

Redstone Presbytery

**Handbook for  
Lay Ministry Program**

Authorized Lay Preacher

Commissioned Lay Pastor

Adopted by the Committee on Ministry  
October 26, 2000

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## MISSION STATEMENT

The mission of Redstone Presbytery includes the important task of providing for each congregations worship and ministry by

- identifying gifted preachers, pastors, and caregivers;
- educating and training them according to the high standards of the church;
- and strategically placing them in positions of leadership where they can effectively enable vital congregational life.

## THEOLOGICAL RATIONALE

The purpose of the Presbyterian Church (U.S.A.) is encompassed in the historic Great Ends of the Church which are:

the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world. *G-1.0200*

In order to fulfill these Great Ends, God calls the church

to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord, proclaiming in Word and Sacrament that (1) the new age has dawned. (2) God who creates life, frees those in bondage, forgives sin, reconciles brokenness, makes all things new, is still at work in the world. *G-3.0300a*.

This ministry belongs to the whole community of faith. In order for it to carry out its commission with faithfulness, God provides gifted leaders who serve to lead the people in worship and mission (see *G-3.0300 The Church's Calling*).

The Presbytery as a whole, through its Committee on Ministry, bears the responsibility of ensuring that all its congregations are provided with the preaching and pastoral ministry necessary for its congregations to carry out their mission. The nature and responsibility of this ministry requires that such persons, whether Authorized Lay Preachers, or Commissioned Lay Pastors be ordained elders.

Though the Minister of Word and Sacrament remains the standard norm for all congregations, particular needs at this time make it necessary for Redstone Presbytery to discern the calling of God in persons who do not hold this office. In seeking such persons, Redstone Presbytery affirms that the privilege of serving the sacraments is not a right to which only ordained clergy are entitled; rather receiving the sacraments is a right to which congregations must have access and for which the Presbytery must seek to provide the very best leadership.<sup>1</sup> All who serve in such capacity, shall be accountable to the Presbytery and bound by their vows of ordination whether as clergy, elders or deacons.

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<sup>1</sup> The right of congregations to the Sacraments is implied in the language of the Constitution member *is entitled* to all the rights and privileges of the church, including the right to participate in the Sacrament of the Lords Supper (*italics added*) *G-5.0202*.

## **LAY MINISTERS IN REDSTONE PRESBYTERY**

The Presbytery of Redstone is responsible for providing worship and preaching, the celebration of the sacraments, pastoral care and leadership, for its churches. But it has come to recognize the increasing inability of some of its churches to afford and/or locate the services of a Minister of Word and Sacrament, and the need and desire, therefore, for properly trained and authorized lay persons to provide preaching and worship leadership and other pastoral functions for such churches. To this end, the Presbytery, through its Committee on Ministry, has developed a program to provide Authorized Lay Preachers and Commissioned Lay Pastors for its churches.

### **LAY MINISTRY PROGRAM**

The Lay Ministry program of Redstone Presbytery is under the authority of the Presbytery through its Committee on Ministry. The Committee determines need, prescribes courses, sets goals and objectives for those courses, recruits and approves faculty, sets fees for students and stipend for instructors, sets dates, advertises, interviews enrollees, approves applications, conducts final interviews/examinations, and presents candidates to Presbytery for authorization or commissioning.

The Committee also oversees and supervises the work of both Authorized Lay Preachers (ALP) and Commissioned Lay Pastors (CLP), maintaining contact with the churches being served by both, to see that the ministry is in accord with the standards of the Presbytery and is meeting the needs of the churches.

Authorized Lay Preachers will be given, annually, a supply of report/evaluation forms to be used by churches in which they preach. They will be responsible to provide two copies of the form to be filled out by the proper person in each church in which they preach, one to be returned to the Dean and one to the preacher. These forms will be used by the Committee on Ministry in reviewing the ALPs work, especially for re-authorization purposes. (See appendix)

The Committee manages the Lay Ministry Program through a sub-committee, designated The Lay Ministry Committee, and its Dean.

#### ***The Dean***

- is a member of the Committee on Ministry, ex officio, and works under the direction and supervision of the Lay Ministry Committee of COM;
  - handles publicity;
  - handles and processes applications, reports and evaluations, and prepares these for committee use;
  - recruits instructors and recommends same to the Lay Ministry Committee for approval;
  - arranges sites for classes and other training events;
  - procures resources for training, including texts;
  - handles finances, through the Presbytery office, particularly the bookkeeper;
  - keeps the LMC abreast of developments, problems and possibilities;
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- makes arrangements for the examination and authorization/commissioning of candidates;
- maintains contact with mentors and keeps the LMC apprised of their work;
- handles other assignments of the LMC as appropriate.

### ***Definitions***

**An Authorized Lay Preacher** is a lay person who has been trained and authorized to lead worship and preach the sermon.

**A Commissioned Lay Pastor** is a lay person who has been commissioned by the Presbytery to provide consistent pastoral leadership for a particular church for a particular period of time, up to three years, renewable or revocable as Presbytery determines. In addition to regular preaching and leading worship, a Commissioned Lay Pastor may, if Presbytery deems it appropriate, be commissioned to celebrate one or both of the sacraments, conduct the service of Christian marriage, moderate the session and under their mentor's supervision, and have a voice and vote in Presbytery. (See *Book of Order*, G-14.0801e)

### ***Eligibility and Entrance Requirements***

A person seeking to be an Authorized Lay Preacher must -

1. be an elder, active or inactive, and an active member of one of the churches of Redstone Presbytery;
2. be a high school graduate;
3. possess adequate verbal skills and writing skills;
4. submit the following: an application accompanied with a registration fee of \$25; an essay of at least one page describing one=s faith and expressing one=s motivation for wanting to be an Authorized Lay Preacher; and the endorsement of one=s session; (see appendix)
5. be interviewed by the Committee on Ministry to determine the applicant=s gifts for ministry and have the Committee=s approval;
6. successfully complete one year of the required training for Authorized Lay Preachers as prescribed by the Presbytery and pay, or make arrangements for the payment of, all fees; and,
7. submit to a final interview by the Committee on Ministry and receive its recommendation that Presbytery grant its authorization. Authorization is for a two year period, renewable or revocable as Presbytery determines.

A person seeking to be a Commissioned Lay Pastor must -

1. be an Authorized Lay Preacher for a minimum of one year;
2. submit the following: an application accompanied with a registration fee of \$25; an essay of at least two pages relating ones experiences as an Authorized Lay Preacher and one=s motivations for wanting to be a Commissioned Lay Pastor; the endorsement of the applicants session plus the endorsement of at least three churches in which the applicant has preached; (see appendix)
3. be interviewed by the Committee on Ministry to determine the applicants gifts for ministry and have the Committees approval;

4. successfully complete the required training for Commissioned Lay Pastor as prescribed by the Presbytery and the *Book of Order*, in the areas of Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching (Presbytery may deem the applicant=s training in the first six areas as an Authorized Lay Preacher to be sufficient) and pay, or make arrangements for the payment of, all fees;
5. be examined by the Committee on Ministry and receive its approval and recommendation for commissioning;
6. be invited by one of the churches of Redstone Presbytery to serve as their Commissioned Lay Pastor in one or more of the functions permitted by the *Book of Order*; and,
7. be commissioned by the Presbytery.

### ***Instructors***

Ordinarily, instructors in both the Authorized Lay Preacher program and the Commissioned Lay Pastor Program will be members of Redstone Presbytery. Whether members or non-members, all instructors must be approved by the Committee on Ministry and all instructors will be adequately and fairly paid for their services.

### ***Accountability***

Both Authorized Lay Preachers and Commissioned Lay Pastors function under the authority of the Presbytery and are accountable to it through its Committee on Ministry. In addition, Authorized Lay Preachers are accountable to the Sessions and Moderators of the churches in which they preach. Both Preachers and Pastors are required to submit annual reports of their activity. In the case of Authorized Lay Preachers, reports are also required from the churches in which they have preached as well as from their pastor. In the case of Commissioned Pastors, reports are required from their mentor or the moderator of the session of the church being served. (see appendix)

### ***Process for Re-authorization/Commissioning***

Authorized Lay Preachers are authorized for a two year period. Re-authorization is not automatic. Preachers requesting re-authorization must make a formal request, supplying the name of their pastor and the names of churches in which they have preached, granting permission to ascertain from their pastor their participation in the life of their local church, and permission to ascertain from churches in which they have preached their effectiveness in worship leadership and preaching. (see appendix)

Upon receipt of the proper reports, the Committee on Ministry will interview each preacher requesting re-authorization and will, if the way be clear, recommend his/her re-authorization to the Presbytery.

A similar process will be followed for a Commissioned Lay Pastor when he/she and the church they are serving request the continuation of their commission. If a commission is revoked, or if the Commissioned Lay Pastor ceases to serve a particular congregation because of the changing needs of the church being served or for any other reason, that Pastor may be listed as being available to serve, but is not authorized to perform any of the functions of a Commissioned Lay Pastor until commissioned again to a particular congregation by the Presbytery. (see *Book of Order*, G-14.0801)

## ***Authorization/Commissioning Standards***

Upon acceptance into the program, students will be given a schedule of all classes, subject to change for good reasons, in which case students will be notified and make-up dates may be negotiated between the instructor and the class. They will also be given a syllabus which outlines the course=s objectives and all reading and writing assignments and due-dates. Instructors will also provide a bibliography of related texts and resources.

All courses taken for either authorization or commissioning must be completed to the satisfaction of the instructor who will grade either pass or fail. All class sessions must be attended and all written work submitted on time, unless an unavoidable crisis arises, in which case arrangements for make-up must be negotiated between the student and the instructor. One re-write of major papers will be permitted, at the discretion of the instructor. All fees must be paid, or arrangements for payment made, before either authorization or commissioning can be granted.

*However*, a graduation@ from either the Authorized Lay Preaching or the Commissioned Lay Pastor=s program does not guarantee either authorization or commissioning, and being authorized does not guarantee commissioning. The Committee on Ministry reserves the right to reject any application for either program.

### ***Authorized Lay Preachers= Final Interview***

At the completion of the course work for the Authorized Lay Preachers= program, each candidate will be interviewed by a subcommittee of the Presbytery=s Committee on Ministry. At the successful completion of this interview, the candidate will receive recognition as an Authorized Lay Preacher. If the subcommittee feels the candidate is not yet ready, the candidate will meet with the Dean and two faculty members to assess the candidate =s prospects for success in the future, and to determine what further instruction, if any, may help the candidate to succeed. The candidate will be given the opportunity to have another interview after she/he has completed the additional instruction recommended by his/her subcommittee. This second interview must be at least one year after the first interview and no more than two years after the first interview. If the candidate is unsuccessful in the second interview, she/he will be required to withdraw from the program.

### ***Final Oral Exam for Commissioned Lay Pastors***

At the successful completion of all course requirements in the Commissioned Lay Pastor=s program, the candidate will be given an oral exam to determine his/her readiness for ministry. This exam will be 60-90 minutes in length and the candidate will be allowed to bring materials with him/her for reference during the exam. This oral examination will be administered by a Discernment Committee appointed by the Dean. This committee shall include: the Executive Presbyter of Redstone Presbytery, the Dean, two faculty members, the candidate=s pastor and one lay person. Care will be taken to assure the committee is gender balanced. The committee will identify areas that will be covered during the exam and will inform the student of these areas in advance of the exam. At the conclusion of this examination, each committee member will vote to aPass@ or aFail@ the candidate. The candidate needs a majority vote of aPass@ to complete the requirements to become a Commissioned Lay Pastor in Redstone Presbytery.

If this majority is not achieved, the candidate will meet with the Dean and two faculty members to assess the candidate=s prospects for success in the future, and to determine what further

instruction, if any, may help the candidate to succeed. The candidate will be allowed a second oral examination after the recommended work is completed. This second oral examination must be at least one year after the first one and no more than two years after the candidate's first oral examination. If the majority vote is "Fail" on this second examination, the candidate will be required to withdraw from the program.

### ***Appeals***

In any educational program where course requirements must be met to successfully complete the program, it is necessary to have an Appeals Process to protect both the students and the faculty. The Appeals Process for Redstone Presbytery's classes for Authorized Lay Preachers and Commissioned Lay Pastors is outlined below.

If a faculty member finds a student's final paper does not meet the requirements to pass that faculty member's course, the faculty member will notify the Dean. The Dean will then designate two other readers to review the final paper that is in question. The original faculty member and the two designated readers will each send a written review of the paper in question to the Dean. After reading the three reports, the Dean will inform the student if the paper has been accepted as successfully meeting the course requirements. If the paper does not meet the course requirements the student will be given the opportunity to choose either option A or option B.

A. The student will be given a 60 day extension, during which time he/she must redo the paper within 30 days. The same three readers will review this paper and send their recommendations to the Dean. If the paper is still found to be unsatisfactory in meeting the course requirements, the student fails the course. The student may repeat the course subject to the approval of the Dean.

-Or-

B. The student will be given an opportunity to defend her/his paper in an oral examination administered by the Dean and two others who will be selected by the Dean.

### ***Mentoring/Supervision***

All persons in training to be either an Authorized Lay Preachers (ALP) or a Commissioned Lay Pastor (CLP) will be assigned a mentor from Redstone Presbytery for the duration of their training. In addition, Commissioned Lay Pastors will be assigned a mentor/supervisor from Redstone Presbytery for the duration of their commission. The purpose of mentoring and supervision is to offer support of those persons undertaking these ministries, both during their training and once they have gone onto the field as ALP's or CLP's, as well as to ensure the integrity of the program.

The Book of Order requires that a mentor/supervisor be assigned to CLP's:

*A The commissioned lay pastor shall work under the supervision of the presbytery through the moderator of the session of the church being served or through the committee on ministry. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor. @ (G-14.0801d)*

It is the policy of Redstone Presbytery that mentors be assigned to ALP trainees.

Mentors will:

- be clergy members of Redstone Presbytery with at least five years of pastoral

experience;

- be chosen for their demonstrated professional conduct of the ministry, their skills in pastoral care and counseling, their commitment to the lay preacher/pastor program of the presbytery, and their availability and willingness to share both themselves and their time with a trainee;
- be responsible to the Committee on Ministry and function under its guidelines;
- assist the student at the outset of his or her training to develop a Covenant for Learning which will set forth learning goals to be achieved;
- meet often, at least three times, with the student during the training for the purpose of reflection, counseling, modeling and support, giving special attention to the spiritual growth of the student and the development of her/his gifts for ministry;
- meet with the student at the conclusion of the training to assist in the student=s self-review of progress toward the learning goals chosen, as set forth in the Covenant for Learning;
- be available to the Committee on Ministry at all times to interpret the student=s

progress;

- give a report to the Committee on Ministry upon the completion of the training, including a summary of sessions held and any recommendations the mentor feels would be helpful to the student and to the committee as it determines whether to proceed to the candidate=s authorization or commissioning.

In addition to the above, mentors will provide field experience for their trainees by inviting them to participate in the leading of worship, following which the mentor and perhaps other members of the congregation could provide constructive criticism. Also, in conjunction with the trainee=s course on preaching, provision could be made for the trainee to preach a sermon to be video taped and critiqued.

Mentor/Supervisors of Commissioned Lay Pastors will:

- be a Minister of Word and Sacrament (G-14.0801d) and a member of Redstone Presbytery

- as representative of the presbytery, assist both the CLP and the session of the church being served to understand and abide by presbytery=s Guidelines for Commissioned Lay Pastors;
- submit an annual report regarding their relationship. The mentor/supervisor will see that the CLP and the session(s) submit an annual report as required by the Committee on Ministry (see appendix for both);
- at all times seek to develop a relationship of collegiality with the CLP, offering counsel, sharing experiences, providing positive guidance and criticism, and challenging the CLP to the highest standards of ministry;
- do all that is possible within reason to assure a positive and productive relationship between the CLP and the church being served.

Once authorized to preach, ALPs shall be supervised in the following ways:

1. The Committee on Ministry, in its oversight of churches without pastors, shall require moderators to submit regular reports every 6 months, including feedback evaluation of those churches= use and experience of ALPs.

2. All ALPs shall submit annual reports of their activities, and reports shall be received from their home pastors as well as a number of churches in which they have preached during the preceding year. (See appendix for forms)
3. ALPs shall be gathered at least annually for the purpose of maintaining relationships, sharing of concerns, continuing education, and general oversight (in such a setting, it could be apparent who is making it and who is not and problems that need to be addressed could be detected and steps taken for correction).
4. Evidence of continuing education efforts are a requirement for re-authorization.

***In Mutual Accountability for Authorized Lay Preachers and Commissioned Lay Pastors***

***Presbytery of Redstone Policy for  
Ethical Conduct by Persons in Positions of Religious Leadership***

**1. Introduction**

Most people assume that Christians in positions of religious leadership will conduct themselves in an ethical manner. Indeed, for the most part, religious leaders do conduct themselves in ways that honor their Lord, Jesus Christ, and respect God=s children whom they serve. That this is true is a sign of the indwelling of the Holy Spirit in the community of the church.

Still, as much as we rely on the prompting of the Holy Spirit to guide our ways and to prevent us from error, it is appropriate for the governing bodies of Christians to describe in some detail the nature of the ethical conduct they expect, the efforts they will take to maintain these standards, and the procedures they will use when these standards are violated. This Policy will serve as such a description for the Presbytery of Redstone.

**2. Scope**

This Policy will apply to all clergy members, authorized lay preachers, commissioned lay pastors, lay employees, inquirers, candidates under care, and officers of the Presbytery of Redstone, referred to hereafter as persons in positions of religious leadership. Presbytery committee members, volunteers and individual church employees and members are encouraged to participate in training offered by the Presbytery. Employees and volunteers at the Pine Springs Camp will receive orientation to these standards and training as part of their work.

**3. Standards and Definitions**

As a governing body of the Presbyterian Church (USA), the Presbytery of Redstone stands under the standards and definitions of ethical conduct published by the General Assembly of the Presbyterian Church (USA).

**4. Response**

**A. General Expectations**

While we are gratified that most persons in positions of religious leadership do conduct themselves in ethical ways most of the time, we acknowledge that from time to time it is necessary and appropriate for the Presbytery to respond to incidences of ethical misconduct. At such times, all parties are encouraged to remember:

Church discipline is the church=s exercise of authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders. Thus, the purpose of discipline is to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church by nourishing the individual within the life of the believing community; to correct or restrain wrongdoing in order to bring members to repentance and restoration; to restore the unity of the church by removing the causes of discord and division; and to secure the just, speedy and

economical determination of proceedings. In all respects, members are to be accorded procedural safeguards and due process *Book of Order* [D-1.0101]

Whenever possible, the Presbytery of Redstone will follow the General Assembly procedures for dealing with incidences of sexual misconduct. Other incidences of ethical misconduct will be responded to as provided for by the Rules of Discipline of the Book of Order.

The Presbytery reminds all persons responding to allegations of ethical misconduct to:

1. Seek to maintain the God-given dignity of all parties involved during and after the process of resolving the allegations.
2. Take all reports of ethical misconduct seriously, regardless of, but with concern for, the reputation of those involved.
3. Maintain the highest levels of confidentiality while recognizing the legitimate need-to-know of certain parties.
4. Follow the principles for discipline and justice within the courts of the church.
5. Move expediently, yet respect the need for careful and thorough inquiry.
6. Have regard for and seek to cooperate with secular authorities.
7. Be sensitive to the disruptive effect such allegations have on the congregation or employing entity, friends and families of those involved, and individuals with a personal history of victimization.

NOTE: When extraordinary extenuating circumstances make following these procedures impossible, the spirit of D-1.0101 and the above seven principles shall be maintained by those responding to the incident.

## **B. Ethics Team**

The Presbytery of Redstone shall form an Ethics team. The purpose of this team is:

1. To keep ethical standards of conduct before the Presbytery.
2. To provide for training in ethical standards.
3. To serve as the primary resource to the Presbytery for dealing with issues of sexual misconduct.

The Ethics Team shall be composed of six (6) members in three (3) classes. Members shall serve a three (3) year term and may serve for no more than two (2) consecutive terms. Members shall be nominated by the Committee on Nominations of the Presbytery of Redstone and elected by the Presbytery. The responsibilities of the Ethics Team shall be:

1. To provide for mandatory in-service training on ethical conduct and sexual misconduct

prevention for persons in positions of religious leadership. (Such training will be open to members and staff of all churches and entities of the Presbytery.)

2. To maintain a trained pool of persons to serve as advocates to respond to instances of alleged sexual misconduct.

**C. Staff responsibilities during responses to allegations of ethical misconduct.**

The Executive Presbyter, Stated Clerk, and other Presbytery staff shall not engage in professional counseling with persons accused of ethical misconduct. The Associate for Pastoral Care may respond with appropriate pastoral care and nurture. (NOTE: This guideline shall in no way hinder presbytery staff from their Book of Order responsibilities.)

Inquiries from the media regarding allegations or incidents of ethical misconduct shall be directed to the Executive Presbyter. In the case of allegations involving the Executive Presbyter, the moderator of the Committee on Ministry shall serve as media contact.

**V. Preventive Measures**

Education and awareness are the two best measures of preventing ethical misconduct. Toward this end, the Presbytery of Redstone shall:

**A. Through the Ethics Team**

1. Provide for mandatory in-service training on ethical conduct and on sexual misconduct prevention for persons in positions of religious leadership. (Such training will be open to members and staff of all churches and entities of the Presbytery.)
2. Serve as a resource to the Presbytery and congregations relating to matters of ethical conduct and what can be done to reduce misconduct.
3. Maintain a list of counselors, attorneys, conflict managers, insurance advisors, child advocates, and personnel management professionals to serve as advocates.

**B. Through the Council**

1. Consider the financial implications of allegations of ethical misconduct in budgetary recommendations.
2. Follow employment procedures for Presbytery of Redstone staff as outlined in the General Assembly Sexual Misconduct Policy and Its Procedures, Appendix B.
3. Review the Presbytery's insurance policy for sexual misconduct coverage.

**C. Through the Four District Committees**

1. Encourage Christian Educators, youth workers and congregational leaders to attend training on ethical conduct and on sexual misconduct prevention.
2. Encourage congregations to develop ethics and misconduct policies of their own.

**D. Through the Committee on Preparation for Ministry**

1. Include inquiry as to past convictions of sexual misconduct as part of the candidacy process.
2. Require all Inquirers and Candidates to take training in ethical conduct and misconduct prevention offered by their seminaries or a Committee on Preparation approved alternative.

**E. Through the Committee on Ministry**

- A. Require all persons in positions of religious leadership of the Presbytery of Redstone to sign an acknowledgement of receipt of Presbytery of Redstone Policy for Ethical Conduct by Persons in Positions of Religious Leadership.
- B. Require all persons in positions of religious leadership of the Presbytery of Redstone to attend education offerings on ethical conduct and misconduct prevention.
- C. Maintain on file through the office of the Stated Clerk Part IVB A Sexual Misconduct Information@ of the Personal Information Form (PIF) for all clergy members wishing to labor within the bounds of the Presbytery.

Adopted by Redstone Presbytery July 20, 1999

**Providing for a Safe Environment  
for the Presbytery of Redstone**

The Presbytery of Redstone is committed to providing a safe and secure environment for all children, youth, and volunteers who participate in ministries and activities sponsored by the Redstone Presbytery. We have a legal, moral, and spiritual duty to care for and protect participants during our presbytery programs. We also have the responsibility to encourage the churches of this presbytery to provide safe and secure environments for all who participate in ministry within our own congregations.

**A Statement of Commitment:**

The Presbytery of Redstone is committed to providing a safe environment for ministry, work, and study in all pastoral charges, congregations, institutions, agencies, and organizations. The Presbytery of Redstone seeks to ensure that all staff, volunteers\*, and ministry personnel who work with vulnerable individuals in Redstone Presbytery settings share this commitment. Staff, volunteers\*, and ministry personnel showing respect for personal boundaries, protecting others from harm and abuse, and enabling those in their care to learn and grow without fear of exploitation will demonstrate this commitment.

As we work together to create this community of trust and safety, God's vision of Shalom sustains and guides us. We will experience the presence of the Spirit, nurturing, and prodding us to be a people of compassion and grace.

### **Theological Statement:**

Jesus came into the world to bring life in all its fullness. As followers of Jesus we are called to show love to one and another and to the world (John 13:34-35), to share our gifts and resources, and to build a community of mutuality and respect (Acts 3: 44-47). As a church (presbytery), we have a primary duty to care for those who are marginalized, less powerful, or more vulnerable in our community (Deuteronomy 10: 17-19, Isaiah 61: 1-2).

God intends that all people enjoy a life free from exploitation and abuse. Created in the image of God, all persons have a right to be treated with respect and protected from harm.

Our church (presbytery) is blessed with the gifts of many that offer leadership, as volunteers\*, staff, and ministry personnel. These people have a special calling to offer their time and talents in the work and mission of the presbytery, in programs in and for the ministry and mission of congregations. These people also are called to act with integrity and discipline as they teach and care for the people of God. The church (presbytery) and its workers are called to honor the dignity of each person, as created in the image of God.

Jesus teaches that we must love one and another. Love does not insist upon its own way (Corinthians 13:5). Where manipulation and exploitation exist in a relationship love is violated.

The principle that followers of Jesus must demonstrate love, respect, and honor for one another as members of the body of Christ supports the statement "Providing a Safe Environment". For Jesus reminds us that as we do to the most vulnerable among us we do unto him (Matthew 25: 35-40).

### **The Importance of Addressing this Issue now**

The Presbytery's Ethic Committee has been addressing the issue of creating and maintaining a safe environment for a couple of years now. It began by looking at the issues of sexual misconduct within congregations. In order to provide another step toward providing safe environments within the presbyteries as well as encouraging it within our congregations, the Social Concerns Committee, is now addressing and proposing the need for Criminal Reference Checks and Child Abuse Checks among the pastoral leaders, volunteers\*, and staff that work with those "less powerful and more vulnerable in our community". (The Social Concerns Committee took over this task due to illness and changes of staffing on the Ethics Committee.) It is time for us to be proactive. We need to inform and support all parts of our church in creating safe places for work, service, ministry, and personal growth. Ministry and religious leadership is by nature a position of sacred trust. Services offered in the name of the Presbytery of Redstone need to be held in high ethical standards. To be acting in the name of God among vulnerable people demands great integrity and trustworthiness. Establishing some requirements and some steps towards screening measures in the community of faith is an important way to communicate some key values of our faith: protection of all in our care, honoring the image of God in each person and being a trustworthy community.

### **Rationale for Risk Management**

The term “risk management” may seem very intimidating, but it need not be. It means taking care to consider the possibility that something could go wrong and taking steps to stop, minimize, prevent or eliminate the circumstances that may lead to injury, abuse or harm to program participants. Risk management means accepting the fact that harm is possible, either by the deliberate act of an abusive person, or through carelessness or accident. Therefore, the need for screening as well as obtaining criminal record checks and child abuse checks will be one more positive step toward providing safe environments within our presbytery and congregations.

### **Suggestions for Recruitment in our Presbytery and Congregations:**

In preparing for various youth activities, mission programs, work camps, or other activities within our presbytery and congregations we always face the task of keeping participants safe and secure. Often times we have difficulty recruiting individuals to assist us in these programs. The worst kind of recruitment in terms of the safety of vulnerable persons goes something like this: “Help! We are in desperate need for assistance. If we don’t get workers the program will be cancelled!” This sense of urgency does not always attract the type of worker our groups need or want. We must think carefully about how to recruit for positions of trust in our communities. We should not create the impression that all applicants will be accepted. We must be clear that careful screening measures are employed, and include that information in responses to any inquiries.

### **Police Record and Child Abuse Checks:**

The Police Record and Child Abuse checks can be effective tools to use in the selection process. It can also be helpful tool to have on file for all persons who are in Pastoral Charges in our Presbytery. This tool may be of great importance in screening as well as providing the presbytery with some legal documentation of a person’s current background. Once clearances are obtained the applicant/presbytery member should keep the originals and copies of each should be on file at the Presbytery Office.

### **Conclusion:**

The Presbytery and all other church communities need to be places of welcome and safety for people of all walks of life. We need to be more deliberate in our screening process and record keeping to ensure the safety and security of all those participating in the service, ministry, and mission of the Presbytery of Redstone and all its congregations. This step is not one that intends to keep “certain types of people” out of the work of the church. It is rather a step taken to protect all people involved. We not only need to recognize that God works changes in the lives of individuals, and that the church celebrates personal growth and transformation; but at the same time, it is essential that the church be vigilant in its efforts to create and maintain safe environments and safe services for all participants.

***“Therefore, we move that all persons presently in pastoral leadership (i.e. Clergy, Commissioned Lay Pastors, Authorized Lay Preachers, Certified Christian Educators, and others who are members of the presbytery serving in churches) and those entering the Presbytery of Redstone filling such positions, obtain criminal record checks and child abuse clearance from all states in which the person has served in the past seven years. (In the state of Pennsylvania these clearances are: Act 34 PA Criminal Records Check and Act 33 Child Abuse Search) All these records shall be kept on file at the Presbytery Office.”***

This helpful step toward creating a safe and secure environment in the Presbytery will extend into our congregations. We also encourage each congregation to follow suit and perform appropriate screening

procedures and legal records checks for church staff and those volunteers\* who will be working with children and youth. We also suggest each congregation check with their individual insurance companies to see what is required. A copy of these records should be kept on file in a secure place within the church.

Comprehensive policies help ensure that potential volunteers\* are treated fairly and that procedures are used consistently. Policies also help to provide continuity to a program. Therefore we need to begin to take this issue seriously and take this step to insure that we are providing for a safe and secure environment for the Presbytery and all our congregations.

\*In this document the term volunteer refers to those volunteers who mentor children one-on-one or who chaperone overnight activities.

Credits:

Portions of this document are credited to the "Faithful Footsteps" a handbook for screening procedures for positions of trust and authority in the United Church of Canada.

Other resources are from the Good Shepard Community Methodist Church in Carlisle, PA.

Mike Shepard is the author of this document. The Social Concerns Committee is very grateful to Mike for all his hard work and research. The document was edited and adjustments made to it by Sarabeth Stopansky on the suggestion of Don Hamm a Guide One Insurance agent.

Adopted by Redstone Presbytery, January 18, 2005

***PRESBYTERY OF REDSTONE POLICY FOR***

**ETHICAL CONDUCT BY PERSONS  
IN POSITIONS OF RELIGIOUS LEADERSHIP**

Acknowledgment of Receipt and  
Agreement to Abide by the Terms of  
This Policy

I,

\_\_\_\_\_, hereby acknowledge that I have received and read the policy entitled "*Presbytery of Redstone Policy for Ethical Conduct by Persons in Positions of Religious Leadership*." I understand this is one of the policies which articulates and measures my professional conduct as I serve within the Presbytery of Redstone.

I hereby accept this policy as definitive for certain areas of my professional conduct as I work within this presbytery, while acknowledging that it is not all-inclusive. I also understand that this document is subservient to the *Book of Order*, policies and/or decisions of the Presbyterian Church, USA.

Thus, I, \_\_\_\_\_, hereby commit myself to honor and abide by the stipulations of this policy. I understand that my failure to do so may result in removal for cause from any position I may hold in this presbytery.

Date: \_\_\_\_\_

Signed: \_\_\_\_\_

**Appendix G  
*Presbytery of Redstone***

## GUIDELINES FOR AUTHORIZED LAY PREACHERS

Authorized Lay Preachers are authorized to plan and lead worship and to preach a sermon.

1. Authorized Lay Preachers are not authorized to celebrate the sacraments of Baptism or the Lord's Supper, to perform weddings, or to ordain/install officers, or to receive persons into membership in a church.
2. Authorized Lay Preachers are not authorized to moderate a meeting of the session, board of deacons, the congregation, or any other committee, nor are they authorized to engage in administrative functions.
3. In the Reformed tradition, anyone is permitted to conduct a funeral service; however, care must be taken in this time of extraordinary vulnerability that pastoral relationships are not assumed, nor boundaries crossed. Similarly, requests for pastoral care received by the Authorized Lay Preacher should be referred to the session of the church and its moderator to make an appropriate response. The kinds of requests which fall into this category include such things as making hospital or home visits, counseling, conducting funerals, conducting new member classes or confirmation classes, or in any fashion to present themselves as a minister of the Word and Sacrament or the pastor of a particular church or to give-or to allow anyone else to have-the impression that they are.
4. Authorized Lay Preachers are not authorized to represent any church or church organization in any ecumenical gathering or civic function or to any other ecclesiastical or civic authority.
5. If an Authorized Lay Preacher serves in a church of another denomination and performs any of the duties enumerated in items 2-5, that Authorized Lay Preacher does so outside the authority of the Presbyterian Church (USA) and ceases to function as an Authorized Lay Preacher.

The issue is boundaries. This implies not only that Authorized Lay Preachers and ordained clergy are alike subject to the ordering of their duties and functions by the constitutional standards of our church, but also that all are responsible for the perceptions conveyed and that others form. Much confusion and hurt can result, not only to persons and congregations, but also to Authorized Lay Preachers (and clergy), when boundaries are not respected. There is very real danger of getting into a situation that one can't handle.

There is also the issue of liability. As much as we don't like it, the church and its leaders are no longer immune from law suits. The clergy are insured; lay preachers are not. Not only could an Authorized Lay Preacher suffer for misconduct, but so could the Presbytery.

As a sign of my commitment to serve the Lord Jesus Christ and the Presbyterian Church (U.S.A.) within the parameters of my authorization, I enter into a covenant with the Presbytery of Redstone to abide by the guidelines set forth in this document.

(Signature) \_\_\_\_\_ (Date)

## APPLICATION

**Authorized Lay Preacher Program  
The Presbytery of Redstone**

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

Telephone (Day) \_\_\_\_\_ (Evening) \_\_\_\_\_

E-mail \_\_\_\_\_

Education \_\_\_\_\_

Church Membership (current and past including number of years) \_\_\_\_\_

Church Address \_\_\_\_\_

Clerk of Session \_\_\_\_\_

Offices Held in Church \_\_\_\_\_

Employment \_\_\_\_\_

Other Activities \_\_\_\_\_

Please return to: The Rev. Dr. Douglas E. Holben

The Presbytery of Redstone  
1004 Mt. Pleasant Road  
Greensburg, PA 15601-5762

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**APPLICATION FORM B Part II  
AUTHORIZED LAY PREACHER PROGRAM  
The Presbytery of Redstone**

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Please write an essay describing your faith and expressing your motivation for wanting to be an Authorized Lay Preacher. The following questions will help you.

---

1. Briefly describe your faith and faith journey.
2. Why do you want to become an Authorized Lay Preacher for Redstone Presbytery? What has led you to this desire?
3. What gifts do you possess that will help you to do this work?
4. Do you feel there are any barriers to your involvement in the Authorized Lay Preachers program?
5. Anything else that will help the committee to know you and your motivations

---

Signature of applicant

Date

Please return to: The Rev. Dr. Douglas E. Holben  
The Presbytery of Redstone  
1004 Mt. Pleasant Road  
Greensburg, PA 15601-5762

**SESSION RECOMMENDATION**

**Authorized Lay Preacher Program  
The Presbytery of Redstone**

Name of applicant \_\_\_\_\_

Church Name \_\_\_\_\_

1. How long has this person been a member of your congregation, and in what ways has he/she contributed to the ministry/mission of your congregation?
  
  
  
  
  
  
  
  
  
  
2. What gifts do you believe this person possesses to become an Authorized Lay Preacher for Redstone Presbytery?
  
  
  
  
  
  
  
  
  
  
3. Are there any barriers that will keep this person from being able to fulfill this special calling?
  
  
  
  
  
  
  
  
  
  
4. Is there any additional information about this person that would be helpful for us to know in our acceptance of him/her to the program?

\_\_\_\_\_  
Moderator and/or Clerk of Session

\_\_\_\_\_  
Date

Please return to: Dr. Douglas E. Holben  
The Presbytery of Redstone  
1004 Mt. Pleasant Road  
Greensburg, PA 15601-5762

**REQUEST TO BE RE-AUTHORIZED AS AN AUTHORIZED LAY PREACHER**

**The Presbytery of Redstone**

Name \_\_\_\_\_ Phone ( ) \_\_\_\_\_

Address \_\_\_\_\_

I have submitted by annual report of preaching activities and understand that this report will be used to aid the re-authorization process. Yes \_\_\_\_\_ No \_\_\_\_\_

Here are the names of churches where I have preached over the last two years (at least three are required) and you have my permission to correspond with their sessions regarding my effectiveness.

Yes \_\_\_\_\_ No \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

My home pastor is \_\_\_\_\_ and you have my permission to correspond with him/her regarding my activities in my home church and my growth in faith and practice. Yes \_\_\_\_\_ No \_\_\_\_\_

I am willing to be interviewed by representatives of the Committee on Ministry as part of the determination as to whether I shall be re-authorized. Yes \_\_\_\_\_ No \_\_\_\_\_

Signed \_\_\_\_\_

Date \_\_\_\_\_

Please return to:

Rev. Dr. Douglas E. Holben  
The Presbytery of Redstone  
1004 Mount Pleasant Road  
Greensburg, PA 15601-5762

**REPORT FORM**  
**Authorized Lay Preacher Ɓ The Presbytery of Redstone**  
Calendar Year \_\_\_\_\_

Name: \_\_\_\_\_

1. How many preaching engagements did you accept for the year? \_\_\_\_\_

2. Did you refuse any invitations? \_\_\_\_\_

If yes, how many were refused? \_\_\_\_\_

Please tell us why they were refused:

3. Please list the churches and the dates where you have preached this past year.

4. What was the greatest number of times you preached:

B consecutively in one location \_\_\_\_\_, in which church \_\_\_\_\_

B total for the year in one church \_\_\_\_\_, in which church \_\_\_\_\_

5. What was the greatest honorarium you received for one preaching engagement?

What was the lowest honorarium you received for one preaching engagement?

6. Please tell us about any special problems or concerns you have experienced in preaching.

7. Overall, how would you rate the response you received in congregations where you preached?

(Low) 1 2 3 4 5 6 7 8 9 10 (high)

8. Do you have other ideas or concerns you would like to share with the Committee on Ministry?

Please return to:

The Rev. Dr. Douglas E. Holben

1004 Mt. Pleasant Road

Greensburg, PA 15601-5762

**Letter to ALP=s Home Pastor**

Our Presbytery=s Committee on Ministry is in the process of re-authorizing some of its Authorized Lay Preachers. One vital component of that process is the evaluation of the preacher=s own pastor.

We are concerned for the lay preacher=s continued spiritual growth and service within the context of the believing, worshiping congregation, and that their activity as lay preachers does not interfere with this aspect of their discipleship. Their home pastors, we feel, are in the best position to evaluate this from their perspective.

The Authorized Lay Preacher \_\_\_\_\_ has indicated that you are his/her home pastor. Would you, therefore, please set aside some time to share with us your comments in accord with the enclosed questions. Your frank and thoughtful response will be absolutely vital as we consult with our lay preachers and seek to continue to guide them toward greater effectiveness in this ministry.

Thank you very much for your help and cooperation. Please reply at your earliest convenience.

Yours in Christ=s Love and Service,

The Rev. Dr. Douglas E. Holben  
Executive Presbytery, The Presbytery of Redstone  
1004 Mount Pleasant Road  
Greensburg, PA 15601-5762

**Pastor=s Evaluation of Authorized Lay Preacher**

Name of Authorized Lay Preacher \_\_\_\_\_

Name of Evaluating Pastor \_\_\_\_\_

1. Is this person regular in worship attendance at your home church when not preaching?
  
2. Does this person engage in a group study? (e.g. Church School, Bible Study, Small Group Study, other educational opportunities)
  
3. What leadership roles does this person exercise in your church?
  
4. What evidence do you see of this person=s private study/worship habits?
  
5. What evidence do you see of this person=s continuing spiritual growth?
  
6. Is there anything else you would like to share with the Committee on Ministry about this person or about the Lay Preacher Training program?

Please return to:

The Rev. Dr. Douglas E. Holben  
1004 Mt. Pleasant Road  
Greensburg, PA 15601-5762

**Letter to Session of Church ALP has preached in.**

The Session of the \_\_\_\_\_ Church

Dear Friends in Christ,

The Authorized Lay Preachers of the Presbytery of Redstone are authorized for two year terms. They are re-authorized upon request for their re-authorization, their pastor=s recommendation and good reports of their preaching and worship leadership from churches they have served.

Authorized Lay Preacher \_\_\_\_\_ has requested re-authorization and has indicated your church as one in which she/he has preached. Would you, therefore, be so kind as to fill out the enclosed questionnaire and return it to me at your earliest convenience.

Thank you very much for your help and cooperation in this matter and for using the gifts and abilities of our Authorized Lay Preachers.

Yours in Christ=s Love and Service,

The Rev. Dr. Douglas E. Holben  
The Presbytery of Redstone  
1004 Mount Pleasant Road  
Greensburg, PA 15601-5762

### Session=s Evaluation of Authorized Lay Preacher

Name of Authorized Lay Preacher \_\_\_\_\_

Name of Church \_\_\_\_\_

1. How would you describe your experience of worship under the leadership of the Authorized Lay Preacher named above? Did the experience of worship meet your expectations in your Presbyterian Church? (Try to reflect the sense of the session and the congregation, being as specific as possible).
  
  
  
  
  
  
  
  
  
  
2. What words would you use to describe the preaching of this person? Understanding the subjective basis for this question, how well did you feel the scriptures were proclaimed through this person. On what specifics (if any) is your answer based?
  
  
  
  
  
  
  
  
  
  
3. Does your experience with this Authorized Lay Preacher lead you to have any concerns about this person=s beliefs and/or abilities? Please explain.
  
  
  
  
  
  
  
  
  
  
4. Does your session wish to convey anything to the Committee on Ministry regarding the effectiveness, or lack of effectiveness, of the Lay Preachers program?

Please return to: The Rev. Dr. Douglas E. Holben, Executive Presbyter, The Presbytery of Redstone, 1004 Mount Pleasant Road, Greensburg, PA 15601-5762

**Evaluation of the Preaching of an Authorized Lay Preacher  
The Presbytery of Redstone**

Name of Authorized Lay Preacher \_\_\_\_\_

Name of person evaluating \_\_\_\_\_

Church \_\_\_\_\_

Date Sermon Preached \_\_\_\_\_

1. Title of Sermon \_\_\_\_\_

Scripture Text(s) \_\_\_\_\_

2. Did the sermon communicate a clear, concise message? What was the message?

3. Please comment on the Authorized Lay Preacher=s performance:

	Excellent	Good	Fair	Poor
Projection . . . . .	_____	_____	_____	_____
Diction . . . . .	_____	_____	_____	_____
Pace . . . . .	_____	_____	_____	_____
Phrasing . . . . .	_____	_____	_____	_____
Volume . . . . .	_____	_____	_____	_____
Rapport with Congregation . . . . .	_____	_____	_____	_____
Physical gestures . . . . .	_____	_____	_____	_____
Body Language . . . . .	_____	_____	_____	_____
Congruity (of presentation with subject matter and content)	_____	_____	_____	_____

4. How well did the preacher maintain the relationship between the scripture and the sermon?

5. Please comment on the theology present in the sermon.

6. Was the sermon prepared and delivered in a way that allowed you, a listener, to move from point to point without becoming lost or confused?

7. How could this preacher improve her/his skills in preaching?

8. Are there other comments you wish to make?

Please return to: The Rev. Dr. Douglas E. Holben, Executive Presbyter, The Presbytery of Redstone, 1004 Mount Pleasant Road, Greensburg, PA 15601-5762

## Appendix H

### *Presbytery of Redstone Guidelines for Commissioned Lay Pastors*

In accordance with the *Book of Order* [G-14.0801] the role of the Commissioned Lay Pastor (hereafter CLP) is to work with a specific church (or churches) to which he or she has been commissioned by the presbytery. *Each CLP must be an ordained elder, and while that ordination is recognized throughout the whole church; it is exercised within the elder's church of membership. Because of the nature of such involvement with the church(es) for which the commission is granted, inherent in the commission is a potential conflict of interest if a CLP remains on the session or board of his or her church of membership.* If a CLP is serving another church, preaching with regularity every Sunday morning, it is impossible for the CLP to meet the standards of an active elder in her or his church of membership as articulated by the *Book of Order* [G-6.0302, G-6.0303, & G-6.0304].

Ministers of the Word and Sacrament are removed from the rolls of their church of membership by reason of ordination; they become members of a presbytery. They, therefore, no longer have voice or influence in the local church. In the same way a CLP, by virtue of the commission to serve a particular church, is also placed under the authority of the presbytery and accountable to it through its Committee on Ministry.

Therefore, the Committee on Ministry of the Presbytery of Redstone hereby stipulates:

1. that CLPs commissioned by this presbytery may celebrate the sacraments and conduct weddings *only* for the church(es) to which they are commissioned.
2. that all CLPs in this presbytery will resign from the session or any board of their church of membership for the duration of their commission.
3. *that no person shall be commissioned as a CLP to his or her church of membership as a solo pastor.*
4. that, in accordance with G-14.0801b, each CLP will file a written annual report with the Committee on Ministry, articulating the work which has been completed in their assigned church(es) during the year and their perception of the ways in which the supervision by a clergy mentor has helped them with this work.
5. this report is due no later than January 31<sup>st</sup> for the preceding year.
6. that those ministers of the Word and Sacrament who supervise CLPs, in accordance with G-14.0801d, will file a written evaluation of the CLPs work. In addition the supervisor's written report will present an overview of their work as a supervisor and mentor with the CLP.
7. this report will be due no later than January 31<sup>st</sup> for the preceding year.

The Committee on Ministry will conduct the annual review of the CLPs work, as required in the *Book of Order* G-14.0801b, using these written reports as the basis for their conversation with each CLP.

Adopted by the Presbytery of Redstone on March 16, 1999

**PRESBYTERY OF REDSTONE**  
**Presbyterian Church (U.S.A.)**  
***Commissioned Lay Pastor Agreement***

The session of \_\_\_\_\_, Presbyterian Church  
(Name of Church)  
(U.S.A.) of \_\_\_\_\_  
(City/State)

belonging to the Presbytery of Redstone, being well satisfied with your qualification for service as a commissioned lay pastor and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, solemnly invites you,

\_\_\_\_\_  
(Name)

to undertake the office of Commissioned Lay Pastor

for this congregation, beginning \_\_\_\_\_ and extending for a period of time as indicated, promising you in the discharge of your duty all proper support, encouragement and allegiance in the Lord.

Time period:

\_\_\_\_\_ months  
\_\_\_\_\_ years (not to exceed three years)  
until a new pastor is ready to move on the field  
other: \_\_\_\_\_ (specify)

That you may be free to devote \_\_\_\_\_% of your time to your ministry among us, we promise and obligate ourselves to pay you the sum of \$ \_\_\_\_\_ a month in regular payments. Further, we promise to provide you the following as you serve this congregation in the indicated ways: (Those agreed upon are to be filled in.)

ALLOWANCES

Automobile Allowance    vouchered @ IRS approved rate per mile  
Expense Allowance        \$ \_\_\_\_\_  
Book Allowance            \$ \_\_\_\_\_  
Vacation of one week per quarter  
Study Leave Allowance: \$ \_\_\_\_\_/year  
   Cumulative to \$ \_\_\_\_\_  
Study Leave: \_\_\_\_\_ weeks/year  
cumulative to \_\_\_\_\_ weeks  
Other (specify)            \$ \_\_\_\_\_

KINDS OF SERVICE

(Check those that apply for which the lay pastor is prepared)  
(basic levels of service)

- Leading and preaching regular Sunday services.
- Administering the Lord=s Supper as ordered by session.
- Responding to emergency situations such as serious sickness, injury or death, and to refer people for further care as needed.
- Making regular visits to the members of the congregation on a plan agreed to by session and the lay pastor.
- Conducting funerals as needed.
- Doing the following in the church:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(advanced levels of service)

- Counseling parents and administering the Sacrament of Baptism as ordered by session.
- Counseling couples and performing services of Christian marriage as invited and authorized by session.
- Moderating the session under the supervision of the mentor/moderator appointed by the Committee on Ministry.
- Moderate the session

\_\_\_\_\_ (other)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

We further promise and obligate ourselves to review with you not less than annually the adequacy of this compensation. In addition, we promise to provide:

This agreement may be terminated upon 30 days notice given either by the session or by the commissioned lay pastor. *In testimony whereof we have subscribed our names this* \_\_\_\_\_ *day of* \_\_\_\_\_ *A.D.* \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*Having moderated the session meeting which extended this agreement to*

*For services as a commissioned lay pastor, I do certify that the agreement has been made in all respects according to the rules laid down in the Form of Government and established by the Presbytery of Redstone, and that the persons who signed the foregoing call were authorized to do so by vote of the session of*

\_\_\_\_\_ Church, Presbyterian Church (U.S.A.)

(Signed) \_\_\_\_\_

(Moderator of the Meeting)

ENDORSEMENTS

1. ACTION OF THE COMMITTEE ON MINISTRY

This agreement has been reviewed by the Committee on Ministry. The Committee recommends that Presbytery approve (not approve) this agreement and commission (not commission) the lay pastor

Date of Action \_\_\_\_\_  
Chairperson

2. ACTION BY THE PRESBYTERY

This agreement was approved by the Presbytery of Redstone and the commission given.

Date of Action \_\_\_\_\_  
Stated Clerk

3. ACCEPTANCE OF THE AGREEMENT AND COMMISSION

This is to certify that I have received and accepted this agreement and commission.

Date of Acceptance \_\_\_\_\_  
Commissioned Lay Pastor

**Commissioned Lay Pastor's Annual Report**

**For the year:** \_\_\_\_\_

Name: \_\_\_\_\_

Phone No: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Date: \_\_\_\_\_

Church(es) served \_\_\_\_\_

Date of Commissioning \_\_\_\_\_

Instructions: Please use separate sheets of paper to respond to the following questions.

**A. Activities within the Church(es) Served:**

1. For the year reported, indicate the number of: sermons preached, pastoral calls, hospital/nursing home calls, weddings, baptisms and funerals at which you have officiated.
2. List other activities in the life of the church in which you have had a leading role (e.g. teaching a class, coaching a team).
3. List other activities in the life of the church in which you have participated (e.g. family nights, picnics, sports teams and/or ecumenical activities).

**B. Continuing Education and/or Spiritual Growth:**

1. List and describe any seminars, classes, conferences, etc. of a continuing education nature which you have attended during the past year.
2. List any significant books or periodicals you have read the past year.
3. Tell us something about how you maintain and nurture your spiritual life and health.

**C. The Mentor/Mentoring Relationship**

1. Name the moderator(s) of the church(es) served and describe the nature of your relationship.
2. Who is your mentor? How often have you met? Do you meet regularly or irregularly? Who usually initiates these meetings? What has been most helpful to you in the mentoring relationship? How could the relationship be improved?

3. What gives you the most satisfaction in your ministry as a CLP? What makes you the most frustrated?
- D. Self-evaluation and your Accountability to the Committee on Ministry
1. In what aspect(s) of your ministry do you believe you are most effective? Least effective? What would it require to be more effective in your least effective area(s)? How can the Committee on Ministry help you be more effective in your ministry as a CLP?

**Commissioned Lay Pastor's Mentor's Annual Report**

For the year: \_\_\_\_\_

Name: \_\_\_\_\_

Phone No: \_\_\_\_\_

Address: \_\_\_\_\_  
 \_\_\_\_\_

Date: \_\_\_\_\_

Name the person you mentor. \_\_\_\_\_

Instructions: Please use separate sheets of paper to respond to the following questions.

A. The Mentor/Mentoring Relationship

1. How often have you met with this Commissioned Lay Pastor? Do you meet regularly or irregularly? Who usually initiates these meetings?
2. What has been most helpful to you in the mentoring relationship? How could the relationship be improved?
3. What issues related to that which can be celebrated have been raised in your meetings? What matters of conflict have been raised in your meetings?
4. Have you had any occasion to witness this person's worship leadership and preaching? Please describe in some detail your assessment of their skill levels, effectiveness, the response you perceived from their congregation, and their overall abilities to lead.

B. Accountability to the Committee on Ministry

1. In what aspect(s) of your mentoring do you believe you are most effective? Least effective? What would it require to be more effective in your least effective area(s)?
2. How can the Committee on Ministry help you be more effective in your ministry as a mentor to your CLP?
3. Please make any additional comments which can help the Committee on Ministry assess this Commissioned Lay Pastor's work.

Note: This report is designed for a mentor who functions in the dual role of a mentor/moderator

**Commissioned Lay Pastor's Moderator's Annual Report**

For the year: \_\_\_\_\_

Name: \_\_\_\_\_

Phone No: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Date: \_\_\_\_\_

Name the church(es) in which you moderate for a CLP. \_\_\_\_\_

Name the Commissioned Lay Pastor who is serving these churches. \_\_\_\_\_

Instructions: Please use separate sheets of paper to respond to the following questions.

A. The Relationship of the Moderator, CLP and the Session

1. How often have you met with the Session(s) of the church(es) served by this Commissioned Lay Pastor? Do you meet regularly or irregularly?
2. What are the most important issues which have emerged at session meetings during the past year? If these issues are related to that which can be celebrated, what were they? What matters of conflict have been raised in your meetings?
3. How has the Commissioned Lay Pastor reacted to dynamics which were positive? How has this person reacted in negative situations?
4. What has been most effective in your work with this session and its lay pastor? How could your work together be improved?
5. Have you had any occasion to witness this person's worship leadership and preaching? Please describe in some detail your assessment of their skill levels, effectiveness, the response you perceived from their congregation, and their overall abilities to lead.

B. Accountability to the Committee on Ministry

1. From your perspective as moderator of the session, what is your recommendation as to the continuation of the relationship between the CLP and the church(es) being served?

2. How can the Committee on Ministry help you be more effective in your work with this CLP and the church(es) where you moderate the session(s)?
3. Please make any additional comments which can help the Committee on Ministry assess this Commissioned Lay Pastor's work.

Note: This report is designed for a moderator who does not function as a mentor.

**Parameters for Authorized Lay Preacher and Commissioned Lay Pastor Referrals  
Redstone Presbytery  
Adopted by Committee on Ministry, August 28, 2003**

1. The notion of placement does not exist within our system of connectionalism as it stands. Authorized Lay Preachers (ALP) or Commissioned Lay Pastors (CLP) are placed neither by the Executive Presbyter nor by the Committee on Ministry. The notion of call and how it is approached in the pastoral relation process will be similar in the ALP/CLP process of matching needs of congregations and the abilities and availabilities of lay pastors.
2. The Executive Presbyter (EP) or the Committee on Ministry (COM) may refer ALPs/CLPs when an individual has completed the specified courses and related programs and has no current contract with a congregation (or congregations).
3. The EP/COM may refer ALPs/CLPs when the individual is within 4 months of a contract's expiration.
4. The EP/COM may refer ALPs/CLPs when the individual is within 1 or 2 classes (or 1 term of classes) of completing the specified course requirements or near the completion of the related time requirements.
5. Except for the aforementioned, the EP/COM may answer questions about an individual ALP/CLP but shall not assume that studies have been completed or that requirements of the ALP/CLP program have been met, or that there is a cause for exemption or exception to the current adopted COM policies.