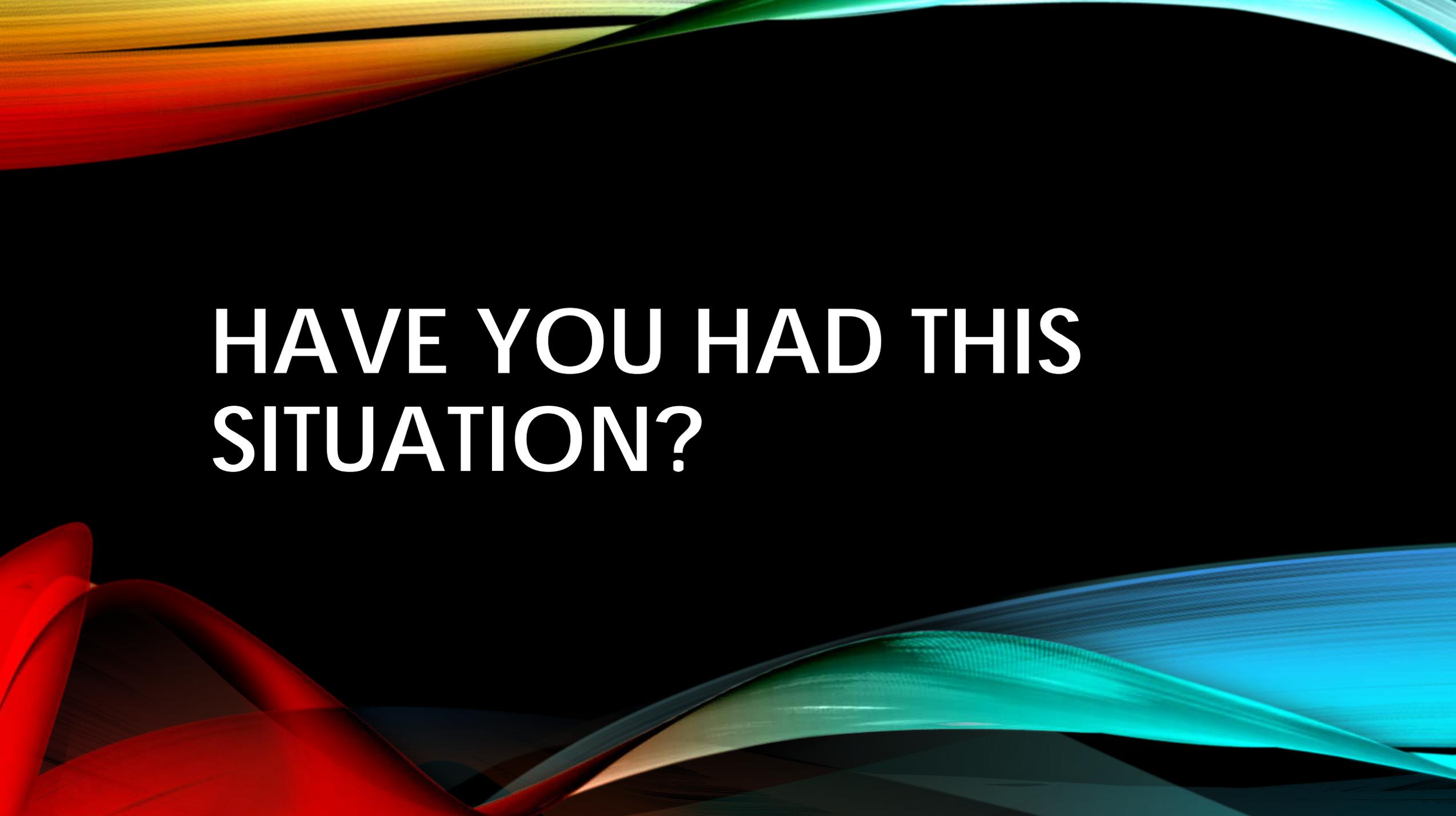


SO THE BOOK OF ORDER
WALKS INTO THE VERIZON
STORE AND





**ORDER, FLEXIBILITY,
OPTIONS AND DISCERNMENT
FOR COM AND CPM**



**HAVE YOU HAD THIS
SITUATION?**

**PASTOR B. LONG-TERM IS
RETIRING AFTER MORE THAN 20
YEARS.**

**WHAT DOES THE SESSION WANT
TO KNOW WHEN YOU GO SEE
THEM?**

**The Last Time
You Looked
For a Pastor.....**



**Pastor Leaves
Interim Pastor Begins
Mission Study
PNC
Interim Pastor**



and NOW



home &
away

ALLERIE

have
fun



POWERED BY THE NETWORK

POWERED BY THE NETWORK

Pastor Leaves
Interim Pastor Begins
Mission Study
PNC
Interim Pastor





VARIETY OF PASTORAL OPTIONS

Installed Fulltime Pastor
Installed Part-time Pastor
Transitional Pastor
Pastor for Designated Term
“Covenant Pastor” -- Longer-term temporary relationship
Student Pastor





**Commissioned Ruling Elder Pastor
Shared Pastor
Pastor from another denomination
Moderator/Pulpit Supply
?????**

When you enter into fielding the varieties of pastoral options, you have crossed over into the territory of flexibility, latitude, order and discernment





We will look at options in the BOO, and then we will go to what lies beneath --

The sources of our approaches to decision-making and discernment



In other words:

What are our options?

What are our values and principles?

At our deepest levels, why are we doing this?
Why did you answer this call?
What are we yearning for?

Some that come to mind:
Healthy Resilient Congregations
Healthy Resilient Leaders
Transformation, the 6 Great Ends,
Participation in the Coming Reign of God?
You? --- The Chat Awaits!



We need to discover the sources that sustain approaches to a system that is based more upon exercising latitude and flexibility, while holding firm to order.

(I understand that is a big if.....nonetheless, it has been thrust upon us)

WHEN WE HAVE OPTIONS OR WHEN WE HAVE NO CHOICE BUT NEW OPTIONS

How do we choose?

What are our values and
principles?



DISCERNMENT

Flexibility and Options require the use of discernment.



Discerning what latitude to exercise requires development of the principles/values that will guide you

It requires a team with the strength to say yes sometimes, and no other times – in other words to make decisions contextually



Discernment Can Feel Like the Reduced
Shakespeare Company....





So How Do We Get To
What Our Best Approaches?



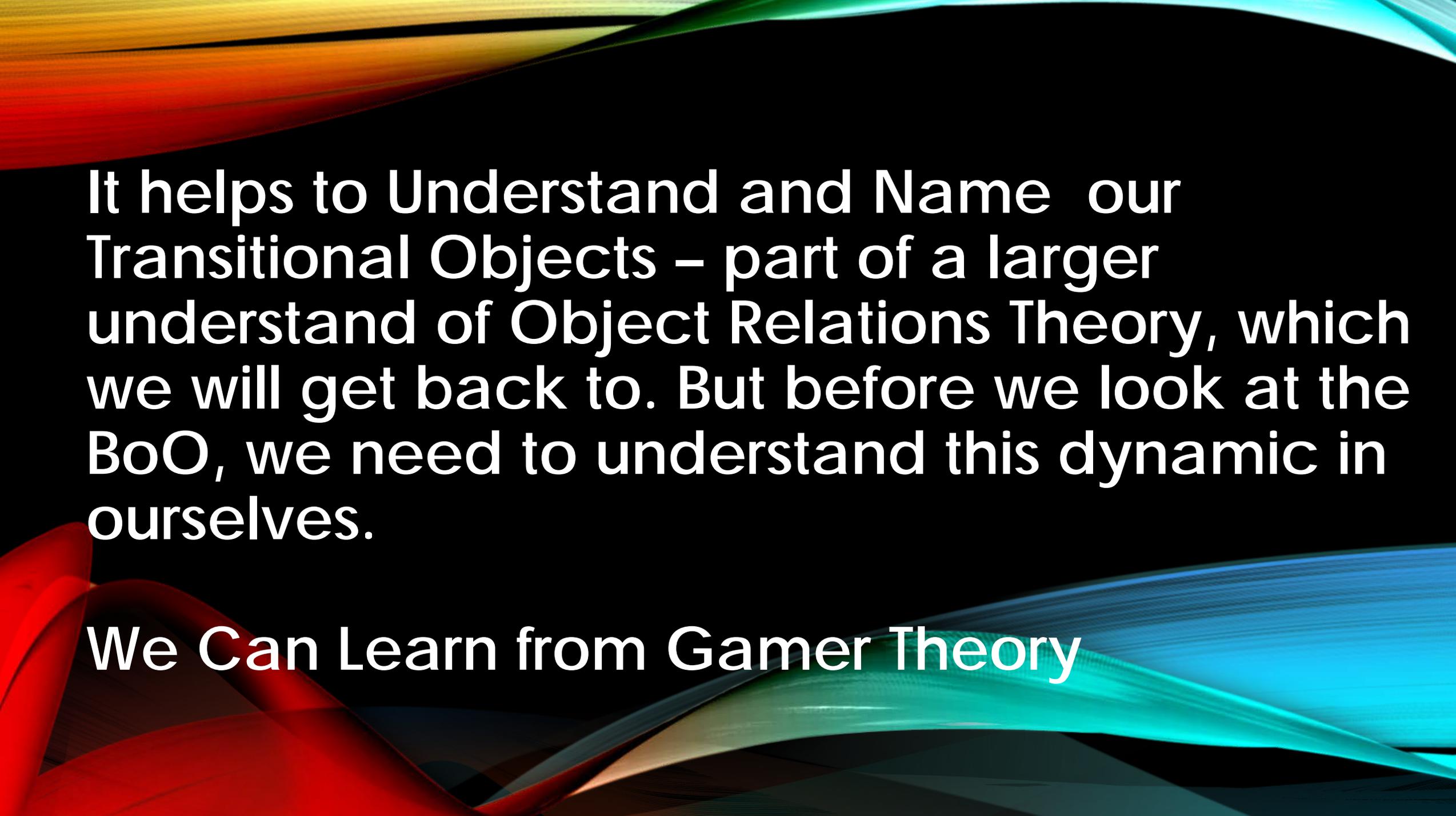
By a Detour!!!

What Can We Learn (briefly) from

- Object Relations Theory-Holding Environments, Transitional Objects, the importance of play in creativity
- Narrative Therapy Theory
- Gamer Theory (not Game Theory)



DISCERNMENT



It helps to Understand and Name our Transitional Objects – part of a larger understand of Object Relations Theory, which we will get back to. But before we look at the BoO, we need to understand this dynamic in ourselves.

We Can Learn from Gamer Theory



Understanding Transitional Objects: When Meredith was born, we naturally bought out the pacifier section. And, naturally, at four hours old, she spit it out, and firmly made it known she wasn't interested, and never would be, in pacifiers. Her fiercely loved T.O. turned out to be Orange Bunny blankie, which was ugly when it was new, and looked much worse as time went on. When Meredith was a little over a year old, she left it in a Mall Santa's lap. When we went racing back for it twenty minutes later, Santa was gone and so was Orange Bunny. Santa *took* Orange Bunny blankie. After a period of wild grieving, the attachment re-formed around Old Sheepie Blankie. And when she was two, Old Sheepie got Left Behind in a restaurant at Disney World. *Mickey Mouse* took Old Sheepie. After another extended period of lostness, Chooch Blankie stepped in to save the day. Old Chooch disintegrated to a wad of string several years later. Fortunately, we had a replica, New Chooch, who managed to transfer the attachment to Herself (all of the blankies have gender and all are female). Rather late in the game, Meredith added Pinkie, an oversized Pluffie, when she was eight. She is now age twelve, and sleeps with both of them curled under her face. Old Stringy Chooch is still in Meredith's top drawer. Meredith is always aware that she was betrayed by Santa and Mickey Mouse, so God comes out pretty well in the Meredith lexicon.



Old Stringy Chooch



New Chooch

Pinky and Chooch



Meredith at age 12





Understanding Transitional Objects: As we move through later childhood and then into adulthood, we develop the ability to attach to other transitional objects, which are more in line with maturing tastes and attachments. That's the poignancy in the line from "Puff, the Magic Dragon" – "painted wings and giant rings make way for other toys." When Kent would get a whiff of Chooch, who was washed about once per year – to great bombastic Meredith trauma – he was fond of reassuring himself, "at least she's not going to carry Chooch down the aisle." (I'm not so sure; if Meredith makes a bridal journey down some traditional aisle, it wouldn't surprise me to find Chooch twined among the lilacs of her bouquet.)

As we go out into the world, the number of people who become transitional objects for us expands, and each of these may or may not actually resemble the "real" external person. This is not just an interesting theoretical factoid, but pertains to ministry, because by nature of the profession, ministers and other religious personnel often end up as transitional objects for people whom they have no idea they may have affected. The people we try to talk into doing things in church, like serve on committees, may be carrying a great deal of church-related transitional baggage by the time we meet them. The behavior of "church people" can often seem puzzling if this dynamic is not kept in mind.



Understanding Transitional Objects: Examples of Transitional Objects:

For Pittsburgh, the sports region in which I live, the Steelers are a transitional object. Teams from other places are just teams. For Chicago, the Cubs are transitional objects. But Chicagoans are incomprehensibly capable of looking at the Black and Gold without melting inside. The same team is a T.O. for people of one region and a nonentity for people living someplace else.

Our welsh terrier, Rhiannon, is a transitional object. In fact, pets make an excellent vehicle to explain this concept. Our pets come to us with certain innate personalities. But we also shape those personalities as they adapt to our family living styles.

And beyond who our pets actually are, we project upon them human qualities they may not objectively possess, but for us the qualities are real. The Rhiannon we meet in transitional space regards Meredith as a sister and Graham as a sufficiently smelly denmate. We fully believe she talks to us, while at the same time knowing that we're projecting.





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Understanding Transitional Objects:

How can we tell, then, when something is a transitional object, or when it's just part of the cultural furniture? Transitional objects have the peculiar quality of populating transitional space—the space which we both create and discover already fully formed — the space halfway between ourselves and others. We partially create our transitional objects by the attachment (the cathexis) which connects the inner stuff of our beings, what we often call our souls, to them, and partially they surprise us by finding us.

“cathect: To charge with mental energy; to give (ideas, etc.) an emotional loading.” From the Greek “Kathexis” meaning to hold or retain. To invest with soul energy .” “The Oxford English Dictionary Online,” Oxford University Press,, <http://dictionary.oed.com/>.





PRESBYTERY LEADERSHIP AND GAMER THEORY

Jesper Juul, *“half-real: Video Games between Real Rules and Fictional Worlds,”*

Play Between Worlds: Exploring Online Game Culture, by T.L. Taylor, who’s an embedded ethnographer in EverQuest (EQ), a massively multiplayer online game. (MMORG).



PRESBYTERY LEADERSHIP AND GAMER THEORY

Juul: In the title, Half-Real refers to the fact that video games are two different things at the same time: video games are real in that they consist of real rules with which players actually interact, and in that winning or losing a game is a real event. However, when winning a game by slaying a dragon, the dragon is not a real dragon but a fictional one. To play a video game is therefore to interact with real rules while imagining a fictional world, and a video game is a set of rules as well as a fictional world. . . These are the two things that video games are made of: real rules and fictional worlds.

Real rules and fictional worlds: -- the Book of Order; a denomination; the “rules” by which we structure our presbytery universe.



PRESBYTERY LEADERSHIP AND GAMER THEORY

Juul: We face a choice between a focus on the game itself or on the player of the game: We can examine the rules as they are found mechanically in the game program or in the manual of a board game, or we can examine the rules as something that players negotiate and learn, and at which they gradually improve their skill.

We can also treat the fictional world as a fixed set of signs that the game presents, or we can treat the fictional world as something that the game cues the player into imagining and that players then imagine in their own ways.



PRESBYTERY LEADERSHIP AND GAMER THEORY

Taylor: While we sometimes imagine games as contained spaces and experiences in which a player sits down, examines the rules, and begins play, those like EverQuest seem to suggest a more complicated engagement. In large measure because of the multiplayer nature of the game, participants undergo a socialization process and over time learn what it means to play far beyond what the manual or strict rules articulate.

Constance Steinkuehler shows in her research how individual players are embedded in a “community of practice” and that through these communities they come to understand the world (and themselves)” There are at least two levels – constantly interlinked and redefining each other—that work to acculturate players into the world and the gameplay: the structure of the game itself, and the culture and practices that have emerged in and around it.



PRESBYTERY LEADERSHIP AND GAMER THEORY

The Teutonic word root of “game” combines layers which involve “participation, communion, and glee, and joy.”

Com. Teut.: OE. gamen, gmen str. neut. = OFris. game, gome, OS., OHG. gaman (MHG. gamen) joy, glee, ON. gaman (Sw. gamman, Da. gammen) game, sport, merriment; regarded by most Germanists as etymologically identical with Goth. gaman neut., participation, communion, f. ga- prefix, together, ‘com-’ (see Y- prefix) + root of MAN. If this explanation be correct, the OTeut. accentuation (as in a few other nouns formed with ga-) has been preserved because the word had already in the prehistoric period ceased to be apprehended as a compound.]

- We have “real rules” about which strong values and feelings are cathected on to them. When they come up, the energy in the room goes WAAAAY Up:

Examples:

- Whether an Interim Pastor is needed
- Should the Associate Become the Next Installed Pastor?
- Who can officiate communion?
- Can we lay hands upon people being installed?
- Conflict Theory
- What else can you think of?

May --- *Can*– Communion Be Celebrated Virtually?

How do we Pass the Peace?

What About Baptism?

Tevye shows up in this ---



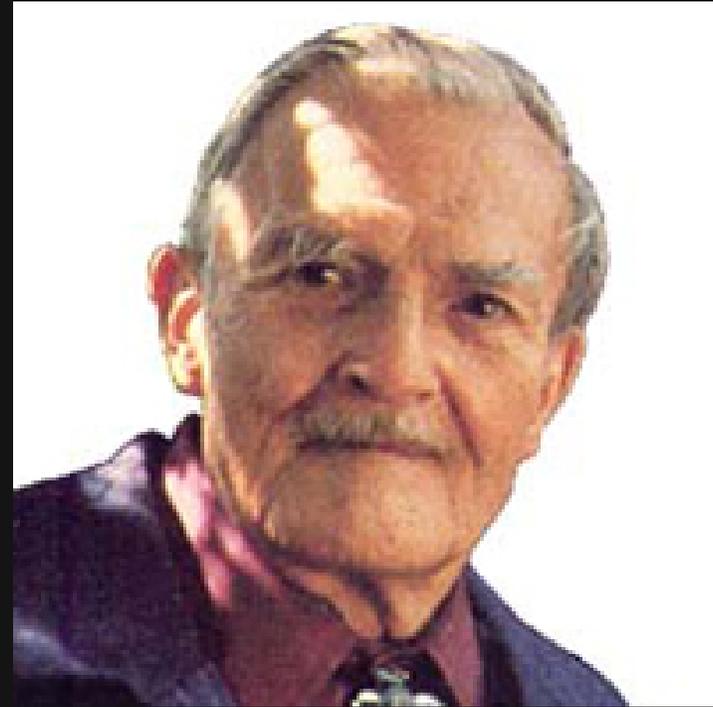


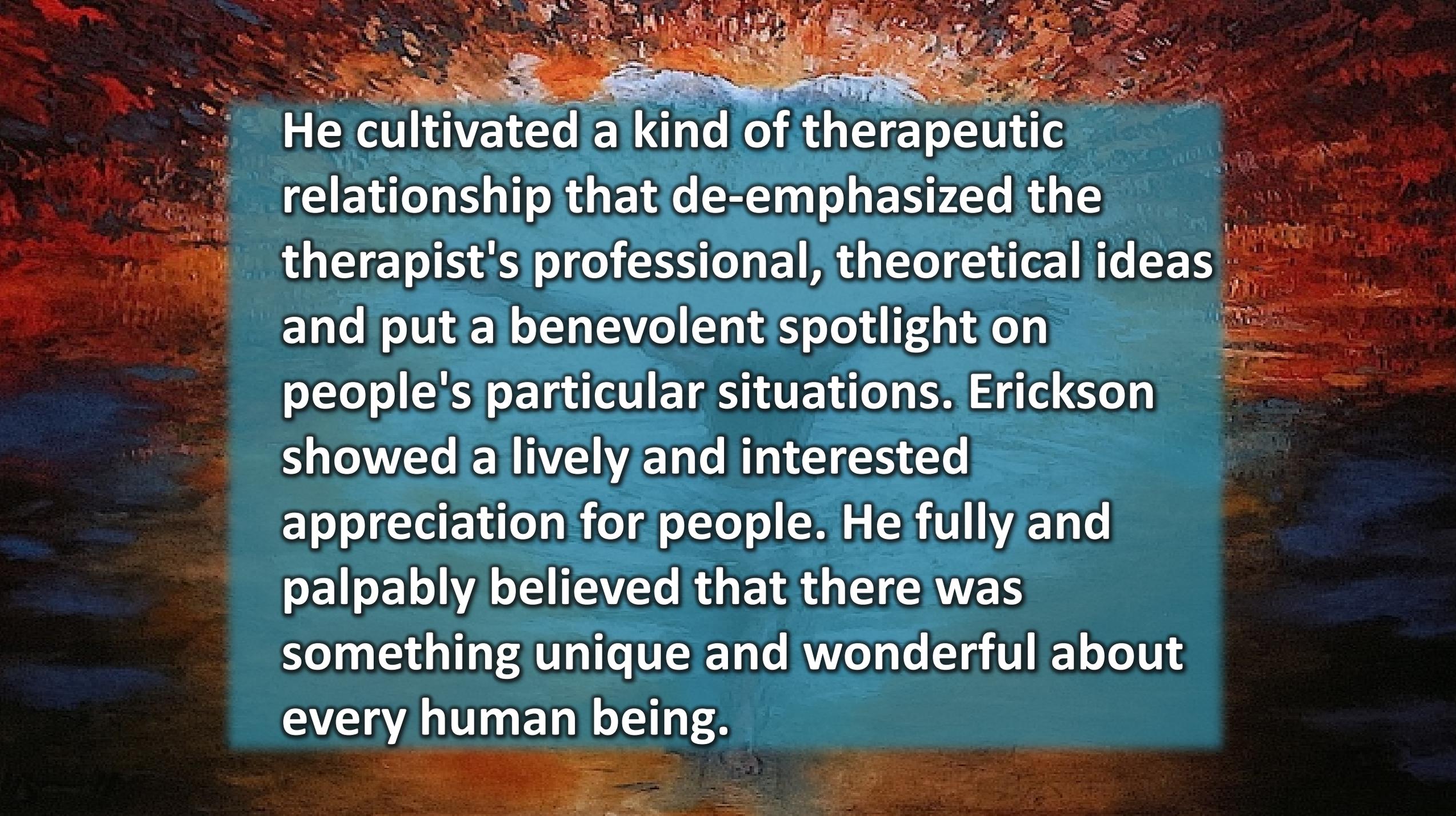


Narrative

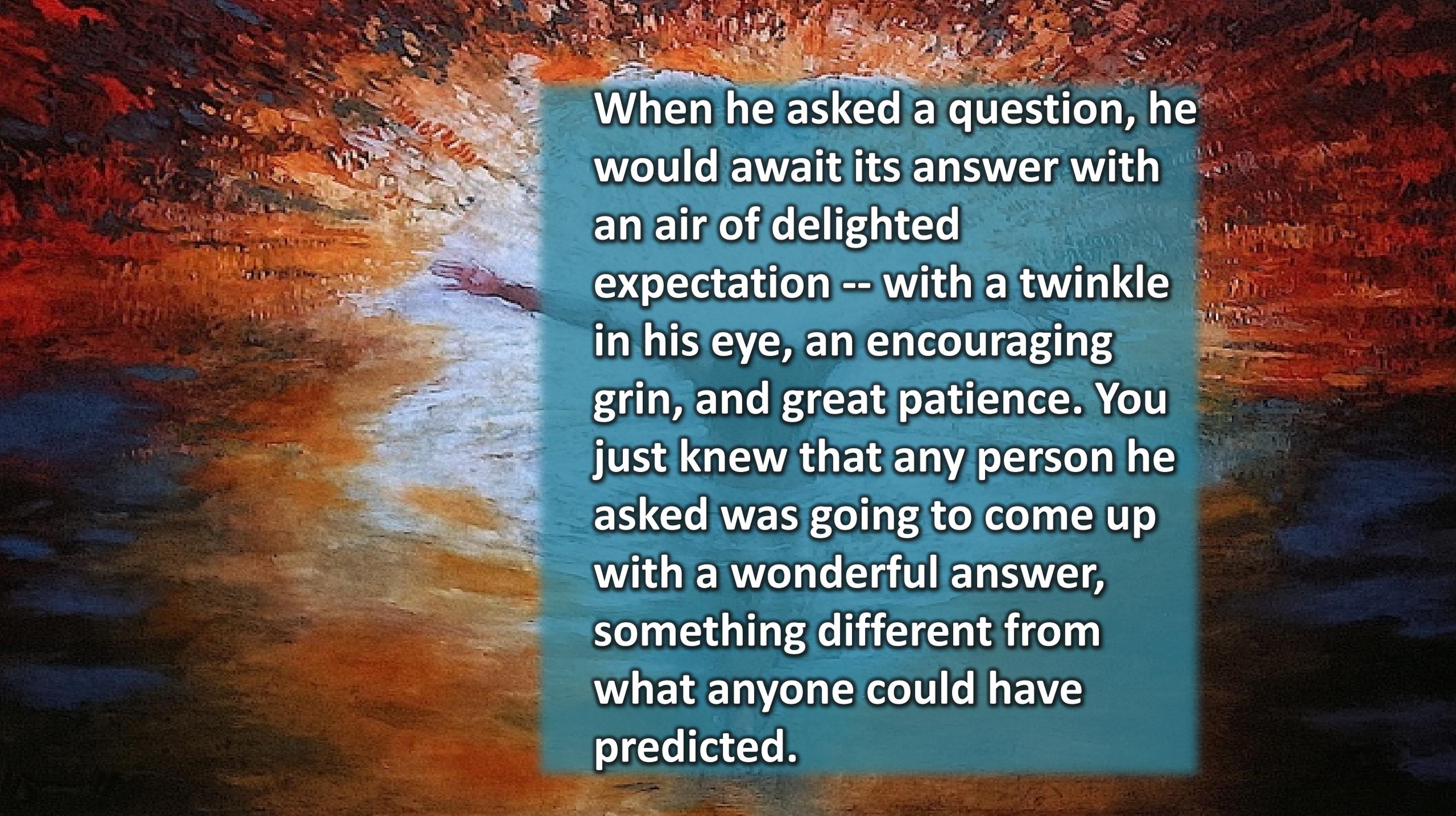
Therapy

we both agreed that what we really wanted to learn was how to cultivate the kind of relationships that Erickson had with the people who came to consult with him. We liked the way Erickson attended to and respected the experience of the people he worked with.





He cultivated a kind of therapeutic relationship that de-emphasized the therapist's professional, theoretical ideas and put a benevolent spotlight on people's particular situations. Erickson showed a lively and interested appreciation for people. He fully and palpably believed that there was something unique and wonderful about every human being.

A painting of a path leading through a forest. The path is light-colored and leads from the bottom left towards the center. The forest is dense with trees and foliage in various shades of brown, orange, and red. A blue rectangular text box is overlaid on the right side of the image, containing white text with a black outline.

When he asked a question, he would await its answer with an air of delighted expectation -- with a twinkle in his eye, an encouraging grin, and great patience. You just knew that any person he asked was going to come up with a wonderful answer, something different from what anyone could have predicted.

Erickson saw people as resourceful. He believed that we are all lifelong learners, and that life is an adventure in which we never know what is around the next bend, but whatever it is, it's going to be interesting, and we can probably handle it, and we will learn and grow and enrich our lives by handling it.

It was through Erickson that we first became interested in the therapeutic use of stories. He was famous for his "teaching tales," and much of his therapeutic work involved expanding and enriching people's stories about themselves. This was often accomplished by telling inspiration, evocative stories about experiences with other people or about his own life experiences. We were inspired by his use of stories, symbols, and ceremonies.

To us, the most impressive illustration of Erickson's understanding of the importance of stories in shaping reality is the way he wrote and rewrote his own life story as he lived it, giving positive meaning to what others might have experienced as adversity. His nearly lifelong struggle with polio and its aftereffects was a recurring theme in his teaching tales, and, instead of framing the effects of the polio as deficits, he storied them as assets.

This leads to shifting therapy from systems thinking (mechanical metaphors) to stories, that involve co-creating, co-evolving, and sometimes co-drifting, (which is uncomfortable for people trained to value and extract results.)



**looking for "sparkling
events" that
contradict problem-
saturated narratives**



A Compendium of What the
“goodbook” (Ed Koster) says

A decorative graphic at the top of the page consisting of several overlapping, curved bands of color. From left to right, the colors transition from yellow and orange to red, then to green, and finally to cyan and blue. The bands have a slight gradient and a soft, glowing appearance.

FOUNDATIONS

F-1.04 OPENNESS TO THE GUIDANCE OF THE HOLY SPIRIT

F-1.0401 Continuity and Change

The presbyterian form of government set forth in the Constitution of the Presbyterian Church (U.S.A.) is grounded in Scripture and built around the marks of the true Church.

It is in all things subject to the Lord of the Church. In the power of the Spirit, Jesus Christ draws worshiping communities and individual believers into the sovereign activity of the triune God at all times and places. **As the Church seeks reform and fresh direction it looks to Jesus Christ who goes ahead of us and calls us to follow him.** United with Christ in the power of the Spirit, the Church seeks “not [to] be conformed to this world, but [to] be transformed by the renewing of [our] minds, so that [we] may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2).

F-1.04 OPENNESS TO THE GUIDANCE OF THE HOLY SPIRIT

F-1.0404 Openness

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;

F-1.04 OPENNESS TO THE GUIDANCE OF THE HOLY SPIRIT

F-1.0404 Openness

As it participates in God's mission, the Presbyterian Church (U.S.A) seeks:

- 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.



CONGREGATION AND OFFICERS

LATITUDE IN THE APPOINTMENT OF A MODERATOR FOR THE CONGREGATION

G-1.0504 Moderator

The installed pastor shall ordinarily moderate all meetings of the congregation. If it is impractical for the pastor to preside, he or she shall invite another minister of the Word and Sacrament who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or the installed pastor is unable to moderate and/or to name another moderator, the presbytery shall make provision for a moderator.

LATITUDE IN THE APPOINTMENT OF A MODERATOR FOR THE SESSION

G-3.0104 Officers

The pastor of a congregation shall be the moderator of the session of that congregation. In congregations where there are co-pastors, they shall both be considered moderators and have provisions for designating who presides at a particular meeting. If it is impractical for the pastor to moderate, he or she shall invite another minister of the Word and Sacrament who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or if the installed pastor is unable to invite another moderator, the presbytery shall make provision for a moderator.

LATITUDE IN THE ADMINISTRATION OF THE LORD'S SUPPER

G-3.03 THE PRESBYTERY

G-3.0301 Composition and Responsibilities

b. *provide 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.

LATITUDE IN THE ADMINISTRATION OF THE LORD'S SUPPER

W-2.0303: Ruling Elders

Ruling elders are called to nurture the common life of the people of God through their gifts of discernment and governance. They should also cultivate an ability to teach the Word when called upon to do so. When appropriately prepared and commissioned by the presbytery, ruling elders may proclaim the Word and administer the Sacraments in a particular congregation (G-2.1001).

W-3.0410: Responsibility for the Lord's Supper

The Lord's Supper shall be authorized by the session and administered by a minister of the Word and Sacrament[†]. It is appropriate that a presbytery authorize and train ruling elders to administer the Lord's Supper in the event of the absence of pastors (G-3.0301b).

--This allows provisions both for Commissioned Pastors and for Ruling Elders of a congregation commissioned to administer the sacraments in a particular congregation.

DEACONS MAY BE INDIVIDUALLY COMMISSIONED

G-2.0202 Under Authority of the Session

Deacons may be individually commissioned or organized as a board of deacons. In either case, their ministry is under the supervision and authority of the session. Deacons may also be given special assignments in the congregation, such as caring for members in need, handling educational tasks, cultivating liberality in giving, collecting and disbursing monies to specific persons or causes, or overseeing the buildings and property of the congregation. Deacons shall assume other duties as may be delegated to them by the session, including assisting with the Lord's Supper. (W-3.0414). A congregation by a majority vote may choose not to utilize the ordered ministry of deacons. If the congregation has neither a board of deacons nor individually commissioned deacons, the function of this ordered ministry shall be the responsibility of the ruling elders and the session.

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RULING ELDERS OR DEACONS WHO HAVE REQUESTED RELEASE FROM SERVICE MAY BE RESTORED WITHOUT RE-ORDINATION

G-2.0406 *Release from Ministry as a Ruling Elder or Deacon*

If a ruling elder or deacon who is in good standing, against whom no inquiry has been initiated, and against whom no charges have been filed, shall make application to the session to be released from the exercise of the ordered ministry, the session of the congregation in which he or she holds membership, upon granting the release, shall delete that person's name from the appropriate register of ruling elders or deacons of the congregation...Should a person released under this section later desire to be restored to that ordered ministry, that person shall make application to the session that granted the release, and upon approval of the session, that person shall be restored to the exercise of the ministry from which he or she was released without re-ordination.



**MINISTERS OF THE WORD AND
SACRAMENT (a.k.a. Teaching
Elders)**

CRITERIA FOR VALIDATED MINISTRY

G-2.0502 Presbytery and the Minister of the Word and Sacrament

As the Lord has set aside through calling certain members to be ministers of the Word and Sacrament, so the church confirms that call through the action of the presbytery. **The presbytery shall determine whether a particular work may be helpful to the church in mission** and is a call to validated ministry requiring ordination as a minister of the Word and Sacrament.

CRITERIA FOR VALIDATED MINISTRY

G-2.0503 *Categories of Membership*

a. Engaged in a validated ministry: 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 Presbyterian Church (U.S.A.) (G-5.0201).

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- (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 Presbyterian Church (U.S.A.) (G-5.0201).

CRITERIA FOR VALIDATED MINISTRY

G-2.0503 Categories of Membership

a. Engaged in a validated ministry: When ministers of the Word and Sacrament are called to validated ministry beyond the jurisdiction of the church, they shall give evidence of a quality of life that helps to share the ministry of the good news. They shall participate in a congregation, in their presbytery, and in ecumenical relationships and shall be eligible for election to the higher councils of the church and to the boards and agencies of those councils.

The presbytery shall review annually the work of all ministers of the Word and Sacrament engaged in validated ministries outside the congregation.

MEMBERS-AT-LARGE

G-2.0503 *Categories of Membership*

b. Member-at-Large: A member-at-large is a minister of the Word and Sacrament who has previously been engaged in a validated ministry, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-2.0503a.

A minister of the Word and Sacrament may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry due to family responsibilities or other individual circumstances recognized by the presbytery. A member-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 congregation. A member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of member-at-large shall be reviewed annually.

INSTALLED PASTORS – INDEFINITE OR DESIGNATED TERM

G-2.0504 Pastoral Relationships

a. Installed Pastoral Relationships

The installed pastoral relationships are pastor, co-pastor, and associate pastor. A minister of the Word and Sacrament may be installed in a pastoral relationship for an indefinite period or for a designated term determined by the presbytery in consultation with the congregation and specified in the call.

INSTALLED PASTORS – CO-PASTORS

G-2.0504 Pastoral Relationships

a. Installed Pastoral Relationships

When a congregation determines that its strategy for mission under the Word so requires, the congregation may call additional pastors. Such additional pastors shall be called co-pastors or associate pastors, and the duties of each pastor and the relationship between the pastors of the congregation shall be determined by the session with the approval of the presbytery. **When a congregation has two pastors serving as co-pastors, and the relationship of one of them is dissolved, the other remains as pastor.**

INSTALLED PASTORS – ASSOCIATE PASTORS

G-2.0504 Pastoral Relationships

a. Installed Pastoral Relationships

The relationship of an associate pastor to a congregation is not dependent upon that of a pastor.

An associate pastor is ***ordinarily*** not eligible to be the next installed pastor of that congregation.

TEMPORARY PASTORAL POSITIONS

G-2.0504 Pastoral Relationships

b. Temporary Pastoral Relationships

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 of the Word and Sacrament, candidate, or ruling elder in a temporary pastoral relationship. No formal call shall be issued and no formal installation shall take place.

TEMPORARY PASTORAL POSITIONS

G-2.0504 Pastoral Relationships

b. Temporary Pastoral Relationships

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 of the Word and Sacrament employed in a temporary pastoral relationship is **ordinarily** not eligible to serve as the next installed pastor, co-pastor, or associate pastor.

TEMPORARY PASTORAL POSITIONS

The Obstacle of Phrasing – The BoO does not know about churches that not only do not, but probably will never have an installed pastor

Nonetheless– this section is the justification for MANY positions:

- Transitional Pastors
- Interim Pastors
- Temporary Short-Term Pastors
- Long-term Covenant Pastors (sometimes called Stated Supply)
- Commissioned Ruling Elder Pastors
- Student Pastors
- Pastors from other denominations



TEMPORARY PASTORAL POSITIONS

- Are not installed, relationship is with session, with approval of the presbytery
- Installed pastors **MUST** be in the BoP Pastor Participation plan. Pastors in temporary positions **MAY** be in the Pastor Participation Plan, but may have a combination of benefits from the menu options.
- Benefits for Ruling Elder Commissioned Pastors must come from the menu options.

OPTIONS FOR THE NEXT INSTALLED PASTOR

G-2.0504 Pastoral Relationships

b. Exceptions

A presbytery may determine that its mission strategy permits a minister of the Word and Sacrament currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a minister of the Word and Sacrament 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.



EXAMPLE OF G-2.0504-B

[..\congregations\First Lancaster\Options on Calling an Installed Lead Pastor to the FPC Lanc Session Retreat 1 18 20.docx](#)

TRANSFER OF MINISTERS FROM OTHER DENOMINATIONS

G-2.0505 Transfer of Ministers of Other Denominations

a.

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 shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates of this church. (G-2.0607 and G-2.0610)

TRANSFER OF NEW IMMIGRANT MINISTERS

G-2.0505 Transfer of Ministers of Other Denominations

In exceptional circumstances the following provisions will apply:

(1) In the case of ministers for immigrant fellowships and congregations, a presbytery may, if it determines that its strategy for mission with that group requires it, recognize the ordination and receive as a member of presbytery a new immigrant minister who furnishes evidence of good standing in a denomination, even though at the time of enrollment that minister lacks the educational history required of candidates, and provide such educational opportunities as seem necessary and prudent for that minister's successful ministry in the presbytery.

TRANSFER OF MINISTERS OF OTHER REFORMED CHURCHES

G-2.0505 Transfer of Ministers of Other Denominations

In exceptional circumstances the following provisions will apply:

(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.

b. 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 has previously been associated.

TEMPORARY MEMBERSHIP FOR MEMBERS FROM OTHER DENOMINATIONS

G-2.0506 Temporary Membership in Presbytery for a Period of Service

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.

FORMULA OF AGREEMENT— ORDERLY EXCHANGE OF MINISTERS

- An agreement between PCUSA, ELCA, RCA and UCC in 1997
- The companion Orderly Exchange document was issued in 2000, revised in 2004, and again in 2018:

The orderly exchange of ministers is intended for those who are already ordained as Ministers of Word and Sacrament in one of the Formula churches. As stated in the principles of orderly exchange, it is “not intended for first calls.” The 2008 General Assembly approved the following Authoritative Interpretation (2008, 48, 51, 279, Item 04-24): The words “not intended” in the Orderly Exchange document closes the door to ordination to a first call in another denomination. This interpretation within the PC(USA) applies to both those Formula church candidates who might want to serve PC(USA) churches and PC(USA) candidates who might want to serve Formula of Agreement churches.

FORMULA OF AGREEMENT— ORDERLY EXCHANGE OF MINISTERS

- The “no first call” and “no ordination to this position” prohibition has resulted in some instances of a person being ordained to a very short-term temporary position in their home denomination, and *then* making the switch to a partner denomination
- A Formula of Agreement Pastor serving in the PC(USA) may be installed to the position or may serve in a temporary position. In either case, the minister remains a member of their own denomination, while also having full privilege of membership in the presbytery.
- This agreement applies only to persons who are ordained ministers of Word and Sacrament and does not apply to persons who are locally trained and authorized ministers – commissioned pastors (RCA), commissioned lay pastors (PCUSA), licensed ministers (UCC), synodically authorized ministers (ELCA).



PREPARATION FOR MINISTRY

G-2.06 PREPARATION FOR MINISTRY

G-2.0602 Time Requirements

To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. The inquiry and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.

G-2.0603 Purpose of Inquiry

The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as ministers of the Word and Sacrament to explore that call together so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry.

G-2.06 PREPARATION FOR MINISTRY

G-2.0604 Purpose of Candidacy

The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of the Word and Sacrament. This shall be accomplished through the presbytery's support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry requiring ordination.

G-2.0605 Oversight

During the phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.

G-2.06 PREPARATION FOR MINISTRY

G-2.0606 Service in Covenant Relationship

Inquirers and candidates shall, with the permission of the presbytery of care, engage in some form of supervised service to the church. No inquirer or candidate who has not been previously ordained as a ruling elder may serve as moderator of a session, administer the Sacraments, or perform a marriage service. **An inquirer or candidate previously ordained as a ruling elder may be authorized by the presbytery to preside at the Lord's Supper when invited by a session.**

G-2.06 PREPARATION FOR MINISTRY

G-2.0607 Final Assessment and Negotiation for Service

A candidate may not enter into negotiation for his or her service as a minister of the Word and Sacrament without approval of the presbytery of care. The presbytery shall record when it has certified a candidate ready for examination by a presbytery for ordination, pending a call. Evidence of readiness to begin ordered ministry as a minister of the Word and Sacrament shall include:

- 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. examination materials, together with evaluations that declare those materials satisfactory 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.

G-2.06 PREPARATION FOR MINISTRY

G-2.0610 Accommodations to Particular Circumstances

When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, **it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d.** If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. A full account of the reasons for any waiver or alternate means to ascertain readiness shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred.



G-2.07 ORDINATION

G-2.0701 Ordination

Ordination to the ordered ministry of minister of the Word and Sacrament is an act of the whole church carried out by the presbytery, setting apart a person to ordered ministry. Such a person shall have fulfilled the ordination requirements of the presbytery of care and received the call of God to service to a congregation or other work in the mission of the church that is acceptable to the candidate and to the presbytery of call.

Note: the BoO does not require that the call be paid if there is a reason someone is seeking ordination to a volunteer position.



G-2.07 ORDINATION

G-2.0702 Place of Ordination

The presbytery placing the call to the candidate for ministry **shall ordinarily** examine, ordain, and install the candidate.

G-2.0703 Service of Ordination

The order for that service of worship in the Directory for Worship (W-4.04) **shall** be followed.



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G-2.07 ORDINATION

G-2.0704 Record of Ordination

The presbytery of call shall record the ordination and installation, **along with written affirmation of the new minister of the Word and Sacrament to the obligations undertaken in the ordination questions**, and enroll the minister of the Word and Sacrament as a member of the presbytery. The stated clerk of the presbytery shall report these actions to the General Assembly, the presbytery of care, and to the congregation of which the candidate was formerly a member.

G-2.07 ORDINATION

W-4.0403: Order of Worship

A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of minister of the Word and Sacrament[†]; its moderator may invite other ministers of the Word and Sacrament[†] and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and ministers of the Word and Sacrament[†] to participate. **Because ordination only takes place once for each office, the laying on of hands is not repeated.**) Those previously ordained will stand, if able, along with the congregation, for the prayer of installation. After this, the moderator makes the declaration of ordination, installation, or commissioning.



VACANCY AND CALL PROCESS

G-2.08 CALL AND INSTALLATION

Pastoral Vacancy

When a congregation has a vacancy in a pastoral position, or after the presbytery approves the effective date of the dissolution of an existing pastoral relationship, the congregation shall, with the guidance and permission of the presbytery, proceed to fill the vacancy in the following manner.

G-2.0802 Election of a Pastor Nominating Committee

The session **shall** call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for election by the congregation.



G-2.08 CALL AND INSTALLATION

The G-2.0802 stipulation that there **SHALL be a PNC** brings some tricky navigation issues when exercising the exceptions permitted in G-2.0504b regarding the option for the associate or transitional/interim/other temporary pastor to become the next installed pastor.

G-2.08 CALL AND INSTALLATION

G-2.0803 Call Process

According to the process of the presbytery and prior to making its report to the congregation, the pastor nominating committee shall receive and consider the presbytery's counsel on the merits, suitability, and availability of those considered for the call. When the way is clear for the committee to report to the congregation, the committee shall notify the session, which shall call a congregational meeting.

G-2.0804 Terms of Call

The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. **The session shall review annually the minister's terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery's minimum requirements.** The call shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.

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**COMMISSIONED
RULING ELDER PASTORS**

G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICE

G-2.1001 Functions

When the presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission requires it, the presbytery 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. Presbytery, 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 presbytery shall review the commission at least annually.

G-2.10 COMMISSIONING RULING ELDERS TO PARTICULAR PASTORAL SERVICE

G-2.1002 Training, Examination and Commissioning

A ruling elder who seeks to serve under the terms of G-2.1001 shall receive such preparation and instruction as determined by the presbytery to be appropriate to the particular commission. The ruling elder shall be examined by the presbytery as to personal faith, motives for seeking the commission, and the areas of instruction determined by presbytery. A ruling elder who has been commissioned and later ceases to serve in the specified ministry may continue to be listed as available to serve, but is not authorized to perform the functions specified in G-2.1001 until commissioned again to a congregation or ministry by the presbytery.

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Flexibility and Options require the use of discernment.



Discerning what latitude to exercise requires development of the principles/values that will guide you

It requires a team with the strength to say yes sometimes, and no other times – in other words to make decisions contextually

Sources for an approach that is:

Relational/Listening

Collaborative, rather than top-down

Open to Supporting the
consequences of decision-making

Draws from a spirit of play and
humor

Focused on Leveling-Up

- Looks for what sparkles while honoring problem-saturated narratives
- Sailing the boat rather than a paddle-boat
- Behavioral-based covenants
- Takes time and great teams
- Acute awareness of colliding T.O.s



