisville KY 40206
502-551-4089
jbwigger@gmail.com

Rev. Dwain W. Lee (George Yu)
1232 Boyle St.
Louisville KY 40204
H: 614-374-0465
dwainwlee@gmail.com
dlee@springdalechurch.org
(Pastor, Springdale PC)

Rev. Lengulula Kashama
809 River Dell, H5
Louisville, KY 40206
502-200-2043
RevKashama@gmail.com

Rev. Dr. John D. Lentz, HR
1876 Highway 44 East
Shepherdsville KY 40165
502-543-2659
lentzhome@aol.com

Rev. Patricia Lloyd-Sidle, HR (Phil)
109 Oxford Place
Louisville, KY 40207
Cell: 502-681-4059
revtjls@gmail.com

Rev. George Love (Julie)
394 Stoneledge Dr.
Mount Washington, KY 40047
Cell: 502 492 3223
hebronpcusa@gmail.com
(Pastor – Hebron PC)

Rev. Lynn March, HR (Gene)
116 Blankenbaker Lane
Louisville, KY 40207
502-321-3506
lghmar8187@gmail.com

Rev. James I. Martin (UofL Hosp Chapl)
Rev. Jenny M. Martin (Patteson Mem.)
2618 Meadow Drive
Louisville, KY 40220
Jim: 502.553.0587
jmartin2001@hotmail.com
Jenny: 502-592-5053
jmartin0414@hotmail.com

Rev. David Maxwell
1530 Quadrant Ave.
Louisville KY 40205
Cell: (502) 314-2515 W: 502-569-5128
dmaxwell@presbypub.com

Rev. Megan C. McCarty
2963 Rio Rita Ave.
Louisville KY 40220
512-940-0747
megan.mccarty@hpcloouisville.org
(Assoc. Pastor, Highland PC)

Rev. Richard McClain, HR
3107 Horton Ave.
Louisville KY 40220
502-457-7580
MacLPTS@aol.com

Rev. James L. McGee
2715 Fayette Ave.
Louisville KY 40206-2558
H: 502-618-0783 W: 502-759-2052
jmcgee@kilgorecounseling.org

Rev. Marian McClure Taylor, HR
(Stephen)
1021 Windsor Drive
Shelbyville KY 40065
H: 502-633-4386 Cell: 502-655-1799
marian.mcclure.taylor@gmail.com

Rev. Dr. James McLeod
8132 Harmony Way
Charlestown IN 4777
518-319-0164 revdrmcLeod@gmail.com
(United PC Temp. Supply)

Rev. Gina Meester
2921 Cannons Ln. Apt. 1
Louisville, KY 40205
gina.meester@gmail.com
(Chaplain, Norton Hosp. NICU)

Rev. Donna Melloan (Rick)
1936 Liberty Lane
Goshen KY 40026
502-807-6463
melloan_d@bellsouth.net
(Chaplain @ UofL Hospital, also PDA)

Rev. Gretchen L. Micka, HR
7700 Wictor Court
Louisville KY 40220
C: 502-299-8670 H: 502-749-5082
revgretchen@yahoo.com

Rev. Cynthia A. Miske (Jerry)
344 Collins Lane
Elizabethtown KY 42701
270-300-4100
camiske@hotmail.com
(chaplain at Helmwood Healthcare, PHSK)

Rev. Dr. Aimee Moiso (Nolan Huizenga)
2613 Kings Hwy.
Louisville, KY 40205
amoiso@louisville-institute.org
503-358-8190
(Associate Director, Louisville Institute)

Rev. Sandra Moon
1027 Rogers St.
Louisville KY 40204
C: 502-457-5641
sandra.moon@gmail.com

Rev. Myrl D. Moore
3300 Springcrest Drive
Louisville KY 40241-2737
502-426-8236

Rev. Dr. John M. Mulder, HR (Mary)
Winter address:
144 S Foundes Ct
Warrington, PA 18976
Summer address:
2246 Central Ave
Holland, MI 49424
Phone: 502-693-5262
johnmulder1111@gmail.com

Rev. Jim Murphy (Michelle)
293 Smith Ridge Road
Campbellsville KY 42718
279-403-7709
jimurphy5434@gmail.com
(Pastor – Bethel First PC)

Rev. Marcia Clark Myers, HR
309 Chelsea Road
Louisville KY 40207
502-417-1687
marciacklarkmyers@gmail.com

Rev. Mary Nebelsick (Paul Matheny)
8602 Butternut Court
Louisville KY 40242
502-426-2474 Cell: 502-821-1290
m.c.nebelsick@gmail.com

Rev. J. Herbert Nelson
(Rev. Gail Porter Nelson)
100 Witherspoon Street
Louisville KY 40202-1396
502-569-5375
jherbert.nelson@pcusa.org
(GA Stated Clerk)

Rev. K.T. Ockels (Lionel Derenoncourt)
4425 Heatherbrook Drive
Louisville KY 40220
H: 502-499-0818 Cell: 502-403-9585
ktockels@gmail.com
(Supply, Strathmoor PC)

Rev. Emily J. Enders Odom (John)
2336 Strathmoor Blvd.
Louisville KY 40205
cell: 502-377-7825
Emily.Odom@pcusa.org
(Mission Interpretation Strategist, PMA)

Rev. Dr. John L. Odom (Emily)
2336 Strathmoor Blvd.
Louisville KY 40205
Cell: 502-235-7232
john@midkentuckypresbytery.org
(MKP General Presbyter)

Rev. Elisa J. Owen
2005 Eastern Parkway
Louisville KY 40204
502-724-0150
owenelisa@hotmail.com

Rev. Robert F. Owens
1113 S. 4th St., Ste 350
Louisville KY 40203
(502) 797-6870

Rev. Bill Owens
1713 Payne St.
Louisville, KY 40206
wfowens@gmail.com
(502) 415-0222
(Beulah Interim Temp. Pastor)

Rev. Brad Palmer, HR (Sherri)
1008 Shore Line Drive
LaGrange KY 40031
423-963-9367
PastorBradPalmer@yahoo.com
(Supply, First PC Eminence)

Rev. Gary E. Pennington, HR
(Margaret)
2300 Valetta Lane
Louisville KY 40205
Cell: 502-548-7868 H: 502-459-7010
pennmss7@gmail.com

Rev. Dr. Andrew D. Pomerville
1044 Alta Vista Road
Louisville KY 40205
502-895-3411
apomerville@lpts.edu
(LPTS President)

Rev. Michael W. Porter
26211 McCoy Way
Louisville KY 40205
502-671-9146
mikewporter@gmail.com

Rev. Kate Pyle
1971 Bardstown Road #7
Louisville KY 40205
kate.pyle@gmail.com
(Chaplain Hosparus Health)

Rev. Tara Nicholas Reck (Hanns Georg)
11501 Willow Lane
Louisville, KY 40223
Cell # 502-558-0134
tnreck@gmail.com
(Pastor, Anchorage PC)

Rev. Tamara Recob
1044 Alta Vista Rd., #25
Louisville KY 40205
Cell: (812) 789-3431
tamararecob@yahoo.com
(Temp. Pastor, Crescent Hill)

Rev. Linda J. Reichenbecher, HR
4224 Garden Ridge Rd
Crestwood, KY 40014
502-802-1908
LJR920@gmail.com

Rev. Toya Richards
821 Melford Ave.
Louisville KY 40217
502-205-4923
toyarichards@gracemultimedia.org
(Peace PC Temporary Pastor)

Rev. Don Carl Richter (Anne)
3834 Washington Square
Louisville, KY 40207
(404) 580-7770
drichter@louisville-institute.org

Revs. Meg & Daniel Rift
7805 Crown Top Road
Louisville, KY 40241
megrift@gmail.com
Dan cell: 773-368-8946
danielrift@gmail.com

Rev. Richard Roderick, HR (Carol)
1915 Wrocklage Ave #104
Louisville KY 40205
502-423-8195
rickrod@twc.com

Rev. Peter D. Salerno, HR
1100 South Third Street
Louisville KY 40203
502-637-6253 (W) 502-583-9526

Rev. David Sawyer, HR (Deborah Fortel)
127 Ridgeway Ave.
Louisville KY 40207-5020
502-439-6465 david@davidrsawyer.net
drsawyer44@gmail.com

Rev. William R. Schrader, HR (Melanie)
2806 Floore Ct.
Louisville KY 40299
H: 502-742-4039

Rev. Paul Seebeck, HR
154 Gardiner Lake Road
Louisville KY 40205
Cell: 502-810-4404
paulseebeck1@gmail.com

Rev. Donald A. Seeger, HR (Emily)
204 Southwood Terrace
Louisville KY 40214
H: 502-749-9507 Cell: 502-645-3577
donemilyseeger@att.net

Rev. Jay T. Silence
3339 Wood Valley Ct.
Lexington KY 40502
silencejayt@gmail.com
859-699-8966
(Pastor Frankfort First PC)

Rev. Douglas Slagle, HR (Anna Gray)
3110 Stonington Ct.
Louisville, KY 40242
502-327-1300
gdsagle@aol.com

Rev. Joseph D. Small III, HR (Valerie)
7903 Deronia Ave.
Louisville KY 40222
cell: 502-777-6502 home: 502-423-7516
josephdsmall@gmail.com

Rev. Timmy K. Sorrow
319 East 14th Street
New Albany IN 47150
502-693-1511
timmyksorrow@msn.com

Rev. Rodney Spencer
4930 Manslick Rd #17
Louisville KY 40216
434-603-0767
rods Spencer52@gmail.com

Rev. John Russell Stanger (Guthrie)
2 Angora Ct
Louisville KY 40206
979-417-3839
john.stanger@gmail.com

Rev. Wayne A. Steele, Sr., HR
(Rosemary)
P.O. Box 39201
Louisville KY 40233
Cell: 502-644-1070
wsteelesr@aol.com

Rev. Clay Stevens (Lucy)
288 Walker Lane
Springfield KY 40069
H: 859.336.7117, W: 859.336.3601
clays22@bellsouth.net
(Pastor - Springfield PC)

Rev. Benjamin H. Stewart III, HR
9322 Fernhill
Louisville KY 40291
Home: 502-907-0793 Cell: 281-546-9255
benhstewartiii@gmail.com

Rev. Paul Suh (Mary)
~~Furlough Home, LPTS~~
1044 Alta Vista Road, Apt. 1
Louisville KY 40205
paulsuh@hotmail.com

Rev. Charles L. Todd, HR
425 Williams Drive #724
Marietta GA 30066

Rev. Gary Torrens, HR (Arlene)
1107 Weeping Willow
LaGrange KY 40031
H: 502-222-1050 Cell: 502-758-2068
garytorrens7@gmail.com

Rev. Kimberly Tribolet
3911 Old Brownsboro Hills Road
Louisville KY 40241
Home: 502-689-0786
kimberlytribolet@gmail.com
(Crestwood UMC, Children & Family)

Rev. Elizabeth Seeger Troy
6812 Hill Peak Road
Louisville KY 40214
502-727-5856 812-206-4276
bethseegertroy@gmail.com
(Clinical Director of LPTS Counseling Center)

Rev. Nancy Troy, HR
7601 Dudley Garden Way
Louisville, Ky 40222
H: 502-897-0851 Cell: 502-494-4697
nancyk Troy@gmail.com

Rev. Muanza Mutshi Tshihamba
3662 Dena Drive
Louisville, KY 40215
(502) 994-1347
mmuanal65@hotmail.com

Rev. Dr. Patricia Tull, HR
(Rev. Don Summerfield)
308 E. Market St.
Jeffersonville, IN 47130
ptull@lpts.edu

Rev. Art Turner (Wendy)
1017 Shoreline Drive
LaGrange KY 40031
Cell: (502) 432-2116
artturner8@gmail.com

Rev. Otis Turner, HR (Olivia)
11001 Old St. Augustine Rd. #407
Jacksonville, FL 32257
otisturner1940@gmail.com

Rev. Jerry Van Marter, HR (Eva Stimson)
2220 Woodbourne Avenue
Louisville, KY 40204
502-565-6757
jerryvanmarter@gmail.com
(MKP Stated Clerk)

Rev. Thomas Vandergriff (Kelly)
3803 Broadland Trail
Louisville KY 40241
502-426-4018 Cell: 502-550-2811
tom@fourthpc.org
(Pastor - Fourth PC)

Rev. Erin Veliquette (Roger)
213 Linden Lane
Louisville, KY 40206
danishbaker@gmail.com
231-944-6320
(Chaplain at Baptist Health Louisville,
Baptist Hospital East)

Rev. Dee Wade, HR (Deborah)
~~103 Blankenbaker Lane~~
Louisville KY 40207
502-254-5872
deehwade@gmail.com

Rev. David Wadsworth, HR
254 Old Island Trail
Kingsport TN 37664
502-682-1467

Rev. Joyce L. Walker, HR
5357 Park Road
Louisville KY 40214
366-7015

Rev. Hattie Wagner (Steve)
6600 Old Zaring Road
Crestwood, KY 40014
Work: (502) 259-9101, ext 424.
Cell: 502 689-4761
hattiewagner@phsk.org

Rev. Joan L. Wagner (Jeff)
P.O. Box 794
Big Pine CA 93513
(502) 432-2314
joanwa@bellsouth.net

Rev. David Wallace
(Rev. Ginny Brown, HR)
3534 Winchester Road
Louisville, Kentucky 40207
(h) 502-228-5194
dwallace995@gmail.com

Rev. James A. Watson, HR (Terry)
1618 Rosewood Ave.
Louisville KY 40204
Cell: 502-648-5028
jamesawatson314@gmail.com

Rev. Syd Weedon, HR (Marian)
1608 Stevens Avenue
Louisville KY 40205
Cell: 502-599-7271
thesight@gmail.com

Rev. Joel Weible (Katie)
601 Glen Ct.
Louisville KY 40207-1305
502-721-9190
pastor@pvpres.org
(Pastor - Pewee Valley PC)

Rev. Winston Wen, HR (Alice)
413 Wedgewood Drive
New Albany IN 47150
812-948-8559
wenalice@yahoo.com

Rev. Windsor D. Wilder, HR
3145 60th Loop, SE
Olympia WA 98501

Rev. Willa Fae Williams
511 Leyton Avenue
Louisville KY 40222
502-425-7877 Fax# 502-423-0082
revwillie@mindspring.com
(Stated Supply – Portland Ave. PC)

Rev. Robert M. Williams-Neal, HR
(Camille)
1907 The Meadow Road
Louisville KY 40223-1134
Cell: 502-457-7472
wmsneal@twc.com

Rev. Bill Williamson, HR (Nancy)
1611 Spring Drive, #4B
Louisville KY 40205
H: 502-618-1945 C: 502-415-5469
billwilliamson@twc.com

Rev. R. Wayne Willis, HR
10710 Elder Lane
Prospect, KY 40059
(502) 425-7952
robertwaynewillis@gmail.com

Rev. Matthew A. Wilson
5128 Hammondsville Road
Bonnieville KY 47213
mawwilson7@gmail.com
270-308-6474
(Greensburg Temp. Pastor)

Rev. Paul Wissink (Nancy)
10960 Spring Valley RD
Fulton, IL 61252
(502)705-6575
pwissink@aol.com

Rev. Caroline E. Wood
3906 Spring Valley Way
Louisville KY 40241
864-934-5309
caroline.eb.wood@gmail.com
(Chaplain @ Central State Hospital)

Rev. Sharon Yunker Deatz, HR (Doug)
2314 Thornhill Road
Louisville KY 40222-5251
Cell: 502-689-5662 H: 502-442-0449
sharon@deatz.com

Rev. Elmer Zavala Gonzalez (Ellen Sherby)
838 East Burnett Ave
Louisville KY 40217
502.775.9980
eladoz27@gmail.com
(Pastor, Preston Hwy Hispanic Ministry)