

COMMISSION ON MINISTRY MANUAL 2016



Part I: Introductory Information

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INTRODUCTION ON GIFTS AND UNITY

1 Corinthians 12

New International Version (NIV)

Concerning Spiritual Gifts

12 Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. ² You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³ Therefore I want you to know that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues,^[a] and to still another the interpretation of tongues.^[b] ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

Unity and Diversity in the Body

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by^[c] one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁶ And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues^[d]? Do all interpret? ³¹ Now eagerly desire the greater gifts.

FROM THE BOOK OF ORDER

Constitution of the Presbyterian Church (USA)

G-3.0301 *Composition and Responsibilities*

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 the 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 may be enrolled as members during the period of their service. A Presbytery may provide by its own rule for the enrollment of ruling elders serving as moderators of committees or commissions.

The minimum composition of a Presbytery is ten duly constituted Sessions and ten teaching elders.

The Presbytery is responsible for the government of the church throughout its district, and for assisting and supporting the witness of congregations to the sovereign activity of God in the world, so that all congregations become communities of faith, hope, love, and witness. As it leads and guides the witness of its congregations, the Presbytery shall keep before it the marks of the Church (F-1.0302), the notes by which Presbyterian and Reformed communities have identified themselves through history (F-1.0303) and the six Great Ends of the Church (F-1.0304).

In light of this charge, the Presbytery has responsibility and power to:

a. *provides that the Word of God may be truly preached and heard.* This responsibility shall include organizing, receiving, merging, dismissing, and dissolving congregations in consultation with their members; overseeing congregations without pastors; establishing pastoral relationships and dissolving them; guiding the preparation of those preparing to become teaching elders; establishing and maintaining those ecumenical relationships that will enlarge the life and mission of the church in its district; providing encouragement, guidance, and resources to congregations in the areas of mission, prophetic witness, leadership development, worship, evangelism, and responsible administration to the end that the church's witness to the love and grace of God may be heard in the world.

b. *provides that the Sacraments may be rightly administered and received.* This responsibility shall include authorizing the celebration of the Lord's Supper at its meetings at least annually and for fellowship groups, new church developments, and other non-congregational entities meeting within its bounds; authorizing and training specific ruling elders to administer or preside at the Lord's Supper when it deems it necessary to meet the needs for the administration of the Sacrament; and exercising pastoral care for the congregations and members of Presbytery in order that the Sacraments may be received as a means of grace, and the Presbytery may live in the unity represented in the Sacraments.

c. *nurtures the covenant community of disciples of Christ.* This responsibility shall include ordaining, receiving, dismissing, installing, removing, and disciplining its members who are teaching elders;

commissioning ruling elders to limited pastoral service; promoting the peace and harmony of congregations and inquiring into the sources of congregational discord; supporting congregations in developing the graces of generosity, stewardship, and service; assisting congregations in developing mission and participating in the mission of the whole church; taking jurisdiction over the members of dissolved congregations and granting transfers of their membership to other congregations; warning and bearing witness against error in doctrine and immorality in practice within its bounds; and serving in judicial matters in accordance with the Rules of Discipline.

G-3.0307 Pastor, Counselor, and Advisor to Teaching Elders and Congregations

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

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

Each Presbytery shall develop and maintain mechanisms and processes to guide, nurture and oversee the process of preparing to become a teaching elder.

To facilitate the Presbytery's oversight of inquirers and candidates, reception and oversight of teaching elder members, approval of calls for pastoral services and invitations for temporary pastoral services, oversight of congregations without pastors, dissolution of relationships, dismissal of members, and its close relationship with both member congregations and teaching elders, it may delegate its authority to designated entities within the Presbytery. Such entities shall be composed of ruling elders and teaching elders in approximately equal numbers, bearing in mind the principles of unity in diversity in F-1.0403. All actions carried out as a result of delegated authority must be reported to the Presbytery at its next regular meeting.

The Presbytery of Tampa Bay delegates responsibility and authority to fulfill the responsibilities above that relate to congregations, teaching elders and church professionals to the Commission on Ministry, as follows in this Manual.

A Standard of Expectation for Teaching Elders

By grace you have been saved through faith. We are created in Christ Jesus for good works. As God who called you is holy, be holy yourselves in all your conduct.

Tend the flock of God that is your charge, not under compulsion but willingly, not for sordid gain but eagerly; do not lord it over those in your charge but be examples to the flock..

You know that we who teach shall be judged with greater strictness.

Ephesians 2:8, 10; I Peter 1:15, 5:2; James 3:1 NRSV

In their ordination vows, all teaching elders promise to trust Jesus Christ as Savior, to acknowledge him Lord of all and Head of the Church, and to believe in one God, Father, Son, and Holy Spirit. They are further committed to serve in obedience to Jesus Christ, under the authority of Scripture, continually guided by our confessions and governed by our church's polity and discipline. In their personal lives all ministers, acting as God's servants, are called to follow the Lord Jesus Christ, love their neighbors, and work for the reconciliation of the world. In both their personal and professional lives they strive to further the peace, unity, and purity of the Church, and serve with energy, intelligence, imagination, and love.

FUNDAMENTAL PRINCIPLES

Ministers in Presbytery of Tampa Bay:

1. Take their ordination vows seriously as they consciously strive to glorify God in all they do, both personally and professionally.
2. Are accountable to one another, and to the larger church, as they abide by the church's discipline and work as friends among their colleagues in ministry.
3. Act in such a manner as to uphold and enhance the honor, integrity, morality, and dignity of their calling to serve Jesus Christ.

GUIDELINES FOR MINISTERS' CODE OF ETHICS

These ethical standards are not an attempt to set legalistic limitations, but rather to guide all of us in showing the love Christ has shown us. We live by the grace of God and willingly choose to do so in a disciplined manner. The sole purpose of such standards is to build up the body of Christ.

These are not exhaustive guidelines but are an attempt to lift up particular concerns as teaching elders seek to carry out their ordination vows.

While ministers are directly accountable to the Presbytery to which they belong or where they labor with permission, they also bear responsibility to their employing body or Session and congregation. In the realm of ethics there is also a larger responsibility to the religious community as a whole and to the general public.

Ministers are called by God to an office that requires integrity and high standards; therefore, it is right that people expect ministers to act accordingly. Ministers will show sensible regard for the

moral, social, and religious standards of the Christian community and the community at large, realizing that any violation on their part may be damaging to their parishioners, to colleagues in ministry, to their calling, and to the body of Jesus Christ. The minister's integrity in personal business and financial dealing is also an ethical concern, and ministers do not involve themselves or their congregations in questionable business practices. They do not incur debts they cannot pay in a reasonable time, nor do they leave any community with unpaid personal bills.

PERSONAL AND PROFESSIONAL PRACTICES

In all matters ministers should give glory to Christ, advance the goals of the church, and nurture, challenge, and honor church members.

A. Ministers accurately represent their professional qualifications, education, training, and experience in all contacts with the church or the public.

B. Ministers use their knowledge, skill, and experience, and their professional connections for the benefit of the people and the institutions they serve and not for personal advantage.

C. Ministers limit their work to those positions and responsibilities for which they are qualified and make referrals where such are indicated.

D. Financial arrangements or expectations regarding preaching, speaking, counseling, weddings, funerals, and other professional services are discussed at the start of such relationships and are handled in a business-like manner. Ministers who serve congregations offer their services to members of their own congregations without charge and without expecting any honoraria. While fees for the use of church facilities are set by the Session, honoraria or fees for the pastor's services to non-members are set by the pastor in consultation with the Session.

E. Ministers are responsible for reporting to the Internal Revenue Service all income, including honoraria and unused housing allowance.

F. Ministers are responsible to insure that notes on counseling sessions, and the like, are stored in a place assuring security and confidentiality.

G. Ministers avoid the disparagement of any person.

H. Ministers respect the integrity and protect the welfare of persons or groups with whom they are working.

I. Ministers do not engage in sexual contact or sexualized behavior with church members, employees, counseling clients, participants, or any persons by whom they may be perceived to be in a pastoral relationship. Ministers are always responsible for considering the impact of their words and actions, and refrain from actions that create the appearance of an inappropriate relationship.

J. All personal communications from parishioners are treated with professional confidence, with the exception of Section K below. Confidentiality respects the uniqueness of parishioners as individuals. It is the foundation for honest communication and is a necessary

element in the creation of a community where people feel free to express personal thoughts, feelings, and beliefs. When confidentiality is violated, when private information is made public, trust between a parishioner and minister is destroyed. It is important for a minister to preserve confidentiality so that relationships with parishioners may foster personal and spiritual growth.

K. Ministers have an obligation to society as well as to their parishioners. When a minister becomes aware that persons with whom they are working:

1. intend to inflict grave bodily harm on another individual, the minister takes all reasonable steps to inform the intended victim immediately. If applicable, the minister is to inform civil authorities.
2. are inflicting physical and/or sexual abuse on children, and/or the elderly, the minister informs civil authorities (and the Stated Clerk of the Presbytery if a minister is involved).
3. are a danger to themselves, the minister takes reasonable steps to arrange treatment and/or hospitalization (or reports the matter to appropriate person or entity), even against the person's wishes.

L. Ministers receiving funds (i.e., loans or grants other than normal honorarium) from either a congregation or members with whom the minister has had a pastoral relationship or ministers who are beneficiaries, personal representatives or trustees of estates or trusts involving members of their congregation shall immediately report such information to the Commission on Ministry (COM).

M. Sessions whose minister has a discretionary fund shall assure that they have appropriate guidelines and accountability for how these funds are used.

N. When quoting extensively from another source in sermons, liturgies or other work, ministers are expected to properly attribute material from that source. This may be done in the bulletin or directly in the sermon, work, etc., and is to avoid any appearance of plagiarism.

Ministers are encouraged to maintain a vital association with their professional colleagues and with colleagues in related professions – healthcare, social services, legal services, and the like. This includes persons in the Presbyterian Church, those in other faith groups, and possibly some without any faith-group connection. They communicate with such peers and collaborate with them professionally.

CONCLUSION AND RATIONALE

Teaching elders are called to lifestyles that reflect the words of Jesus in John 15:12, "This is my commandment, that you love one another as I have loved you." This code of ethics seeks to guide us in that endeavor.

RESPONSIBILITIES OF THE COMMISSION ON MINISTRY

Responsibilities of the Commission on Ministry (COM):

1. Provide for the responsibilities delineated in *Book of Order* @ G-3.0300
2. Receive reports from Regional COM Teams
3. Review the Policies of the COM at least once every 2 years
4. Send delegates to the annual Board of Pensions event for training and information
- 5 . Establish Regional COM Teams to assist with the work of the COM
 - a . West Region – Pinellas County, Citrus, Hernando, and West Pasco Counties
 - b . Central Region – Hillsborough County and Yankeetown and Zephyrhills
 - c . East Region – Polk and East Pasco Counties and Plant City
6. Recommend to the Presbytery the formation of an administrative commission as necessary
7. Prepare and propose annual budget for the COM
8. Develop and implement equal opportunity policies and procedures for ministers to assure hiring without regard to any matter unrelated to a profession of faith
9. Set minimum annual compensation for ministers, Commissioned Ruling Elders, and Certified Church Educators.
10. Train incoming members of the COM
11. Develop and disseminate practices and standards for pastoral transitions
12. Record minutes of all meetings and maintain accurate records of the work of the COM
13. Recognize professionals upon their retirement.
14. Annually remember those professionals who have died
15. Develop a process to welcome persons entering the Presbytery and a process when they leave the Presbytery
16. Be open to communication at all times
17. Emphasize the purpose of continuing education
18. Provide for an annual training seminar regarding appropriate ethic professional boundaries (i.e. sexual misconduct, fiscal boundaries, etc.) for minister members and other Presbytery leaders. The seminar will be conducted by someone professionally trained to provide such training (e.g. Faith Institute, etc.).
19. Provide oversight for those professionals who have been temporarily excluded from exercising their office
20. Provide a comprehensive Orientation Event, at least annually, for all ministers who become a member of the Presbytery.
21. Report actions to the next stated meeting of the Presbytery.

Membership of the COM:

The COM shall be composed of 24 members elected by the Presbytery and including a chairperson, recording clerk, and a chairperson of each Regional COM Team. Each member will be eligible for re-election to a total of two consecutive terms.

The Presbytery shall elect the chairperson of COM annually.

Quorum:

A majority of the members serving on the COM shall constitute a quorum. A majority shall constitute a quorum for meetings of the Regional COM Teams.

Meetings:

The whole COM will ordinarily meet on a quarterly basis and the Regional COM Teams on a monthly basis.

Linkages:

The COM reports directly to the Presbytery and is accountable to the Presbytery Coordinating Team on matters of budget and program.

Collaborative Meeting

Chairs' Council:

Preceding meetings of the whole COM, the COM chairperson and chairpersons of the Regional COM Teams ordinarily meet to discuss matters of mutual concern.

ROLES OF THE COMMISSION ON MINISTRY

Members of the Commission on Ministry (COM) shall:

1. Be familiar with the *Book of Order*, the COM Manual and the General Assembly "On Calling a Pastor" Manual.
2. Attend meetings of the COM (including training and other special meetings and events).
3. Attend meetings of their assigned Regional COM Team.
4. Serve as a liaison to congregations.
5. Fulfill responsibilities appropriate to their role as an elected member of COM.
6. Be a person of integrity.
7. Maintain confidentiality as defined above and commit to keep all policies relevant to their role as a COM member.

The COM Liaison shall:

The *Book of Order* says, "Each Presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to teaching elders, ruling elders commissioned to pastoral service, and certificated Christian educators of the Presbytery....." (G-3.0307) One of the responsibilities assigned to pastors is to "pray with and for the people." Therefore, when a COM member serves as liaison, one of their primary responsibilities is to pray for the pastor and people of a particular congregation.

These further activities are among those that may assist the COM liaison in developing a healthy vital faithful relationship with the pastor and the Session:

1. Request to be added to the church's mailing list, especially for the church newsletter. Ask to receive a copy of the membership directory, church brochure, printed reports for annual meeting of the congregation, and other such material as may be readily available.
2. It is certainly appropriate for the liaison to visit the congregation for special events such as mission outreach events, church dinners, concerts, etc. Opportunities that provide for mingling and informal conversation can be especially helpful in establishing a healthy relationship with the Session, pastor and congregation.
3. If the liaison is available to attend Sunday worship, especially early in the assigned year, that is highly recommended. The liaison may want to seek to be identified and introduced, and perhaps invited to do a Minute for Mission if that is a pattern the congregation follows.
4. COM members should be particularly mindful of their liaison relationships at meetings of the Presbytery and make special effort to greet the pastors and meet and welcome the church's elder representatives.
5. On a biennial basis, the liaison (accompanied by a second member of COM) will lead a congregational care visit with the pastor and the Session of the congregation.

Consistent, respectful pastoral care extended by the COM through the liaison relationship helps provide security and stability on occasions when COM is called upon to speak a difficult word, offer a challenging word of counsel, or respond to a delicate situation.

The Regional COM Chairs shall:

1. Call and conduct meetings of the Regional COM Team.
2. Serve on the Leadership Team of the Regional Commission of the Presbytery.
3. Assign liaisons to congregations, members at-large, and ministers in validated service in the region.
4. Provide reports of the Regional COM Team's activities at the regular meetings of the COM, including appointment of a Moderator during a pastoral vacancy and approval of Ministry Information Forms (MIF).
5. Provide the Presbytery office with information on pastoral calls (i.e. statement of faith, biographical sketch, terms of calls, effective dates, ordination/installation dates, etc.).
6. Arrange for, and maintain a record of Congregational Care visits of churches in the area and forward a copy to the Presbytery office.
7. Provide for an annual review of activities of ministers in validated service and members-at-large within the Regional (Forms F-6a and F-6b) COM.

The Chairperson of the COM shall:

1. Prepare the agenda and preside at the meetings of the COM.
2. Serve on the Coordinating Team of the Presbytery.
3. Present the COM report to the Presbytery.
4. Appoint special Task Forces Teams as needed.
5. Provide training and updates on policies and procedures of the COM.
6. Consult with the appropriate Presbytery Staff Personnel concerning activities and actions of the COM, and provide leadership that the COM follows through on all of its stated responsibilities.

The Staff to COM shall:

1. Serve as the resource person for the COM.
2. Assure that communication is effective within and beyond the COM.
3. Assure that accurate minutes and records are kept of all reports and actions of the COM.
4. Resource Sessions upon the dissolution of a call.
5. Check references on all potential candidates and ministers requesting transfer or permission to labor within the bounds of the Presbytery.

The Recording Clerk to COM shall:

1. Record and maintain all minutes of the COM, submitting those minutes within two weeks of approval to the Stated Clerk, along with a full record of its proceedings (agendas, reports, attachments for review and discussion, etc.).
2. Collaborate with the COM Chair on reports made to the Presbytery.
3. Be selected rule of the COM

RESPONSIBILITIES OF THE REGIONAL COM TEAM

Regional COM Teams are responsible for Care of Members of the Presbytery.

1. Provide for pastoral care concerns of all church professionals and their families.
2. Assist professionals in securing appropriate career and personal counseling.

Regional COM Teams are responsible for Care of Congregations.

1. Provide for biennial congregational care visit for each Session and be open to communication at all times with ruling elders who are members of Session.
2. Counsel with churches regarding options for pastoral leadership: installed or commissioned, permanent or temporary; dissolving pastoral relationships, the interim period, electing a Pastor Nominating Committee, the process of calling/commissioning a pastor(s) for all types of positions, and provide a list of qualified persons to fill a vacant pulpit.
3. Approve all Ministry Information Forms (MIF) required for an interim hire and/or called pastor search process.
4. Provide resources for promoting the peace and harmony of the congregations, especially in regard to matters arising out of the relations between teaching elders and congregations.
5. Appoint a Moderator of a Session when there is a pastoral vacancy and record and report such an appointment with the COM.

Regional COM Teams are responsible for Administration

1. Annually review the terms of call and any changes for teaching elders.
2. Review the annual report for every teaching elder in validated service and member-at-large.
3. Find in order calls issued by churches.
4. Provide guidance and resources to churches concerning equitable compensation, personnel policies and fair employment practices for all church professionals.
5. Exercise wise discretion in determining when to take cognizance of information concerning difficulties within a church and provide external resources for congregation for conflict resolution work within a congregation.
6. Provide a list of available trained mediators to assist in resolving conflicts that may occur within any church(es) of the Presbytery.
7. Appoint administrative commissions to ordain teaching elders and/or install them in permanent pastoral relations.
8. Approve and present calls for services of teaching elders, approve the examination of teaching elders transferring from other presbyteries, dissolve pastoral relationships where the congregation and pastor concur, and dismiss teaching elders to other

presbyteries or denominations, provided that all such actions are reported to the next stated meeting of the COM and the Presbytery.

9. Conduct an examination of each teaching elder or candidate entering the Presbytery on his or her Christian faith, view of theology, the sacraments, government of the church and Bible, as needed.
10. Validate ministries for teaching elders not serving in a congregation of our Presbytery.
11. Approve the publicly posted Pulpit Supply list of the Presbytery.
12. Approve teaching elders not serving in a congregation to celebrate the sacraments.
13. Approve sabbatical leave requests.
14. Approve teaching elders to the status of honorably retired.
15. Recommend relief from vacancy dues to the Board of Pensions.
16. Conduct examinations of each person being considered for a commission as a Commissioned Ruling Elder in one of the churches of the Presbytery, and appoint them for service.

Regional COM Teams are responsible for Covenants for Stated Supply, Interim Pastorates, Certified Christian Educators, Commissioned Ruling Elders.

1. Approve and oversee covenants for stated supply and interim pastors, reviewing these documents for length of term and compensation.
2. Hold churches accountable for compensation and benefits that are proportionate to the Presbytery's Guidelines for Minimum Terms of Call.

PRESBYTERY MEMBERSHIP CATEGORIES AND RESPONSIBILITIES

Membership Categories:

The definition of each of the three Presbytery membership categories is found in G-2.0503a, b, and c. They are Validated Ministry, Member-at-Large, and Honorably Retired.

Responsibilities:

All ministers with Validated Ministries are expected to regularly participate in the meetings, life and work of the Presbytery, in addition to participating in a Presbyterian congregation within the bounds of the Presbytery. (G-2.0503)

Those teaching elders called to a validated ministry beyond the jurisdiction of the church, shall give evidence of a quality of life that helps to share the ministry of the good news, shall participate in a congregation, in their Presbytery, and in ecumenical relationships, shall be eligible for election to higher councils of the church and to the boards and agencies of those councils. These teaching elders are required to provide the Validated Ministry Annual Report to the Commission on Ministry (COM) in January of each year. (Form 6a in Part IV).

In the Presbytery of Tampa Bay, ministers in Validated Ministries serving as Chaplains are granted permission to perform the sacraments as their duties may require (G-3.0306).

All Members-at-Large shall comply with as many of the criteria in G-2.0503a as possible and shall actively participate in the life of a Presbyterian congregation. A member-at-large is entitled to take part in the meetings, life and work of the Presbytery. In addition, they are to provide a one page summary of their ministry during the previous year to the Commission on Ministry in January of each year with their standing in the Presbytery reviewed annually (Form 6b in Part IV).

All Honorably Retired members are encouraged to participate as fully as possible in the meetings, life and work of the Presbytery.

PASTORAL RELATIONSHIPS

There are two kinds of pastoral relationships recognized by the *Book of Order*: installed and temporary.

Installed pastoral relationships include that of pastor, co-pastor, and associate pastor. These positions are established by vote of the congregation and Commission on Ministry (COM). They are installed by a Commission of the Presbytery. A teaching elder may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the COM in consultation with the congregation and specified in the call.

Temporary pastoral relationships. (G-2.0504b) are approved by COM 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 COM, may obtain the services of a teaching elder, candidate, or commissioned ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

COM determines the titles and terms of service. A person serving in such a relationship is invited for a specified period, not to exceed twelve months, which is renewable with the approval of COM. 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 unless approved by three-quarters of the members of the Presbytery present and voting.

Presbytery of Tampa Bay has defined these specific temporary pastoral relationships.

1. **Interim Pastor** is a minister serving a congregation which is currently seeking an installed pastor. The pastor is selected from ministers suggested by the COM or chosen through an interim search process and voted by Session. An interim pastor has responsibilities for worship, pastoral care, Christian education, and administration until an installed pastor is called. The interim is expected to focus on five developmental goals:
 1. Coming to terms with history.
 2. Discovering a new identity.
 3. Shifts of power.
 4. Rethinking and renewing denominational linkages.
 5. Preparing for new pastoral leadership and the future.
2. **Interim Associate Pastor** is a minister appointed to serve a congregation which is currently seeking an installed associate pastor. The interim associate pastor is ordinarily selected from ministers suggested by the COM and voted by Session.
3. **Stated Supply** is a minister appointed by the COM after consultation with the Session, to perform the functions of a pastor and moderator in a church which is not seeking an installed pastor or while the pastor is unable to perform her or his duties. The relation shall be established only by COM and shall extend for a period not to exceed twelve months at a time. A stated supply shall not be reappointed until COM has reviewed her or his effectiveness.

4. **Parish Associate** is a minister serving in a validated, non-parish ministry (or retired) who has been invited by an installed pastor and approved by the Session and COM to serve on a part-time basis with or without compensation.

Commissioned Ruling Elders. (G-2.10) When the COM, in consultation with the Session or other responsible committee, determines that its strategy for mission requires it, they may authorize a ruling elder to be commissioned to limited pastoral service as assigned by the Presbytery. A ruling elder so designated may be commissioned to serve in a validated ministry of the Presbytery. The COM, in its commission, may authorize the ruling elder to moderate the Session of the congregation to which he or she is commissioned, to administer the Sacraments, and to officiate at marriages where permitted by state law. This commission shall also specify the term of service, which shall not exceed three years but shall be renewable. The COM shall review the commission at least annually.

Commissioned Ruling Elders are trained via a policy set by the Commission on Preparation for Ministry who certifies that their training is complete. They are examined and commissioned by COM only to particular service in a particular church. Their work is under the supervision of the COM, which may at any time withdraw the commission for reasons it deems good and sufficient. A teaching elder shall be assigned as a mentor and supervisor.

Certified Church Service. (G-2.11) Persons may be certified and called to service within congregations, councils, and church-related entities, serving in staff positions. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication.

The COM shall encourage Sessions to make continuing education funds and time available to those seeking certification, and shall affirm the skill and dedication of these certified persons by providing a service of recognition at the time of certification.

The COM shall establish minimum requirements for compensation and benefits for Certified Christian Educators and Certified Associate Christian Educators and shall provide pastoral care according to the provisions in G-3.0307, as they would to Teaching Elders.

RECEIVING HONORABLY RETIRED MINISTERS INTO PRESBYTERY OF TAMPA BAY

Honorably Retired Presbyterian (USA) ministers seeking membership will be received into the Presbytery the same way active ministers are received, including a PIF or resume, a Statement of Faith, an Examination of Theology, a background check (Form F-4), and completion of Forms F-7-Attestation and Affirmation of Constitutional Questions and F-9-Sexual Misconduct Policy Acknowledgement whether or not she/he expresses a desire to work within the bounds of the Presbytery.

The Policy is based on the following:

1. When an Honorably Retired Minister is received as a member of the Presbytery, they are entitled to all rights and privileges of membership within the Presbytery.
2. Honorably Retired members are encouraged to participate in the life of the Presbytery
3. We value the gifts of all members of the Presbytery whether they are serving in active ministry or are less actively retired.
4. We introduce Honorably Retired members to the Presbytery announcing that they have been examined and received as new members of the Presbytery.