

HANDBOOK FOR CLERKS OF SESSION 2019



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Introduction

Welcome to the office of Clerk of Session! You have joined a unique and important group of people in the Presbyterian Church (U.S.A.). The *Book of Order* mandates that each governing body of the PC(U.S.A.) have a moderator and a clerk¹. Clerks of Presbyteries, Synods, and the General Assembly are called Stated Clerks. Those serving Sessions are called Clerks of Session or Clerks to Session. This depends on whether you are currently serving on Session or not.

As clerk, you will record a good deal of the history of your church as you write the session minutes. Future generations will learn what your church did to further Christ's mission in the world by reading the minutes you write. It follows then, that it is important that you keep accurate records of all the proceedings in session meetings and in congregational meetings.

This handbook has been prepared to provide Clerks of Session with information and examples to assist them in their work and to ensure that they have easily accessible information about what must be included in the session record books.

This handbook has been prepared by drawing on information in the *Book of Order* and in various manuals for clerks of session throughout our denomination. Special appreciation is noted for the work of Elder John Bolt, Rev. Ken Hockenberry, and Elder Lynn Hargrove, as well as countless others who are members of the Association of Stated Clerks of the PC(USA).

If you have any questions, or need assistance, please contact us at the presbyteryoffice.

Christian D. Boyd,
Stated Clerk

Chris Halverson,
Assoc. Stated Clerk

Presbytery of Milwaukee
Presbyterian Church (U.S.A.)

¹G-3.0104 (Book of Order, The Constitution of the Presbyterian Church (U.S.A), Part II, 2011/2013)

The Office of the Clerk of Session

The Clerk of Session shall be an elder elected by the session for such term as it may determine². The clerk may be a member of the session or may be an elder not currently serving. If the clerk is not a member of session, general privilege of voice is given by virtue of Constitutional office, but s/he may not make motions or vote.

The person chosen to be clerk of session needs to be knowledgeable about session responsibilities, to have an understanding of Presbyterian polity, and be willing to learn basic parliamentary procedure. S/he must be able to write a clear record of the proceedings at session and congregational meetings and make those minutes available promptly following the meeting.

When the pastor or elders need a strong lay leader, the clerk of session is the “first among equals.” This responsibility flows to the clerk not because of any explicit statement in the *Book of Order*, but because the officer who receives the correspondence, keeps the records, and routinely discusses the work of the session with the pastor and all of the committee chairpersons to form the agenda and refer business, is the officer to whom they would take a problem. Presbyterian polity does not provide for any other lay officer to carry out these responsibilities.

In spite of the fact that the core functions of the clerk are secretarial, the session, in electing a clerk should seriously consider the qualifications needed to carry out the very significant “silent” functions of being the primary administrative officer of the congregation.



² G-3.0104

Responsibilities at a Glance

Annually

1. Complete the annual statistical report (see Pages 24-26) requested by the General Assembly accurately and report to the PC(U.S.A.) by the deadline noted. Also, return other paperwork requested by the presbytery's stated clerk by the deadline noted (Supplemental Report, Members of Session form, Necrology Report).
2. Have your Session Records Reviewed with your fellow clerks, choosing a date and time from those set by the stated clerk of the presbytery. Bring your minutes since your last review and the Church Register. (See Appendix) Include a copy of your Bylaws and Articles of Incorporation and your congregation's Sexual Misconduct Policy (G-3.0106 – now **required** under the Book of Order).
3. Communicate dates and other information on Presbytery meetings to the Session so that ruling elder commissioners can be elected.

Monthly

1. Send meeting notices by mail or email.
2. Contact committee chairpersons about unfinished and referred business.
3. Ask for recommendations to be in writing.
4. Develop the docket or agenda for the meeting with the moderator.
5. Record the minutes of each meeting. It is helpful to use a template with room to take notes and minutes. This should be a full and accurate record of the proceedings of the session (G-3.0204).
6. Keep the roll of session membership and attendance (G-3.0104). The session shall "provide by rule" the number present for a quorum. (G-3.0203)
7. Bring all official correspondence to the attention of session, and respond as directed by the session.
8. Keep a list of unfinished business, including all matters referred to a committee or a staff member for later report to session, and remind the appropriate persons(s) if not reported expeditiously.
9. In consultation with the moderator, prepare a statement of highlights of session actions and reports following the meeting for information for the congregation (may be included in the next issue of the congregation's newsletter). Note: confidential matters should not be included.

Ongoing

1. Arrange for the careful preservation of session records (G-3.0104), making recommendation to the session for the permanent safe-keeping of its records (G- 3.0107).

2. Furnish extracts from the minutes when required by another governing body of the church (G-3.0104).
3. Maintain and preserve rolls and registers required of session (G-3.0204a&b). (See Rolls and Registers, page 11.)
4. Be responsible for the preservation of the records of the Board of Deacons and the Board of Trustees (G-3.0107).
5. Be familiar with the responsibilities of the session as described in the *Book of Order* (G-3.0201).
6. Be prepared to respond to questions of parliamentary procedure in meetings if requested to be parliamentarian. (Meetings shall be conducted in accordance with the most recent edition of *Robert's Rules of Order*, except in those cases where the *Book of Order* provides otherwise (G-3.0105). Copies of *Robert's Rules of Order* and the latest *Book of Order* should be available at meetings.)

As needed

1. Notify the session or congregation of special meetings, describing accurately the business that will be transacted. Congregations shall provide by their own rule for minimum notification requirements and give notice are regular services of worship prior to the meeting (G-1.0501 and G-1.0502).
2. Serve as secretary for meetings of the congregation (G-1.0505), seeing that the minutes are received by session and are inscribed in the permanent session minute book. It is helpful to have the congregation delegate to session the authority to approve minutes of the congregational meetings, but these minutes should be posted for the congregation to see.
3. Receive and submit communications from/to other governing bodies.
4. Notify the stated clerk of the presbytery of changes in the membership of session.
5. Assist the moderator in preparing the agenda for session meetings, as requested.
6. Assist in church officer training when requested.
7. May moderate the congregational meeting, if requested by the moderator, during the pastor's salary review. If this occurs, a temporary clerk should be appointed.
8. Perform such other duties as may be assigned by the session or moderator.

HELPFUL HINTS

Written reports facilitate the meeting flow.

Meeting may be informal, but all actions must be approved.

Each member of session should receive a copy of the minutes soon after the meeting.



Sample Session Docket/Agenda

Your Presbyterian Church
Stated Session Meeting Month
Date, Year

Call to Order, Declaration of Quorum and Opening Prayer

Approval of the Docket and the Minutes of the previous stated meeting Communications

Clerk's Report

Session class of (year) was ordained and installed at the 11:00 am worship service on (Date): list their names

Lord's Supper was celebrated at the 11:00 am worship service on (dates) Membership report – transfers, deaths, marriages, baptisms

Session Committee Reports Action
Items

Old and New Business

Spiritual and Pastoral Concerns

Motion for Adjournment and Closing Prayer

The docket or agenda for a session meeting can be the responsibility of either the clerk or the moderator working together. In some instances, it is compiled by the church secretary. Input from the moderator and other members of session is invaluable. In the case of a pastoral vacancy, the moderator named by the presbytery often will rely on the clerk of session to formulate the docket.

Session dockets should be made available to session members prior to meetings so that the elders may be prepared to do the business of the church. Included in this information are the date, time, location, agenda or order of business, financial data, and other pertinent information as needed and available.

The value of a printed docket or agenda is three fold:

It provides for an orderly process in the handling of session business. It informs the members of issues to be discussed.

It serves as a reminder of the necessary preparation for a meeting.

The clerk of session can take this opportunity to assist the moderator in handling administrative details and sharing in the ministry of the church.

Guidelines for Session Minutes

Minutes of each session meeting shall (i.e., must include:

1. Whether the meeting is a regular or special meeting.
2. The name of the church, the place, date and time of the meeting.
3. The name of the moderator of the meeting.
4. The opening and closing of each meeting with prayer.
5. The roll, listing elders present, elders absent and any who are excused; the clerk, moderator and other staff present or excused; others present and their identity. (Please use first and last names.)
6. The affirmation of a quorum (G-3.0203). NEW: Sessions shall provide by rule for a quorum for meetings; such a quorum shall include the moderator and either a specific number of ruling elders or a specific percentage of those ruling elders in current service on the session.
7. The approval of the agenda. (In case of a special meeting, the call to the meeting stating the purpose becomes the agenda.)
8. The approval of the minutes of the previous meeting. (Any corrections of previous meeting minutes shall be listed, and then corrected in the prior meeting's minutes.)
9. Clerk's report: may include correspondence, announcements, and report of the serving of the Lord's Supper, in addition to listing of baptisms, marriages, changes in membership rolls.
10. Reports of pastor, other staff, the treasurer and committee chairpersons should be summarized in the minutes.
11. All motions and amendments, if any, and whether they passed or failed. (Details of discussion should not be recorded, except when needed to give a sense of the action.)
12. When a previous action of the session is referred to, the page on which it is recorded, or the date of the meeting at which it occurred, should be designated.



Minutes shall include the following, when applicable:

13. Requests for marriage, baptism or funerals to occur in the church.
14. The administration of the Sacrament of the Lord's Supper must be reported at the next succeeding regular meeting. When the sacrament has been administered to those unable to attend public worship, the name of the minister officiating and

the name of the elder or elders assisting should be noted. (This may be part of the clerk's report, the pastor's report or that of the worship committee.)

15. The administration of the Sacrament of Baptism must be reported at the next succeeding regular meeting, giving the full name of adults baptized including the maiden name of married women; the record of infants baptized, noting the name of the child, date of birth, and the names of the parents or the one rightly exercising parental responsibility (W-2.3014), and including the mother's maiden name. (This may be part of the clerk's report, the pastor's report or that of the appropriate committee.)
16. The full name of applicants for church membership (in the case of married women, include maiden name) and the manner of their reception:
 1. by profession of faith, previously baptized
 2. by profession of faith and baptism
 3. by re-affirmation of faith
 4. by letter of transfer, giving the name of the church from which received
17. The name of the church to which a certificate of transfer is granted and the full name of the person transferred with the date of transfer, together with names of baptized children, if applicable.
18. Record (attach to minutes) the job descriptions for employed personnel, both clergy and non-clergy, as they are approved.
19. Name of elders elected to be commissioners to meetings of the presbytery, and the exact period for which elected (G-3.0202(a.)).
20. Record that commissioner(s) to the presbytery reported to session. The report may be summarized.
21. When the session finds it necessary to exercise discipline, the "Form of Government" and the "Rules of Discipline" should be carefully studied by a committee of the session and if discipline be administered, the minutes of the session must contain such a record of the proceedings which will enable the Presbytery to know who was disciplined, why and how. It is most often advisable for session to ask the presbytery to take jurisdiction of any matter of church discipline.
22. In case of a sale, mortgage, gift or lease of property, the session records must show:
 1. Name, address and legal description of the property
 2. Name of buyer/lessee
 3. Sale price
 4. Loan amount purpose and terms, including the name of the lender
 5. Lease terms and liability insurance
 6. Concurrence of Presbytery

Be sure the following is included each year:

1. Approve of the annual budget.
2. Approve of the distribution of the church's benevolences.
3. Record the annual review with each pastor of the adequacy of compensation.
4. Record the recommendation to be made to the congregation for changes in the terms of call for each pastor.
5. Note the annual review by the personnel committee (or other responsible body appointed by the session) of the adequacy of compensation of all paid staff.
6. Note whether new officers have received training and been examined (G-2.0402).
7. Report the ordination and/or installation of elders and deacons at the next succeeding meeting.
8. Report the recognition of trustees (if any) at the next succeeding meeting.
9. Report that property and liability insurance has been obtained (G-3.0112). (Insert photocopy of the church's certificate of insurance.
10. Record report of annual financial review or audit.
11. Record marriages, births, deaths.
12. Record election of clerk and treasurer.
13. Record annual review of church rolls and if anyone is moved to inactive or removed.
14. Report reception of new members; dismissal/transfer of members to other churches.
15. Record approval of curricula, teachers for the educational program.
16. Attach copy of Annual Statistical Report (to OGA) to minutes.



Clerk's Annual Report

At the last meeting of each calendar year, please include the following in the Clerk's Report:

1. Record that job descriptions have been approved for all employed personnel, both clergy and non-clergy, and indicate by page number where the latest job description for each staff person is located in the minute book.
2. Record changes during the year in the Session, the Board of Deacons and the Trustees through death, resignation, or removal.
3. State the composition of the session with regard to racial ethnic members, women, men and age groups, and how this corresponds to the composition of the congregation. (This requirement may be fulfilled by photocopying the annual statistical report required by the General Assembly into the session records.)
4. If congregation has a Board of Deacons and/or Trustees, report in the minutes where their records are kept, and that they have been reviewed by session.
5. Include an Annual Narrative Report. (Moderator's annual report, or periodic reports to the session of ongoing church life will satisfy this request.)

Nuts & Bolts of Session Minutes



The method of recording session minutes is somewhat dependent on local circumstances. The following is the suggested procedure used by the majority of churches:

1. Clerk takes notes for the minutes at meeting.
2. Clerk writes the minutes and types or arranges for them to be typed.
3. Clerk makes copies and distributes before the next meeting;
4. At the next meeting, the minutes are either approved as distributed or corrections are made and the corrections are noted in that meeting's minutes (as well as originals);
5. Clerk types or arranges for someone to type approved minutes in the session permanent minute book (these may be photocopied as long as archival quality paper is used);
6. If using a computer for minutes in the permanent minute book, a laser printer and archival quality paper must be used;
7. If you wish, 200-250 pages may be professionally bound into volumes. This can be done by the Presbyterian Department of History at a reasonable cost (215) 627-1852.
8. Do not use erasures, whiteout, strikethroughs or footnotes; or insert in the records separate sheets of paper with written or printed matter on them.
9. The records of each session meeting are to be duly attested (signed in ink) by the clerk. The records of congregational meetings are to be attested by the clerk AND the moderator.
10. The minutes of congregational meetings, the annual report of the church treasurer or treasurers, and the annual statistical report required by General Assembly are to be included with session minutes. These are to be typed or photocopied into the permanent record book.
11. Minutes should be interesting, with enough information so that future generations will know what happened in the church years before. The minutes play a role in recounting the history of the congregation, often retrievable in no other way.
12. The minutes of a meeting should never reflect the clerk's opinion, favorable or otherwise, on anything said or done.
13. Session minutes should be available to any member who asks.
14. . It is recommended that a "church office copy" of session and congregational meeting minutes be kept in a notebook for handy reference. Typically this is not the set of minutes to be reviewed by presbytery.

SESSION MEETING MINUTES MUST BE ATTESTED (SIGNED IN INK) BY THE CLERK.

**Sample Minutes of Stated Session Meeting Your
Presbyterian Church
Month Day, Year**

The Session of Your Presbyterian Church held its Stated Meeting in the church library on (Month Day, Year) at (Time). The meeting was called to order by Moderator (Name), who declared a quorum was present and opened the meeting with prayer.

Attendance: Ruling Elders (name), Visitors (name), Moderator (name), Excused (name)

Docket: It was moved and seconded that the docket be approved. The motion was approved.

Minutes: It was moved and seconded that the minutes of the Stated Meeting of (date) be approved as written (corrected); motion approved.

Communication: *A letter was received from the Stated Clerk of the presbytery requesting the names of any elders or deacons who died in the past year for the presbytery's necrology report.*

Clerk's Report:

Membership updates Deaths
Weddings Baptisms
Other information

Committee Reports: (indicate any actions taken)

Christian Education: *requested approval for the elementary students to use the "We Believe" curriculum in Sunday School. The motion was approved.*

Finance: *reported that pledges received exceed last year at this time.*

Worship: *requested approval for communion to be served at the church retreat at Mo-Ranch. The motion was approved.*

Property: *reported that bids for a new air conditioner are being received and be brought to the next meeting for approval.*

Old and New Business:

Report from commissioners to the presbytery meeting: *A & B attended the presbytery meeting held at First Presbyterian on (date). They recommended the keynote speaker, and were pleased to hear of the new worshipping communities in the presbytery.*

Financial Review Committee Report: *The chairperson of the Financial Review Committee reported that the 2013 financial records of the church have been reviewed by the committee. No discrepancies were found, and the following recommendations were made:*

Spiritual and Pastoral Concerns:

Requests for prayer were made for L&M and the birth of their baby; for M&E who are having marital difficulties; for P who lost his job and is seeking employment; for the teachers at the pre-school as the director just quit.

Motion for Adjournment and Closing Prayer:

There being no further business to come before the meeting, it was moved and seconded that the meeting be adjourned. The motion was approved. The meeting was closed at (time) with prayer led by (name).

Respectfully submitted,

(Name)
Clerk of Session

Congregational Meetings

Congregational meetings may be called by the session, the presbytery, or by session by written request of one-fourth of the members of the congregation on the active roll. (G- 1.0502) Your congregation's by-laws should include what constitutes a quorum. (G- 1.0501) Proxy voting is not permitted in church meetings. We believe that the Holy Spirit guides us in our decision making, and one must be present in the room to be open to such guidance by the Spirit. Be prepared for a ballot vote if needed. Minutes of all congregational meetings shall be included in the session record book along with session minutes in chronological order.

Minutes of these meetings shall include:

1. Indication of whether the meeting is "regular" or "special."
2. If it is a "special meeting," the minutes shall include the call to the meeting, which will serve as the agenda.
3. Name of the church.
4. Date, time, and place of the meeting.
5. Name of the moderator or presiding officer.
6. Presence of a quorum.
7. Opening and closing of the meeting with prayer.
8. Record of all actions, whether adopted or lost.
9. When applicable, action by the congregation on any change in each pastor's compensation, with terms of call specified.
10. Minutes of the meeting of the congregation and corporation at which the annual financial reports are made should indicate, at least:
 - a. report of a full financial review of the financial records (G-10.0400d) (formerly referred to as "audit") (See Appendix)
 - b. a complete, itemized report of income and expenditures for the year
 - c. provide the complete, itemized proposed budget adopted by the session for the coming year
 - d. details of the status of loans from General Assembly, Synod, or Presbytery, if any are outstanding
11. If the congregation does not approve the minutes before adjournment, session may approve the minutes at its next scheduled meeting.

CONGREGATIONAL MEETING MINUTES MUST BE ATTESTED (SIGNED IN INK) BY THE MODERATOR AND THE CLERK.

**Sample Minutes of the Annual Congregational Meeting Your
Presbyterian Church
Date**

The congregation of Your Presbyterian Church was called to meet on Sunday, (date), immediately following the 11:00 am worship service. The meeting was called to order by the Pastor/Moderator (name) who opened the meeting with prayer.

Clerk/Secretary: (name) was present and served as secretary. The clerk advised the moderator that a quorum was present. The moderator agreed. The clerk reminded everyone of the voting eligibility for this meeting.

Reading of the Call (for Special or Called Meeting) ... the call was found to be in order.

Approval of the Docket: The docket was found to be in order and approved by consent.

Members who join the Church Triumphant in the last year: The clerk read the names of the members who died. They are ... (names). The pastor offered a commemoration prayer.

Minutes of the Congregational Meeting(s) (for last year): The minutes of the Annual Congregational Meeting of (date) and the Called Congregational Meeting of (date) were distributed. They have been reviewed and accepted by the Session as an accurate reflection of the actions taken at those meetings.

Review of the "Summary for (year)" and (year) Annual Report Supplement: The summary for (year) and the (year) Annual Report Supplement (with Minutes, Statistical and Financial reports) were distributed and discussed by the congregation. Copies of the full Annual Reports were made available in printed and/or electronic means, and upon request. Members asked questions about these reports.

Review of the Session Approved Church Budget for (year): The treasurer, (name), reviewed the (year) Church Budget which was approved by the Session on (date). Questions were asked, opportunity was offered for any member to make any budget recommendations to the Session for their consideration.

Approval of the Change in the Pastor's Terms of Call: The Session reviewed the Pastor's Terms of Call and made the following recommendation for changes:

	Past Year	Proposed Amount
Salary	\$ _____	\$ _____
Housing	\$ _____	\$ _____
Expenses	\$ _____	\$ _____
Board of Pensions	\$ _____	\$ _____

This change in the pastor's call represents a (number)% increase. The pastor spoke to these terms and left the room. The clerk assumed the chair. Discussion followed. The motion was approved. The pastor was welcomed back to the meeting with applause.

Congregational Nominating Committee: The Nominating Committee is comprised of two members from the Session, (one from the Deacons), and (number) from the congregation. The following persons were nominated to serve in the committee: (names). A motion was made to elect (names) to the Nominating Committee. The motion was approved.

Old/New Business: (note, if any)

Adjournment: There being no further business to come before the meeting, a motion was made and seconded to adjourn. The meeting closed at (time) with prayer by (name), and the singing of "Blessed Be the Tie that Binds".

Attest:

Moderator

Clerk/Secretary

The Session's Relationship to Other Organizations

All organizations of the congregation are accountable to the session. All organizations should make a financial and programmatic report to session and the congregation annually.

G-3.0201 The Session: Composition and Responsibilities

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

- a. Provide that the Word of God may be truly preached and heard.*
- b. Provide that the Sacraments may be rightly administered and received.*
- c. Nurture the covenant community of disciples of Christ ... including directing the ministry of deacons, trustees, and all organizations of the congregation ...*

Board of Trustees: G-4.0101

...The powers and duties of the trustees shall not infringe upon the powers and duties of the session or the board of deacons.

Board of Deacons or Individual Deacons: G-2.0202

...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 ...

Nominating Committee: G-2.0401

The church nominating committee is a committee of the congregation, not the session. It does not report to the session, although the committee may wish to consult with session, and provide updates on their progress to the session.

...Ruling elders and deacons shall be nominated by a committee elected by the congregation, drawn from and representative of its membership. Congregations may provide by their own rule for a congregational nominating committee, provided that the committee shall consist of at least three active members of the congregation, and shall include at least one ruling elder who is currently serving on the session. The pastor shall serve ex officio and without vote ...

Pastor Nominating Committee (When there is a Pastoral Vacancy)

It is vital that the Session and any interim pastor work closely with the Committee on Ministry of the Presbytery, through the assigned transition team to the church, and the General Presbyter. This is one of the most significant ways the presbytery serves the local congregation – in the procedures and process guidance of finding a new pastor.

G-2.0801 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 ...

The pastor nominating committee is a committee of the congregation, not the session. The committee has several points of contact with the session and the presbytery:

- ☐☐ The pastor nominating committee develops the Ministry Information Form (MIF) which includes the position description.
- ☐☐ The session and then the presbytery (through the Committee on Ministry) approve the MIF.
- ☐☐ The committee negotiates the salary of the new pastor in consultation with the session/board of trustees.
- ☐☐ The General Presbyter does a reference check on the final candidate(s) for the position.
- ☐☐ The committee requests session to call a congregational meeting when it is ready to bring a candidate.

Session and Personnel Committee: G-3.0102 Ecclesiastical Jurisdiction

[Councils, like the session] ... They have the power to establish plans and rules for the worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress of the church under the will of Christ. They have responsibility for the leadership, guidance, and government of that portion of the church that is under their jurisdiction.

The session supervises all ordained and non-ordained personnel, often through a Personnel Committee. The session recommends to the congregation the "Terms of Call" (salary, including housing, benefits, etc.) of all ordained personnel; the congregation approves these terms of call or any subsequent future changes in the terms of call annually. The terms of call must meet the minimum guidelines set by presbytery unless a waiver is granted.

It is recommended that the Personnel Committee for each church consist of a majority of session members, and several congregation "at large" members.

Outside organizations

Session controls the use of all church property, including granting permission for the sanctuary to be used for weddings. The purpose of an organization using the church should not be contrary to the mission of the congregation or the Presbyterian Church (USA). It is wise to have a written contract for all organizations using the church building, stipulating any rental fee, maintenance standards, and rooms of the church to be used.

Actions that must be approved by more than one council

One of the hallmarks of the Presbyterian Church (USA) is its connectional system. There are a number of actions that require approval beyond the session. Among them are:

- ☐ Application to presbytery to take an inquirer under care of the presbytery: session, Committee of Preparation for Ministry, and presbytery.
- ☐ Loans that use the church or its property at collateral for a mortgage, and all sales of property: session and trustees, trustees of presbytery, and presbytery (ecclesiastical and corporate). These also require the initial approval of the congregation.
- ☐ All leases of church property for a period of more than five years: session, Finance Committee of presbytery, and the presbytery.
- ☐ All changes of church location or church name: session, congregation (ecclesiastical and corporate), Committee on Ministry (COM) of presbytery, and presbytery (ecclesiastical and corporate).
- ☐ All changes in the annual terms of call for the pastor: session recommendation, congregational approval, Committee on Ministry, and the presbytery.
- ☐ Dissolutions of pastoral calls and calls for new pastors: congregation, Committee on Ministry, and presbytery.
- ☐ Appointment of moderator of session, or temporary pastoral relationship: session, Committee on Ministry, and presbytery.
- ☐ Call for a special session meeting when requested by two members of the session in writing. (G-3.0203)
- ☐☐ Call for a special congregational meeting: session, or presbytery, or session when requested in writing by one-fourth of the active members of the congregation. (G- 1.0502)
- ☐ Session meeting when a pastor is ill or out-of-town: pastor grants permission and appoints a member of presbytery as moderator pro tem. (G-3.0201)
- ☐☐ All waivers from the Book of Order terms of election (g-2.0404): congregation, Committee on Ministry, and presbytery.

Relations with Other Councils G-3.0202

Sessions have a particular responsibility to participate in the life of the whole church through participation in other councils. It is of particular importance that sessions:

- 1. Elect, as commissioners to presbytery, ruling elders from the congregation, preferably for at least a year, and receive their reports.
- 2. Nominate to presbytery ruling elders from the congregation who may be considered as commissioners to synod and General Assembly, and to serve on committees or commissions of the same ...
- 3. See that the guidance and communication of presbytery, synod, and General Assembly are considered, and that any binding actions are observed and carried out.
- 4. Welcome representatives of the presbytery on the occasions of their visits.
- 5. Propose to the presbytery, or through it to the synod and General Assembly, such measures as may be of common concern to the mission of the church; and
- 6. Send to presbytery and General Assembly requested statistics and other information according to the requirements of those bodies, as well s voluntary financial contributions.

Rolls and Registers

Rolls

The Rolls of the church should contain information about those who are members of the local church. It is the responsibility of the Clerk of Session to maintain, or to oversee the maintenance of the Rolls as required in G-3.0204a.

1. Names of members shall be placed upon, removed, or deleted from the rolls of the church only by order of the Session (G-3.0204a)
2. Session shall maintain the following membership rolls (G-1.04):

Baptized Members (G.1.0401)

A **Baptized Member** is a person who has received the Sacrament of Baptism, whether in this congregation or elsewhere, and who has been enrolled as a baptized member by the session by who has not made a profession of faith in Jesus Christ as Lord and Savior. Such baptized members receive the pastoral care and instruction of the church, and may participate in the Sacrament of the Lord's Supper.

Record the name, date of baptism (if known), church where Sacrament of Baptism occurred. Names should be removed from this roll when profession of faith is made, or when the person moves from the community.

Active Members (G-1.0402)

An **Active Member** is one who has made a profession of faith in Christ, has been baptized, has been received into membership of the Church, has voluntarily submitted to the government of the particular church, and participates in the church's work and worship.

Record name, date received into membership, and method of reception. Record date of removal from the particular role and whether by death, transfer to another church, placed on inactive roll, or removed.

Inactive Members (This category is no longer in the Book of Order)

You are not required to keep a roll of Inactive Members, but you may if you want. An **Inactive Member** is one who no longer participates in the church's work and worship.

Record name, date; indicate if inactive member is subsequently removed or reinstated with date of action. (See Appendix for additional information on roll review.)

Affiliate Members (G-1.0403)

An **Affiliate Member** is a member of another congregation of this denomination or of another denomination or Christian body, who has temporarily moved from the community where the congregation of active membership is situated. A certificate of good standing from the appropriate council or governing body of that congregation should be presented. The person will be received by the session as an Affiliate Member. An Affiliate

Member is not eligible to be elected to ordered ministry or other office in the congregation, and does not have a vote in congregational meetings. An example of an affiliate member would be a college student living in your community while attending school.

Record name, date of affiliation, name of home church, date of renewal, date of return to home church.

Roll books usually provide double pages for a chronological roll by date of reception into membership with columns for name, how received, name of church from which member transferred if that is the manner of reception, date of deletion from the active roll and reason—by death, inactivity, or transfer, in which case the name of the church to which the member is transferring is listed.

Pages may be provided in the same binder for an alphabetical listing of members along with the membership number that is assigned in the chronological roll.

Pages also may be provided for Baptized, Affiliate and Inactive member rolls in the same binder.

Pages containing columns for the information requested may be obtained through Cokesbury, (800) 672-1789 or www.cokesbury.com

Registers

Registers are historical records and need to be carefully maintained. It is the responsibility of the Clerk of Session to maintain or oversee the maintenance of Registers as required in G-3.0204b. All information in the Register should be able to be cross-referenced to the minutes. Please do not erase, cross out, or use “white out”. Use the remarks section to make any changes.

According to the 2013/2015 Book of Order, there shall be registers of baptisms authorized by the session, of ruling elders and deacons, of installed pastors with dates of service, and such registers as the session may deem necessary. These are suggestions for information for the register:

Baptisms

Register of Infant and Adult Baptisms shall include name, parents’ names, and date of birth of those being baptized.

Elders

Register of Elders shall include each elder’s name, the name of the church in which each was ordained, date of ordination, terms of active service, and record of removals.

Deacons

Register of Deacons shall include each deacon’s name, the name of the church in which each was ordained, date of ordination, terms of active service, and record of removals.

Pastors

Register of Pastors shall include the names of pastors, co-pastors, associate pastors, assistant pastors, interim pastors, stated supplies, and parish associates serving the church, with dates of service.

Although no longer required by the Book of Order, you might want to keep a register of marriages. If so, here is suggested information:

Marriages

Register of Marriages shall include marriages of members of the church, all marriages conducted by the ministerial staff of the church, and all marriages performed on church property.

All registers may be kept in the same binder, or in the binder with the rolls. You may use the Westminster Binder, or simply use a loose-leaf notebook. Special pages for the Westminster Binder may be obtained through Cokesbury Book Stores (800) 672-1789 or www.cokesbury.com.

Annual Statistical Report

Introduction

The presbytery must make an annual report to the General Assembly,³ which specifies the type of information it needs. Much of the information is gathered from local congregations by means of the "Session Annual Statistical Report."

The data entered need not be perfect. The information is used to keep track of trends and much is expected to be subjective. Both the total active membership and the financial data for recent years are available on the General Assembly's web site (www.pcusa.org) for all churches that complete the Report.

Some of the information requested can be difficult to obtain accurately (such as ages of members) and some information related to the budget may be requested in different categories than your bookkeeper has used. The report form comes with a workbook, which provides explanations of each item and provides a place to do a draft before transferring the figures to an online form.

Suggestions are made here to try to make the process easier. As with most jobs, keeping up on a monthly basis rather than waiting until the end of the year makes it easier. In addition, keeping up makes the total time spent less.

The form is divided into two main parts: Membership and Finances. For this discussion, Membership will be considered in two parts: active members and other data.

In order to collect the data, it is suggested that it be done regularly (each month) rather than waiting until the end of the year.

One way is to keep a notebook with pages labeled for various categories and enter the information after each Session meeting. This could also be done using Excel or setting up a table in MSWord.

Those pages were:

New members received by profession or reaffirmation of faith: 17 & Under
New members received by profession or reaffirmation of faith: 18 & Over
New members received by certificate (letter of transfer)

Other additions: Restoration from Inactive Roll; Correction to make Total correct; etc.

Active Members transferred to other churches (certificate) Active

Members lost due to death

Other losses: Active Members transferred to Inactive Roll; Correction to make Total correct; etc.

Baptisms: children (17 & Under) Baptisms:
adult

³ G-3.0302e

Reporting Active Members

The report gives the number of active members at the beginning of the reporting period. Places are given for active members added in two major categories. A third category is given (All other gains) which also allows for corrections. Places are given for losses in active membership in two major categories plus the All other losses category, which would include transfer to the inactive roll as well as corrections. The result of this portion gives the total number of active members at the end of the reporting period.

Two lines follow for number of persons on the inactive roll and the number of baptized members.

The sum of Active Members, Inactive Members, and Baptized Members is called Total Adherents.

Reporting Other Membership Data

These data will need to be collected from a variety of sources. These include:

Number of female members Age

distribution of members

Average attendance at Sunday worship

Church school enrollment Baptisms Sex

distribution of elders and deacons

Number of persons with disabilities

Racial ethnic composition of congregation, session, and deacons

If you are using some sort of computer membership system such as PowerChurch Plus or Ease, it is possible to keep track of some of these items through the proper use of the system. Years of birth of all members may not be known so you will need to make educated guesses in order to determine age distribution.

Note that it requests Church School *enrollment* not *attendance*. This includes groups that meet other than on Sunday Morning such as "The Tuesday Bible Study".

Look at the workbook for the definition of a person with a disability. This is not the usual definition. The definition is that the disability "substantially limits participation"

but the application of the definition is left to you. Just as in age distribution, use of personal knowledge is expected to be applied rather than a formal survey. Data collected with such a vague definition cannot be worth very much so don't worry about this too much; just do your best. A person in a wheel chair may not be "substantially limited". That person can't help set up tables for a church dinner but neither can the 95-year-old who lives alone and drives to church each week and serves on a church committee. Both of these describe persons in one church who would not consider themselves "substantially limited".

Reporting Finances

The financial reporting is broken down into broad categories. Note that the values to be reported are for the whole congregation. If there are several accounts in the main finances, all must be included. If groups within the church maintain their own accounts (such as Presbyterian Women, Building Fund, and so forth), all of these should be included if their finances are substantial. If these group's monies are small, they can be ignored as long as you do this consistently over the years. The financial reporting is really looking for trends. The workbook is reasonably understandable and gives some specific examples to help.

Other Information

Per Capita Apportionment Payments: Many presbyteries and synods have a per capita apportionment to be used for ecclesiastical expenses. Presbytery of New Covenant and Synod of the Sun do not. This does not mean that per capita is not important. This is figured based on the number of church members multiplied by a figure provided by General Assembly. In 2014, the figure was \$7.02. This can be remitted through the presbytery to the General Assembly.

Annual Review of Terms of Call: Each year the Session is required by the Book of Order (G-2.0804) to review the adequacy of the salaries of all pastoral staff. If session wishes to make any change in the terms of call as they were last approved by presbytery, the changes must be brought to the congregation for approval, contingent upon the approval of presbytery that, finally, approves terms of call and all changes in terms of call. As soon as the congregation has approved new terms of call for its pastor(s), the terms of call forms must be returned to the Committee on Ministry for recommendation to the presbytery. These forms are available on the presbytery's website www.pbyofnewcovenant.org under "Our Filing Cabinet" under the "Resources" tab.

Minimum Compensation for Pastors: The presbytery adopts minimum terms of call for all installed pastors. These terms are reviewed and updated annually. All terms of call must meet this minimum standard for presbytery to approve the call. This information is available on the presbytery's website (see above).

Ruling Elder Commissioners to Presbytery

Presbyterian polity is representative. It works when each church takes seriously its responsibility to elect ruling elder commissioners who attend the meetings, stay through the end of the meeting, and report to session. Presbytery of New Covenant holds three regular presbytery meetings a year. The dates and times are published annually and are available on the presbytery's website, www.pbyofnewcovenant.org under the tab "Presbytery Meetings".

Each session is responsible for electing ruling elder commissioners to presbytery. The number of commissioners depends on the size of the congregation. The number of ruling elders to which a congregation is entitled also varies according to the presbytery's Parity Plan. The Book of Order (G-3.0301) states that "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 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..."

The docket and meeting packet are posted online two weeks prior to the meeting, with any additional meeting information posted by the day before the meeting. This information should be given to the commissioners so that they can access the meeting materials, which can also be distributed to members of the congregation, as appropriate.

Commissioners are asked to report to session about the meeting, including significant actions taken by the presbytery; a summary of issues deliberated upon; policy decisions made; implications of presbytery actions for the congregation; concerns and opportunities open to the congregation through presbytery; and any other matter which will help with the congregation's participation in the total ministry of Jesus Christ. "Presbyterian Postlude" is published after each meeting, and can be helpful in this report.

Session members, including presbytery commissioners, should bear in mind the opportunities and need for nominations to presbytery committees. We are committed to finding Presbyterians with skills and interests in serving on a presbytery committee, and welcome your suggestions. We strive for inclusion so that all voices are represented at the table. Please share the gifts of your congregation with the presbytery.

Writing A Manual of Operations

One of the changes under the New Form of Government (nFOG) was the requirement for each council to develop a manual of administrative operation that specifies the form and guide the work of mission in that council (G-3.0106). Prior to the Book of Order 2011/2013, this was required of those entities above the session. It now includes the session which is considered to be a council of the church.

A manual of operation differs from the church by-laws. Since it falls under the session, it does not need congregational approval, although input from congregation members in its writing might be helpful. Its purpose is to provide guidelines for how the structures of the congregation operate, especially in light of their Mission and Vision statements.

Introductory paragraphs might include a general description of the work of the congregation though the various committees/ministry teams (which would include the session). It could include a line saying, "The contents remain flexible allowing amendments and additions to be made as recommended by the committees and approved by the session." How the details of the committee work are defined are up to the session.

A manual that uses more "guidelines" than hard and fast "rules" often makes it easier for the work of the church to be accomplished, and to become more "permission giving." Using the word "ordinarily" instead of the word "shall" assists in that effort.

Committee/Ministry Team (C/MT) structure could include its membership composition (how many members, terms of service), and skills and abilities that are helpful in its work. It could address how meetings are convened – how often, face to face or electronically. It could outline how committee members are assigned tasks and how reporting is done. The tasks or functions of the C/MT could be included, whether written generally or specifically. A C/MT could be able to set up task groups as needed without having to revise the manual of operations.

Use of the property might be addressed. This could include the use by outside groups, who is responsible for maintenance and clean up, any costs for using the facility. Wedding and/or funeral policies could be included.

The manual of administrative operations should be the reference that answers questions about how we do things in this congregation. Each manual will be as unique as each congregation. Writing a manual of operations will help define the policies, procedures and practices of a congregation and to discern what is working and what might need to change. A question to ask is, "What do we need to do to do the work we are called to do?"

Sexual Misconduct Policy

The Book of Order 2011/2013 contained a new directive for all councils of the church which was to “adopt and implement a sexual misconduct policy” (G3.0106). Many have wondered how this differs from a “Child Protection Policy.” A sexual misconduct policy is broader in order to protect the whole congregation, and those outside as we engage our communities to make disciples.

Having a sexual misconduct policy gives people language and a framework for discussing these types of issues as an abuse of power. Recognizing that power is given by individuals and communities gives us a greater responsibility to ensure that no one is being abused or mistreated. A sexual misconduct policy helps us to set up appropriate boundaries in our ministry – defining appropriate friendships, counseling limitations, and the complexities of communication technology. No one on the church staff or in a position of leadership is exempt, nor should be the members of the congregation.

The sexual misconduct policy should include the basic principles of conduct and definitions of inappropriate behavior. Sexual misconduct can include sexual abuse including that with children, as well as sexual harassment.

How the church will respond to allegations of sexual misconduct would include reporting requirements as well as the response process. Prevention and risk management should be addressed in the policy, including issues of liability and insurance as well as employment practices.

Education and training are another area to include in the policy, in order to raise awareness of this problem. This could include the requirement for ministers, volunteers, elders, deacons, and staff to be trained, as well as how often.

Another area to consider is how to meet the needs of all involved – the victim, the accused, their families, as well as the congregation. The needs of each will be different but should be fair and compassionate.

The Presbytery of New Covenant adopted their policy in June of 2011. It is available on our website, www.pbyofnewcovenant.org. It can be used as a model for the policy for your congregation.

Advisory Opinions from the Stated Clerk of the Presbytery of Milwaukee

Electronic Meetings and Electronic Voting

There is no substitute for the richness of conversation and debate that is possible when we gather in one place to listen and watch and open ourselves to the work of the Spirit. We best subject ourselves to each other and to God's discerning power when we are together.

There are circumstances though, when being physically present with one another is impossible or impractical." Also, a principle of Presbyterian government is that decisions reached in church bodies shall be "by vote, following opportunity for discussion, and a majority shall govern (G-4.0301)."

With all the above said, we do a lot of things electronically these days. One thing church sessions, presbytery commissions and committees may want to do electronically is to hold meetings. *Robert's Rules of Order*, the parliamentary authority for PC(USA) councils, contains rules for holding electronic meetings in Chapter IV. §9.

Pursuant to Robert's, church sessions or the presbytery, which are established by the *Book of Order*, can hold electronic meetings only if so authorized in the church's or presbytery's bylaws. On the other hand, a committee or commission of a session or presbytery, if it is established by the session or presbytery and not by church bylaws, can be authorized to hold electronic meetings by simple session or presbytery action.

The main principle to be followed in holding an electronic meeting, though, is that the meeting must provide opportunity for simultaneous aural communication among all participating members equivalent to those of meetings held in one room or area. This means that a telephone conference is permitted, but an email meeting is not. Repeat: NO EMAIL MEETINGS. Voting, yes. Meeting, no.

The notice of an electronic meeting must include instructions on how to participate. For instance, you may wish to include rules for these meetings such as how to obtain the floor or methods for taking votes. *Robert's Rules of Order Newly Revised* recommends that churches or presbytery agencies wanting to authorize electronic meetings of boards and committees consider addressing the following issues in either the bylaws, manual of administrative operation, or policies:

- the type of equipment required for participation in meetings;
- contingencies for technical difficulties or malfunctions;
- determination of a quorum;
- how to raise a point of order challenging the continuing existence of a quorum;
- how to seek recognition and obtain the floor;
- how motions are to be submitted in writing;
- methods for taking and verifying votes;
- provisions for ensuring that nonmembers do not participate, especially in the case of

special meetings in which confidential information will be shared.

Under such conditions, an electronic meeting that is properly authorized by the bylaws is treated as though it were a meeting at which all the members who are participating are “actually present.”

NOTE: (1) *Membership meetings in most churches are too large to be conducted by electronic means. As a result, the option of electronic meetings will have the most relevance to board and committee meetings consisting of a smaller number of participants.* (2) *Secret ballots generally are not possible in electronic meetings, which may make such meetings inadvisable in some cases.*

EMAIL VOTING

Email voting can work if the matter being voted on is a matter on which no discussion is needed or on which there has already been full discussion.

If anyone feels a need to discuss the issue being voted upon, since email meetings are not permitted by *Robert's*, the session, committee, or presbytery commission or committee should call an electronic or in-person meeting prior to taking a vote.

For email voting, following *Robert's Rules* for voting by mail, the moderator possesses the question/motion and asks, “are there any objections?” If any member has an objection or desires to discuss, then a meeting needs to take place before a vote may be taken.

Furthermore, when taking a vote by email, it also functions like a roll call vote. Every member must acknowledge the email ballot in order for the vote to carry. Every person must respond.

After every member has responded and there were no objections, then the action is then recorded in the minutes of the following meeting.

ADVISED PRACTICE

Sessions, Presbytery's Commissions and Committees, of the Presbytery of Milwaukee may conduct occasional assembly by telephone or video conferencing when:

- 1) The moderator has determined that a particular meeting or actions within a meeting should be conducted by non-traditional methods such as telephone or video conferencing or electronic means. To provide this opportunity, all members entitled to participate must be polled and this format of meeting may be followed if a majority of members agree in advance to this format. If the poll is conducted by email, following the process outlined above from *Robert's Rules*.
- 2) Any non-traditional form of meeting must provide an opportunity for simultaneous communication and deliberation, and care must be taken that all qualified to participate in the meeting are included.
- 3) Matters addressed at a non-traditional meeting may be time-sensitive matters that must be acted on prior to the next stated meeting or may be “regular” pieces of business that have already been thoroughly discussed and debated.

4) The system for meeting must provide access by which every member participating in the meeting can communicate with each other.

5) Voting on a video or phone conferencing system will be done by roll call and the moderator will record the result of the vote. If voting is done by email, the moderator will post the item as a group email and all comments are to be addressed to all participants. Email voting must be done within a stated set time from when the moderator sends out the item, and the moderator will tally and notify the group of the results.

6) Minutes of the meeting must be recorded and added to the minutes record of the committee, council or board. At the following meeting of the group, the tally of conference or electronic votes is reported for verification.

Some Websites for Further Investigation:

www.adobeconnect.com (a very versatile online meeting provider – subscription)

www.gotomeeting.com (another popular online meeting provider – subscription)

www.zoom.us (free online meetings – for meetings up to 100 people, 40 minutes at a time)

www.freeconferencecall.com (conference calls, control panel, online meetings)

www.polleverywhere.com (anonymous online voting)

Commentary on Doodle Voting

As many of you know and may do with your sessions, commissions and committees, there is a way to take a vote on a non-contested item via email. As Robert's Rules provide, voting by email is okay, as long as the provision is noted in your Bylaws, the e-vote has no deliberation (if anyone disagrees with the motion or desires to talk about it, the e-vote gets kicked to the next session meeting), and ALL installed members of the session, commission, or committee have to respond.

With this in mind and experiencing some people responding to all and others not, and being email, it sometimes becomes unwieldy... especially for clerks and moderators who must keep track of the votes.

I have been asked if there is an easier way. Yes, there is.

Some of you may have experience using Doodle to schedule meetings. With a Doodle membership, which is FREE, you can also do a "text" poll. The text poll option allows you to set up an election ballot. By using Doodle, you can send the ballot out through Doodle to your members and keep track of who has voted and who has not. You also at the end have a ballot that may be archived... just in case.

So, if you don't have a free account yet, or downloaded the app to your smartphone or tablet, consider doing so and explore.

<https://help.doodle.com/hc/en-us/articles/360012048314-How-do-I-create-a-free-text-poll->

Rev'd Dr. Christian D. Boyd, Stated Clerk
Presbytery of Milwaukee (PCUSA)

Ministers from other denominations serving PC(USA) congregations

April 15, 2019

QUESTIONS PRESENTED

May a minister from another denomination or non-denomination serve a PC(USA) congregation?

SHORT ANSWER

Ministers from denominations in full-communion or in ecumenical agreement with the PC(USA) may serve PC(USA) congregations under the terms of those agreements. Ministers from denominations that are in historic correspondence with the PC(USA), have participated in ecumenical dialogues, and share core theological understandings may serve PC(USA) with permission of the presbytery under G-2.0505 and G-2.0506.

RATIONAL

The Book of Order affirms the ecumenical commitment of the Presbyterian Church (U.S.A.), particularly in Chapter Five: 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 PCUSA 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 PCUSA had 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, Christian Churches Together, etc.) in which the PCUSA holds membership. Access a list of these churches [here](#), while every effort is made to keep this list up-to-date, for the most accurate information contact the office of Ecumenical Relations.
- Churches with which the PCUSA has formal ecumenical dialogue approved by the General Assembly

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

Full communion partners

- [Covenant Relationship Korean Presbyterian Church Abroad](#) (PDF)
- [Evangelical Lutheran Church of America](#)
- [Moravian-Reformed Covenant Partnership](#)
- [Reformed Church in America](#)
- [United Church of Christ](#)

The Stated Clerk of the General Assembly of the PC(USA) has provided the following Advisory Opinion to Presbyteries.

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 presbytery (i),
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 process (ii), or
3. That minister enters into a temporary pastoral relationship (iii) 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

NOTES

- 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

EXECUTIVE SUMMARY AND “CHEAT SHEET”

The following are denominations that the PCU(USA) is in historic correspondence and whose ministers may serve as pulpit supply and administer the sacraments, providing approval from their denominational jurisdiction and the Commission on Ministry of the Presbytery.

No minister from these denominations may be considered for installed position, nor are allowed to serve as moderators of sessions. Only ministers from Full Communion denominations may be installed and serve as moderators (marked with an * below).

After being interviewed by the Presbytery’s Commission on Ministry and as part of the approval of relationship, the ecumenical ministers must be oriented to the PC(USA) theology (Book of Confessions), governance (Book of Order), and worship standards (Directory for Worship, and Book of Common Worship (2018) as example).

This list is always being updated. Always ask the Stated Clerk to make sure the PC(USA) is still in correspondence with these denominations BEFORE approving a contract or pulpit supply relationship.

African Methodist Episcopal Church
The African Methodist Episcopal Zion Church
Christian Church (Disciples of Christ) in the United States and Canada
Christian Methodist Episcopal Church
Cumberland Presbyterian Church
Cumberland Presbyterian Church in America
The Episcopal Church (USA)
Evangelical Lutheran Church in America*
Hungarian Reformed Church in America*
International Council of Community Churches
Korean Presbyterian Church Abroad (KPCA)*
Korean Presbyterian Church in America*
Moravian Church in America, Northern and Southern Provinces*
National Baptist Convention of America, Inc.
National Baptist Convention, USA, Inc.
Progressive National Baptist Convention, Inc.
Reformed Church in America*
United Church of Christ*
The United Methodist Church

(* = Full Communion Partner)

Why Churches Should Incorporate

Rev'd Dr. Christin Boyd, Stated Clerk
Presbytery of Milwaukee, PC(USA)
Nov 28, 2018

Recently the presbytery closed a bank account at one bank and then opened a new account at our "home" bank... the bank the Presbytery has banked with for ages, and even has its offices in one of its branches. When Rachel and I went to meet with the banker to open the account we were told we would need our social security cards, state or federal issued identification, and the first page of our tax return. We also had to show proof that the Presbytery was a registered corporation with the State of Wisconsin. Three years ago, I opened a business account at my personal bank and all I had to do was show my driver's license. So, what has changed?

Nothing truly new. Rather the banking regulations have become more detailed under the USA PATRIOT Act. The official title of the USA PATRIOT Act is "Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism (USA PATRIOT) Act of 2001." The area of the Act is Section 326 on Verification of Identification. The federal law prescribes regulations establishing minimum standards for financial institutions and their customers regarding the identity of a customer that shall apply with the opening of an account at the financial institution. In April 2018 the U.S. Treasury's Financial Crimes Enforcement Network (FinCEN) issued a guidance on Section 326 which included obtaining "certified beneficial ownership information of the legal entity customers" (FIN-2016-G003).

The purpose of the USA PATRIOT Act is to deter and punish terrorist acts in the United States and around the world, to enhance law enforcement investigatory tools, and other purposes, some of which include:

- To strengthen U.S. measures to prevent, detect and prosecute international money laundering and financing of terrorism;
- To subject to special scrutiny foreign jurisdictions, foreign financial institutions, and classes of international transactions or types of accounts that are susceptible to criminal abuse;
- To require all appropriate elements of the financial services industry to report potential money laundering;
- To strengthen measures to prevent use of the U.S. financial system for personal gain by corrupt foreign officials and facilitate repatriation of stolen assets to the citizens of countries to whom such assets belong.

Nonprofits, like churches and other religious organization, have become key areas of focus because they are prime shells to fund terrorist activities (for instance, Christian neo-Nazis/white nationalists). Banks are not the only ones cracking down on verify nonprofits and charitable organizations. In order to be considered for a Facebook donation button or fundraising campaign, nonprofits must show they are legal entities and have been incorporated. Amazon Smile also scrutinizes its applicants, and even requires they be registered and active in the with GuidStar database, which is linked to the IRS.

For a congregation to incorporate provides the certification needed by banks to be compliant with the U.S. Treasury and the PATRIOT Act, as well as provides

congregations more potential avenues for fundraising. The cost to incorporate, \$35. And it can be done online if this is the first time (<https://www.wdfi.org/apps/gofr/Form/Index/5>).

Appendix

A Full Financial Review Defined

The “Form of Government” of the Presbyterian Church requires the following:

“A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the treasurer(s). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community.” (G-3.0113)

Therefore, a financial review is required for every church organization or group which has a treasury, and which receives and disburses funds. Groups within the local church whose financial transactions must be reviewed might include the General Operating Fund, Benevolence Fund, Memorial Fund, Wills and Endowments, Board of Deacons, Board of Trustees, Building/Maintenance Fund, Choir, Youth, Church School, Presbyterian Women etc. This review benefits the treasurers, the contributors and those who benefit from expenditures ... giving assurance that donations are used as the donor intended, for the benefit of the specific group, and as a witness to the Lordship of Christ.

The persons making the full financial review do not need to be C.P.A.'s, but there should be some understanding of accounting procedures. Look for persons who have been Trustees or who have some experience in business accounting. Remember that those doing the financial review must not be related to the Treasurer(s).

To be available for review are financial ledgers, records of all forms of income, deposit slips and bank account records, withdrawal slips and canceled checks, authorization of payments, copies of invoices and expense vouchers, and a balance sheet. Financial records from relatively small groups would require less validation; but it is important that each report a *Beginning Balance, Income, Expenses, and a Closing Balance*.

Unless a congregation and its income/expenses are very large, it is not necessary to have a professional audit made. A full financial review implies that the financial review committee has checked through the records, has spot-checked those records and (hopefully) has approved them, and (if helpful) has made suggestions for improvement to the Treasurer or Finance Committee. **The report of the financial review committee must be approved by the Session, Trustees or whichever body has created the committee, and this approval must be recorded in the official minutes of that body.**

This report may be a simple statement such as: *“We have reviewed the financial statements of the various Funds of _____ Church and affiliated organizations for the year ending December 31, _____, as set forth in the _____ Annual Report of _____ Church. During the course of our review, nothing came to our attention that would require modification of these financial statements.”*

Review the Active Roll of the Church (G-3.0201c)

A Resource for Clerks of Session in the Presbytery of New Covenant 2013/2015

Reviewing the church rolls is an annual responsibility of session. Under the current Book of Order, a person may be deleted from the active roll when s/he has ceased to participate actively in the work and worship of the congregation for a period of two years. The session shall seek to restore members to active participation and shall provide written notice before deleting names due to member inactivity.

A session may ask the clerk to bring recommendations to them of those who may be considered inactive; or may ask a committee to conduct the review and bring recommendations to the session for action.

Before any member is removed from the active roll, it is incumbent upon session to exhaust all possible avenues of inquiry and pastoral care.

Ordinarily, a person is considered potentially “inactive” if there is no evident support of the church (time, talent, treasure) for a period of two calendar years. While no longer required, a session may want to keep an “Inactive Roll”.

Here are some helpful hints:

1. In a large church the rolls might be divided so that a portion is reviewed each quarter, or month.
2. Active Members who do not meet the session’s definition of participating in the work and worship of the congregation **MUST** be contacted and encouraged to resume active participation. A visit or phone call **by an elder** (not the pastor) is the best way of doing this. Alternately, the clerk may write a letter to such persons. This contact should
 - a. offer to discuss any difficulties;
 - b. invite resumed participation in the work and worship of the congregation;
 - c. offer to assist them in finding a new church home, and
 - d. be sure they realize that failing to respond to this contact within a specifically set period of time (set by session) will result in removal from the Active roll or transfer to the Inactive Roll (loss of voting privilege or right to hold office).
 - e. assure them that at any future date they can be restored to the Active Roll by making that request to Session.
3. It is recommended that names never be physically deleted, rather applicable notations be made next to names.
4. At all times, anyone, regardless of membership status, should be welcome at worship and communion.
5. A member does not have to be returned to the Active Roll in order to transfer the membership to another church. It is a courtesy to the requesting church to indicate that the person(s) have not been active, but not necessary.

Following are two sample letters to potentially inactive members – one for those still living in town; one for those who have relocated.

Letter to those who have relocated:

CHURCH LETTERHEAD

Date

(inside address)

The Session of [name] Presbyterian Church is in the process of fulfilling its responsibilities as defined in the **BOOK OF ORDER**, Paragraph G 3.0201c, which states: *“The Session shall review the roll of members at least annually.”* Since your move to _____, we hope that you have found a new community of faith near home. If, in fact, you have become members of another church, please advise us of the name of that church, so that we might note it in our Church Register.

If you have not yet sought a local church, the Session would like to encourage you to seek the fellowship, support, and spiritual nurture of a faith community. We would be glad help find another church if that is your desire.

Please let me hear from you. You may e-mail me at _____, or return the bottom portion of this letter to me in care of the church, marked appropriately. If I have not heard from you by December 31 (concerning your wishes), your name(s) will be placed on our Inactive Roll. At a later date, should you desire to be restored to the Active Roll or transfer your membership to another church, we will be delighted to facilitate your active membership.

Please know that you will continue to be in our thoughts and prayers, and we particularly wish you a blessed Christmas and a joy-filled New Year.

Sincerely yours,

[your name] Clerk
of Session

Please complete as appropriate, and return to [name of church] at the above address.

_____ has/have joined another church.

Name of Member(s)

Church name: _____

Church address: _____

I wish to speak to **the Pastor**, or **an Elder** concerning this matter.

(Circle one, if applicable)

Letter to those still living locally.

CHURCH LETTERHEAD

Date

(inside address)

Dear _____

The Session of [name of your] Presbyterian Church is in the process of fulfilling its responsibilities as defined in the BOOK OF ORDER, Paragraph G-3.0201c, which states: *“The Session shall review the roll of members at least annually.”* We have missed you during the past year and wonder if you have become involved in another community of faith. If so, we can transfer your membership to that church.

It may be possible, however, that you have not become active in another church. The Session would like to encourage you to return to active participation in the ministry of our church, or to seek the fellowship, support, and spiritual nurture of another community of faith. If there is something I, or another member of Session, or our Pastor can do to facilitate your active participation in a Christian ministry, whether at [name of church] or another church, please do not hesitate to let us know. You can reach me by e-mail _____ or at home (_____). The Pastor may be reached at the church office.

Please let me hear from you, either by e-mail, phone call or returning the bottom portion of this letter, marked appropriately. If, however, we have not heard from you by December 31, your name will be moved to the Inactive Roll. At a later date, should you desire to be restored to the Active Roll, or to transfer your membership to another church, we will be delighted to see that your request is honored.

Please know that you and your family will continue to be in our thoughts and prayers, and we pray that you and yours have a blessed Christmas holiday season and joy-filled new Year.

Sincerely yours,

[your name] Clerk
of Session

Please complete as appropriately, and return to [your] Church at the address above.

_____ has/have joined another church.
Name of Member(s)

Church
Name: _____

Church Address: _____

I wish to speak to **the Pastor** or **an Elder** concerning this matter. (Circle one, if applicable.)

Elders as spiritual leaders

(originally published in 2007 in [Presbyterians Today](#))

By **Stephany Jackson and Tammy Wiens**



Illustration by Pat Hilliard

Patti Kauffman said “yes” to the call to serve as an elder because she thought her skills in administration would be an asset to her church — Beth Salem Presbyterian in Columbus, Ga.

“I thought that all I had to do was take notes, type up the minutes and send them to the presbytery office,” she says. “I knew that we had some challenges before us, but I had no idea that the presbytery was considering closing the church.”

The truth of the matter was, the church had no lights, the men’s bathroom was inoperative and the roof was in need of repair. Members of Beth Salem had said goodbye to their pastor because they could no longer afford his salary, and they were six months behind on mortgage payments. The situation looked hopeless, but the members of Beth Salem refused to give up. They looked to the session for direction.

Kauffman soon realized that administrative skills alone were not going to be enough. As clerk of session, she began calling the other elders together for regular prayer and Bible study.

“We all knew that we would have to do more than we felt capable of doing,” she says, “and the only way we were going to survive was to rely totally on God.

“We asked God to give us a mission and God answered our prayers,” she continues. “The presbytery has reinvested in our ministry. We have formed mission partnerships throughout the community. A new sense of energy has been generated in the congregation. The lights are back on, the roof is fixed and the bathroom has been repaired.”

With God’s help, Kauffman says, she has even preached twice — “something I never thought I would do.”

More than budgets, buildings

Like Kauffman, many Presbyterians say “yes” to becoming an elder, thinking it means hammering out a budget once a year, attending a few meetings, counting the offering and making sure the church gets locked up after everyone leaves. The call to serve as elder, however, is a call to serve the spiritual as well as administrative needs of God’s people.

It’s a call to build up the body of Christ, which means much more than planning for building repairs or making budget adjustments. It means ensuring that the members of the body have the opportunity to be engaged in the type of ministry and mission that will help them achieve spiritual maturity.

Elders are called to be spiritual leaders, strengthening and nurturing the faith and life of the congregation committed to their charge. In the Constitution of the Presbyterian Church (U.S.A.) elders are instructed to engage members in the mission of the church and to provide opportunities for evangelism, pastoral care, worship, education and stewardship (*Book of Order*, G-10.0100). Consider the spiritual vitality that might blossom within congregations if elders would give as much time and attention to providing models for discipleship and evangelism as they give to governance and discipline.

Today the PC(USA) and other mainline congregations stand at a crossroads. Throughout the church and society there is a desire for radically committed and faithful leadership. People are searching for congregations with leaders who both instruct and inspire, and who are willing to lead by example.

Elders lead by example as they regularly attend Bible study, Sunday school or weekly prayer services. They should be equipped to interpret and support the church’s vision. When the need for additional training arises, the elders should be the first to receive it in order to provide new leadership.

Elders in the Bible

The Bible portrays various forms of church government, or polity, among the earliest Christians. There are virtues as well as limitations to every human form of government. While Presbyterian polity is not the only one suggested by biblical patterns, it does have strong biblical roots.

In the first five books of the Bible elders are always mentioned in connection with Moses. In Exodus 3:16–18 God directs Moses to “assemble the elders” and lay out a plan that would free the Israelites after years of bondage. Numbers 11 says elders were chosen after Moses complained to God that he needed help leading the people. The role of the elder takes various forms throughout the Old Testament. Elders are responsible for carrying out legislative and administrative functions. They also are responsible for leading the community by teaching and living out models of obedience to the law (see Exodus 19:7–8; Deuteronomy 27:1, 31:9, 32:7).

In the New Testament, God calls to leadership wise, dedicated and mature persons of faith. All members of Christ’s body, the church, are endowed with unique gifts for the purpose of service. “Elder” can refer to one who shares in corporate leadership for a cluster of Christian assemblies or churches (see Acts 20:17, 28; 1 Peter 5:1–2), or to one who has leadership

over a particular congregation (see Titus 1:5–7). The term does not so much confer a title as describe a function or role in the community.

Ephesians 4:11–13 lists some of the ministries to which church leaders are called: apostles, prophets, evangelists, pastors and teachers (see also 1 Corinthians 12:27–31). All of these ministries exist for the purpose of equipping the saints, members of the congregation, for Christ’s mission. When people joyfully engage in the work of ministry, the body of Christ is strengthened and the church matures to take on the character of Christ.

A Presbyterian asset

Elders are called to exercise leadership, government and discipline (*Book of Order*, G- 60302). In the Presbyterian Church congregations share a common polity that ensures due process when disputes arise, and promotes equality for all persons. It provides a way of living together in which the concerns and suggestions of all members are taken seriously. It also helps assure members that finances are managed responsibly and mission is carried out faithfully.

This form of government is one of our denomination’s assets. It can even serve as an evangelistic strength, attracting people who have become discouraged by poorly managed religious institutions or independent congregations.

One of the questions that elders are asked before they are ordained is, “Will you be a faithful elder, watching over the people, providing for their worship, nurture and service?” The mission that Christ has set before elders requires a constant process of dying to the old self and renewal by the Holy Spirit. Only when elders engage in transformation in their own lives, can they lead others through the process.

This is not something anyone can do on his or her own. All church leaders need the love and support received through regularly engaging in spiritual practices with others. When elders take care of their own spiritual well-being, they are better equipped to model the type of spiritual growth and maturity that will inspire and enable other members of the congregation.

Stephany Jackson is associate for congregational leadership and Tammy Wiens is associate for spiritual formation in the Theology Worship and Education office of the PC(USA)’s General Assembly Mission Council.

It’s Greek to me

A glossary

In the New Testament

Both of the following terms are used interchangeably to refer to “elders”:

- *presbuteros*—Greek word for elder, from which we derive the English word presbyter
- *episkopos*—Greek word for overseer, from which we derive the English word episcopal, meaning bishop-led

In the PC(U.S.A.)

The role of elder has its roots in the early church, but various church traditions have come to define the role in different ways. The following terms are used in the Presbyterian Church (U.S.A.) and some other churches in the Reformed tradition:

- elders—elected members who are ordained to serve as the governing body (session) of a particular congregation
 - presbyters—both elders and ministers together
 - presbytery—a group of congregations in one geographic region
 - ruling elders—members of a church session
 - teaching elders—ministers
-

The Order of Elders

This program provided by the PC(U.S.A.)'s Theology Worship and Education ministry helps Presbyterian elders find mutual support and encouragement. Members of The Order of Elders receive resources to guide their Scripture reading, prayer and study. Elders benefit from engaging in these spiritual practices along with others across the church. The Order welcomes individual members, but encourages sessions to sign on collectively so that there is a built-in local community to support their discipline. The Order of Elders is open to anyone ordained to the office of elder, whether or not he or she is currently serving on session. Those participating in The Order say it helps them take seriously their intention to nurture a regular rhythm of personal study and prayer.

Other Helpful Resources

Book of Confessions, The Constitution of the Presbyterian Church (U.S.A.), Part I

Book of Order, The Constitution of the Presbyterian Church (U.S.A.), Part II, 2011/2013) *(Note: A new edition is published every two years to reflect any changes resulting from presbytery votes following General Assemblies. It is usually available by September.)*

Companion to the Constitution of the Presbyterian Church (U.S.A.); by Frank A. Beattie, © 1999, updated by the Office of the General Assembly 2007

Parliamentary Procedures in the Presbyterian Church (U.S.A.); by Marianne L. Wolfe, © 2000
(All of the above, including searchable versions of the Book of Confessions and the Book of Order, are available online at <http://www.pcusa.org/oga/publications.htm>.)

Robert's Rules of Order, Newly Revised, 11th Edition; © 2011.

Robert's Rules of Order, Newly Revised In Brief, Second Edition; © 2011.

Books & Online Resources

from the Presbyterian Publishing Corporation

Spiritual Leadership for Church Officers	978-0-664-23198-9 \$19.95
Faithful Disagreement by Frances Taylor Gench	978-0-664-23338-9 \$16.95
The Presbyterian Elder by Paul Wright	978-0-664-50252-2 \$12.95
The Presbyterian Deacon by Earl S. Johnson Jr.	978-0-664-50237-9 \$12.95
The Presbyterian Trustee by Earl S. Johnson Jr.	978-0-664-50255-3 \$12.95
Presbyterian Polity for Church Officers by J.Tucker & J.Gray	978-0-664 50018-4 \$19.95
Selected to Serve by Earl S. Johnson Jr.	978-0-664-50165-5 \$16.95
How to Spell Presbyterian by James Angell	978-0-664-50196-9 \$14.95
Making Disciples, Making Leaders by Steve Eason	978-0-664-50263-8 \$19.95
Searching for a Pastor the Presbyterian Way by Dean Foose	978-0-664-50041-2 \$16.95
Ordination Questions by Howard Rice and Calvin Chinn	978-0-664-50213-3 \$9.95
The Presbyterian Handbook	978-0-664-50288-1 \$14.95
Companion to the Constitution by Frank Beattie	978-0-664-50146-4 \$19.95
Book of Confessions: Study Edition	978-0-664-50012-2 \$19.95
Presbyterian Creeds by Jack Rogers	978-0-664-25496-4 \$16.95

All items can be purchased from Cokesbury online www.cokesbury.com.

Online PC(USA) Resources for Elders

The PC(U.S.A.) Web site: www.pcusa.org has many helpful resources and articles. Here are some to enrich the service of elders:

Helpful articles on many topics

Interesting statistics about elder training from Research Services

<http://www.pcusa.org/research/monday/eldersmm.htm>

A Listing of all articles about What Presbyterians Believe

<http://www.pcusa.org/today/believe/believe.htm>

What Presbyterian Believe: Elders As Spiritual Leaders

<http://www.pcusa.org/today/believe/2008/elders.htm>

How Presbyterians Make Decisions along with some church history

<http://www.pcusa.org/today/believe/past/apr03/decisions.htm>

What Presbyterians Believe: A Balancing Act

<http://www.pcusa.org/today/believe/past/mar03/balancing.htm>

How to speak Presbyterian: What is all this Presbyterian lingo?

<http://www.pcusa.org/today/archive/believe/speak.htm>

Information on The Order of Elders

<http://www.pcusa.org/pastorselders/aboutorder.htm>

PC(U.S.A.) Structure and Governing Bodies

<http://www.pcusa.org/presbytel/structure.htm>

Light Our Way: A Guide for Spiritual Care in Times of Disaster

<http://www.pcusa.org/pda/pdf/light-our-way.pdf>

Peacemaking Resources

<http://www.pcusa.org/peacemaking/pubs/pubs.htm>

Seeking To be Faithful Together: Guidelines for Presbyterians During Times of Disagreement

<http://www.pcusa.org/peacemaking/guidelines.pdf>

Clerks of Session: New Roles and Possibilities

A Leader Reader by Paul Rack

The New Clerk

Under the old Form of Government it was often the job of the clerk (of session and presbytery) to interpret its detailed rules and procedures. In this role, the clerk had to give balanced, neutral advice uncontrolled by other agendas (like those of pastors or executives). We clerks were always primarily responsible to the constitution.

Our new Form of Government emphasizes flexibility and permission-giving. The rules and regulations have been significantly trimmed, leaving more room for local presbyteries and sessions to organize themselves according to their own mission. This means that the *Book of Order* has a more general and less immediate influence on our daily work, while we will be increasingly governed by the body's administrative manual.

As a presbytery stated clerk, also charged with resourcing and advising session clerks, I feel a need to rethink our work for this new way of operating. We clerks have skills and expertise that our councils will require as they reorganize for mission. But we have to see ourselves less as "canon lawyers" and more as functional and critical enablers of mission. This is a very exciting time for us!

As we move forward with the flexibility and permission given by the new Form of Government, sessions and presbyteries will require insight in developing new approaches to mission. It is the clerk who is often already equipped with the knowledge, background, and experience that the council will need to advance its mission. This expertise emerges in three areas.

Clerks Hold Institutional Memory

First, clerks carry the institutional memory of the body. While it may no longer be expressed in terms

Prayer

Gracious God, thank you for the gifts and dedicated service of our clerks. Give them continued energy, creativity, and humor as they help the church live into a new era of mission. In Jesus' name we pray. Amen.

of detailed legislation to be enforced, our institutional heritage is still relevant to the decisions we make today. This is true even if our awareness of our past often tells us more about what not to do and what didn't work, or at least won't work today. Having this longitudinal scope is essential if a session or presbytery is going to avoid some of its previous mistakes. The clerk is the person in the structure who has most direct access to this data.

Clerks are, in a sense, story-keepers. We maintain the narrative that constitutes the group's identity. On one level this story is given in our constitution and written in the minutes. But on a more subtle level, presbyteries and churches have an "oral tradition" of anecdotes, memories, habits, and even legends. Clerks, especially those who have been around a while, and who have served in many different areas, are intimate with this stash of material. We conserve and integrate both the written and oral stories of the body, making it available to inform its current witness.

Clerks Know Structures and Relationships

Second, clerks have extensive knowledge of organizational structures and relationships. We have

always dealt with the interactions among many different entities, on both the congregational and presbytery levels. Therefore, we can give cogent and sometimes pointed advice about the promises and consequences of particular decisions and proposals. Instead of resisting an initiative by stating, "The *Book of Order* says you can't do that," now we can respond, "That might work, but here are the pitfalls; and here are some examples of where that sort of thing worked well." Now it's not just about what the Book says, though that is important. Moreso, we need to ask about how a proposed action is effective, fair, authentic, or faithful.

In other words, the role of the clerk is evolving to have more to do with assisting a presbytery or congregation in turning its often vague, abstract vision into actual working structures, procedures, and relationships. We are moving away from the role of referees and toward that of structural architects.

Clerks Ensure Inclusion of All

Third, this knowledge about structures and history also entails a commitment to the openness and inclusion that are hallmarks of our history, as reflected in the new Foundations section of the *Book of Order*. Clerks are still called to ensure that all of a council's

constituencies have a voice and that minorities are not shut out or marginalized.

Clerks have always been called to give unbiased assistance and advice to those wanting to do things that went against the grain of the leaders. The clerk is still the one best positioned to "watch the back" of those called to risk-taking or innovative ministries. From their perch near the center of ecclesiastical leadership, clerks can work actively to slow the momentum of initiatives that threaten to roll over weaker parties. At the same time, the clerk can also clear a way for new things to happen, chipping away at the crippling inertia and distrust for which many sessions and presbyteries are justly infamous.

Living into the New Order

In short, the new clerk will serve as the agent and guardian of the spirit of flexibility and permission-giving embodied in the new Form of Government.

But for our church to live into this new order, two things will have to happen. In the first place, clerks will have to realize that we are indeed in a new ecclesiastical world now. Functioning under the new Form of Government as if it were the old will simply not work. Too often we were simply the "brakeman," enforcing detailed rules and regulations. At the same time, we always had a positive and enabling role, seeing the "rules as tools" for mission. This aspect of our work now moves to the center.

Moreover, our knowledge of the old rules gives us credibility and creates trust among those who are unsure of and even threatened by these changes. We can convey to people that we will not be mindlessly rushing into the latest fad. Rather, we will be guided with care, discernment, and circumspection.

Presbyteries especially will also have to realize the potential major asset they have in a good, forward-looking clerk. Fortunately, many do. But those others that are carelessly folding the clerk's job into that of the executive in order to save money are robbing themselves of invaluable insight and perspective. Most importantly, they are possibly severing the council from the most fruitful connection it has to its own story, structures, and commitment to inclusion. And they are removing the only independent agent upon whom churches and the presbytery may rely for clear and neutral insight. The trust that clerks

Continuity and Change (Book of Order F-1.0401)

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).

Clerks of Session: New Roles and Possibilities
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have earned by being above the agendas of various forces may be lost if their position is subsumed under something else.

Understood wisely, clerks now have more to do and, arguably, greater importance. And councils have a deeper need for someone in leadership who brings the skills clerks have. We carry the memory, the organizational understanding, and the commitment to inclusiveness that presbyteries need if they are to fulfill their vision and missional vocation.

About the Writer

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The Role of Ruling Elders on Session

A Leader Reader by Steve Lytch

Qualities of a Session Member

Since the time of the Bible, God has called on leaders for God's people. Moses, Deborah, and David in the Old Testament and Peter, Paul, and Priscilla in the New Testament are just a few of the people God chose to lead Israel and the church. God still calls women and men to lead God's people. When the members of a Presbyterian congregation elect someone to be a session member, it means they see gifts of faith and judgment that God has given that person so he or she can lead the church.

The most important responsibility session members have is to nurture their relationship with Christ. He is the head of the church. He is the one to whom they are accountable, and their duty is to lead the church where Christ directs it. That doesn't mean that session members should disregard the insights and opinions of those who elected them. In fact, good session members are good listeners. Christ often speaks through the collected wisdom of his people. But ultimately, session members make decisions based on their understanding of what Christ wants the church to do. Session members cannot discern Christ's will unless they are continually cultivating their relationship with him through daily prayer, Bible study, and other spiritual disciplines.

Session members do not lead God's people in a historical vacuum. They inherit a rich tradition that informs and enriches their work. Therefore, they need to be familiar with the Constitution of the Presbyterian Church (U.S.A.) that is made up of the *Book of Confessions* and the *Book of Order*. Presbyterians do not claim that the way we do things is the only way to serve God faithfully. There is much we can learn from other Christians. Nevertheless, we have been entrusted with a particular way of approaching the gospel and orga-

Prayer

We give thanks for the diversity of people who are called to be parents. Remind us that the gift of parenthood comes to all kinds of people from different lifestyles and cultures who share a common bond to love and nurture children. May you give to all parents the ability to model the gifts of humility, compassion, and love that bespeak the presence of your own perfect love manifested in our homes and in our hearts.

—Christopher H. Evans, "A Prayer for Parents," in *Prayers for the New Social Awakening: Inspired by the New Social Creed*, ed. Christian Iosso and Elizabeth Hinson-Hasty (Westminster John Knox Press, 2008).

nizing Christ's work. It is a lively tradition that is always being reformed. It is always open to criticism and change, but session members need to understand the tradition they have inherited so they can critique it in love. They are not expected to be experts but to be familiar enough with the basic principles of our statements of faith and our church government that they can lead within the framework of the Presbyterian branch of the family of faith.

People inside and outside the church look to session members as examples of what it means to be a Christian. Therefore, they should take special care that the way they live reflects well on Christ. This doesn't mean session members are expected to be perfect. In fact, the longer we follow Christ and the closer we come to him, the more we realize how imperfect we are and how much we rely on his grace. All Christians should

live upright lives, but session members have a special responsibility to do justice, love mercifully, and walk humbly with God.

Finally, session members lead by example. They can't encourage church members to be good stewards of their financial resources unless they themselves are generous givers. They can't ask others to help the poor and needy unless they are engaged in ministries of service. It's hard to expect members to invite friends to church unless session members are comfortable speaking about their faith in Christ. But living a Christlike life also means recognizing our human limitations. It's not up to session members to do all the work of the church. In fact, if they do, they have fallen down in their responsibility to involve others. Even as session members lead by example, they need to obey the fourth commandment and observe a regular Sabbath rest.

Responsibilities of a Session Member

The specific responsibilities of the session are spelled out in the *Book of Order* in chapter 3 of the "Form of Government." They include:

- providing worship for God's people,
- receiving and dismissing church members as well as equipping them to do Christ's work,
- overseeing all the congregation's programs,
- approving the annual budget (while clearly communicating with the congregation),
- overseeing church property, and
- guiding the church's ministries of justice, service, and evangelism.

Many sessions delegate these responsibilities to committees. Session committees provide opportunities to draw on the leadership gifts of other members of the congregation.

Taking Risks

The only security in life lies in embracing its insecurity. And faith in Jesus Christ, far from diminishing the risks, inspires the courage to take them on – all of them, including the risk of intellectual uncertainty.

—William Sloane Coffin, *Credo* (Louisville, KY: Westminster John Knox Press, 2004), 144.

It is also important that session members cultivate their relationship with the pastor and others on the church staff. The church staff relies on session members to lift them up in prayer daily and to show pastoral concern for them and their families. Session members should develop the kind of relationship with the pastor in which they can offer support and constructive guidance. It is the responsibility of session members to let the pastors and the rest of the session know about any pastoral concerns and also any groups within the church that need attention.

A Session Member Serves the Whole Church

Session members are ordained to serve the whole church, not just the local congregation. They should keep up with what is going on within the life of the presbytery, the synod, and the General Assembly so they can interpret the actions of those councils for the local church and participate as commissioners to the other councils.

While session members are involved in the day in and day out work of the church, it is important that they always keep the big picture in mind. They should be able to step back from the work of their committees and see how all the work of the church fits together. Session members need to work together as a team of spiritual leaders. This involves spending time together in prayer, Bible study, faith sharing, and strategic planning. It means keeping in touch with what is going on in the community and the world so that they can identify new ways for the church to respond to new circumstances. Session members should always be thinking about what the church will be like at least three years into the future.

The role of a session member is key in the life of the church. Many people feel overwhelmed when they are chosen to serve. But Christ gives us what we need when he calls us. The most important thing a session member can do is to show the rest of the church how graciously the Lord provides for those who follow him in faith.

About the Writer

Steve Lytch is a Presbyterian pastor who has served in Virginia, New Jersey, South Carolina, and Kentucky. He currently lives in Pittsburgh, Pennsylvania.

The Meaning of Church Membership

A Leader Reader by Susan Andrews

Meeting Our Members

- Anna is a thirty-year-old single woman who is a successful lawyer in a large metropolitan area. She lives a comfortable and busy life, but finds herself restless and unfocused much of the time. She has started attending worship at a local Presbyterian Church, drifting back to the congregation where she was confirmed fifteen years earlier. She is looking for something to give meaning to her life and a way to serve others beyond her small, private world.
- Doug has never attended church or found anything attractive about religion. But recently he married Beth, who is a practicing Christian, and he finds something deep and compelling about her life of faith. He has started reading the Bible and exploring theological ideas, and finds himself opening up to the presence of God through the weekly ritual of worship. Doug feels drawn to Jesus Christ and yearns to make a commitment. But he still has intellectual doubts about some of the traditional doctrines of the faith.
- Sheila is married to Don, an Air Force officer who moves around every two or three years. Such constant mobility is hard on the family, but Sheila has learned that the church welcomes her wherever she goes. Her faith is strong and simple and nourishing, and she quickly finds a congregation in each new community where her gifts and talents are warmly welcomed.

Anna, Doug, and Sheila represent different kinds of members in our congregations today—approaching church membership from a variety of places on their spiritual journeys. Anna will join a church by reaffirmation of faith—returning to an active life of faith after a long period of inactivity. Doug will make a profession of

Prayer

Protect your people, O God,
and keep us safe
until the coming of your new dawn
and the establishment of your righteous rule.
By your Holy Spirit,
stir up within us a longing
for the light of your new day,
and guide us by the radiance of Jesus Christ
your Son, our risen Lord.
Amen.

—*Book of Common Worship*, (Louisville, KY:
Westminster John Knox Press, 1993), 522.

faith—claiming Jesus as Lord for the first time in his life, not out of intellectual certainty but out of a heart yearning for a personal relationship with God. And Sheila will join by transfer of letter—easily moving from one community of faith to another, finding a common story and a spiritual family wherever she goes.

The Three Cs of Church Membership

There are three central values or ideas that shape our understanding of church membership:

1. **Covenant.** As with all aspects of the Christian life, church membership begins with God—with God's covenant made with each one of us through baptism. From the beginning of the Bible to the end, God says to us, "I will be your God and you will be my people—no matter what." And God fulfills this covenant promise again and again by forgiving us and re-creating us and encourag-

ing us through all the failures and all the struggles and all the perplexities of life. The ultimate expression of God's tenacity and love for us comes through the life, death, and resurrection of Jesus—where God's Word becomes flesh and dwells among us—taking every moment of human living and transforming it into the likeness of God. Such extraordinary love and faithfulness is the heart of God's covenant with us. And this holy covenant becomes the model for our human covenants, our human promises to be loving and faithful and constant in all the relationships of our living. Church membership is our primary covenant response to God's dependable presence in our lives.

2. **Commitment.** Just as God stays connected to us no matter what, we are called through church membership to stay connected to God faithfully, regularly, permanently—in good times and in bad. Loyalty and fidelity are becoming rare values in our fast-paced and novelty-oriented world. But it is only through long-term commitment and disciplined participation that church membership can change us and root us in what is really important. Every member of a church is a “minister”—one who serves God. And commitment is the fuel that energizes our ministry, year in and year out.

3. **Community.** In his letter to the Corinthians, the apostle Paul offers an organic image of the church. We are the body of Christ, an interconnected, interdependent, integrated community of believers, dependent on one another to make the church whole. Our covenant commitment is not just with God but with one another. And so as church members we admit our need for others and their need for us.

Joining a Church

It seems to me that in joining a church you leave home and home town to join a larger world. The whole world is your new neighborhood and all who dwell therein—black, white, yellows, red, stuffed and starving, smart and stupid, mighty and lowly, criminal and self-respecting, American or Russian—all become your sisters and brothers in the new family formed in Jesus. By joining a church you declare your individuality in the most radical way in order to affirm community on the widest possible scale.

—William Sloane Coffin, *Credo* (Louisville, KY: Westminster John Knox Press, 2004), 142–3.

Conclusion

And so, becoming a church member is a commitment to a covenant relationship—a relationship with a living and risen Jesus, and a relationship with a vulnerable and growing community of faith. Or, as the *Book of Order* says: “One becomes an active member of the church through faith in Jesus Christ as Savior and acceptance of his Lordship in all of life.” (G-5.0101)

Profession of faith in Jesus Christ is first of all a matter of *trust*—not intellectual certainty or moral perfection. In the Presbyterian Church, we do not have to understand or know all the doctrines of the faith. Neither do we have to master all the disciplines of a mature spiritual life. Profession of faith is the beginning of a journey toward the knowledge and certainty of God, and it will take the rest of our lives to complete this journey. To trust is the key.

But trust in Jesus Christ only comes alive through *discipleship*—through obedient living, loving service, and daily disciplines of faith. The *Book of Order* (G-5.0102) is explicit about what faithful church membership requires:

- a. proclaiming the good news,
- b. taking part in the common life and worship of a particular church,
- c. praying and studying Scripture and the faith of the Christian Church,
- d. supporting the work of the church through the giving of money, time, and talents,
- e. participating in the governing responsibilities of the church,
- f. demonstrating a new quality of life within and through the church,
- g. responding to God's activity in the world through service to others,
- h. living responsibly in the personal, family, vocational, political, cultural, and social responsibilities of life,
- i. working in the world for peace, justice, freedom, and human fulfillment.

Active church membership calls us and equips us to be God's yeast and salt and light in the unfinished cathedral of the world.

May it be so!

About the Writer

Susan Andrews is the General Presbyter of Hudson River Presbytery, after serving over thirty years as a parish pastor. She also served as the Moderator of the 215th General Assembly in 2003.

Quiz on the Constitution

Fill in the blank, or circle the letter for the correct answer.

1. The *Constitution* of the Presbyterian Church (U.S.A.) consists of two parts; they are:
Part I: _____ Part II: _____
2. "...The church is a community of people known by its ...
 - a. membership size.
 - b. building and grounds.
 - c. historical documents.
 - d. convictions and actions. (F-2.01)
3. The elected leaders who govern the Presbyterian Church are called
 - a. Bishops.
 - b. Priests.
 - c. Clergy.
 - d. Presbyters.
 - e. None of the above. (F-3.0202)
4. (T) or (F) When session, presbytery, synod or the General Assembly votes, those voting must reflect the will of their constituencies. (F-3.0204)
5. Session must meet
 - a. at least quarterly.
 - b. at least monthly.
 - c. at least twice a year.
 - d. at least once a year. (G-3.0203)
6. According to the Book of Order, when does the moderator vote in a congregational meeting?
 - a. to break a tie.
 - b. to dissolve the terms of call.
 - c. to decide matters of special importance.
 - d. never. (find the citation ...)
7. (T) or (F) An person who is not baptized may join the church in a private ceremony with friends and family present. (G-1.0301 and G-1.0301a)
8. Meetings of the congregation shall include approval of
 - a. the annual budget.
 - b. matters related to changes in the sanctuary.
 - c. matters related to fund raising.
 - d. matters related to the calling of a pastor or pastors. (G-1.0503)
9. The two officers required of a governing body are
 - a. an executive and a treasurer.
 - b. an executive and a clerk.
 - c. a moderator and a vice-moderator.
 - d. a clerk and a moderator.
 - e. none of the above. (G-3.0104)

10. An associate pastor is related to the session
 - a. strictly as an observer, without voice or vote.
 - b. an observer with voice.
 - c. a member with voice.
 - d. a member with voice and vote. (G-3.0201)

11. A candidate for ministry is ordinarily ordained
 - a. by the presbytery of care.
 - b. by the calling presbytery.
 - c. by the calling presbytery jointly with a commission of the presbytery of care.
 - d. by the presbytery selected by the candidate. (G-2.0702)

12. The installed pastoral relations to which candidates may now be called are
 - a. pastor, associate pastor.
 - b. pastor, associate pastor, assistant pastor.
 - c. co-pastor, pastor, associate pastor.
 - d. co-pastor, pastor, associate pastor, assistant pastor. (G-2.0504a)

13. The pastoral relationship between a pastor and a church is dissolved by
 - a. the congregation.
 - b. the session.
 - c. the presbytery.
 - d. the chairperson of the Committee on Ministry. (G-2.0901)

14. (T) or (F) Ordained ministers serving churches are members of those churches. (G-3.0306)

15. (T) or (F) Pastors in local churches serve on session and the privilege of voice and vote. (G-3.0201)

16. The session has the responsibility and power to
 - a. develop and supervise the church school and the educational program of the church.
 - b. to challenge the people of God with the privilege of responsible Christian stewardship.
 - c. to lead the congregation continually to discover what God is doing in the world and to plan for change, renewal, and reformation under the Word of God.
 - d. to serve in judicial matters in accordance with the Rules of Discipline.
 - e. none of the above.
 - f. all of the above. (G-3.0201)

17. The session shall
 - a. hold stated meetings at least monthly.
 - b. review and approve the nominees for officers of the particular church.
 - c. review the pastor's sermons.
 - d. keep a complete register of marriages. (G-3.02)

18. The congregation shall
 - a. approve the annual budget.
 - b. review the adequacy of the pastor's compensation.
 - c. determine the mission of the particular church.
 - d. elect an assistant pastor. (G-1.0503)

19. Who sets the quorum for a stated session meeting?
 - a. set by the presbytery.
 - b. set by the pastor.
 - c. set by the session.
 - d. one third of the members (plus moderator). (G-3.0203)

20. All property held by or for a particular church is held in trust for the use and benefit of
 - a. the presbytery.
 - b. the synod.
 - c. the General Assembly.
 - d. the Presbyterian Church (U.S.A.). (G-4.0203)