

POLICIES AND PROCEDURES
FOR THE USE OF COMMISSIONED LAY PASTORS IN THE
PRESBYTERY OF WEST JERSEY

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Table of Contents

<u>Topic</u>	<u>Page #</u>
Introduction	2
Receiving and Interpreting the Call to CLP Ministry	3
Applying to Become a Commissioned Lay Pastor	5
The Preparation and Training of the CLP Candidate	6
The Commission	7
Supervision of the CLP	9
Renewal of the Commission	10
Disciplinary Matters	11
Flow List	13
Appendices	
• Compensation for CLP's	
• Form CLP-1, Application to the CLP Program	
• Form CLP-2, Contract for the Services of a CLP	
• Form CLP-3, Annual Performance Review by a CLP	
• Form CLP-4, Annual Performance Review by a CLP's Mentor	
• Form CLP-5, Annual Performance Review by a CLP's Clerk of Session	

RECEIVING AND INTERPRETING THE CALL TO CLP MINISTRY

The Book of Order offers particular insight into receiving and interpreting calls to ministry:

"When women and men, by God's providence and gracious gifts, are called by the Church to undertake particular forms of ministry; the Church shall help them to interpret their call and to be sensitive to the judgments and needs of others. As persons discover the forms of ministry to which they are called, and as they are called to new forms, they and the Church shall pray for the presence and guidance of the Holy Spirit upon them and the mission of the Church." (G-6.0105)

"To those called to exercise special functions in the Church ... God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship and love of Jesus Christ as Savior Lord. Their manner of life should be a demonstration of the Christian Gospel in the Church and in the world. They must have the approval of God's people and the concurring judgment of a governing body of the Church." (G-6.0106.)

Persons aspiring to special-service as a CLP should demonstrate characteristics that set them apart for selection by the Church for such service. Such individuals should be persons of faith, dedication, and good judgment. They should be persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love; and warm sympathies. (G-6.0303, G-6.0491)

A CLP applicant must have been an ordained elder of the Presbyterian Church (U.S.A.) for at least six months prior to application to the CLP Program. .

The principles of full participation and inclusiveness of the Presbyterian Church (U.S.A.) shall be followed in the administration of the CLP Program. .Persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, 'Widowed, or divorced) shall be eligible to serve as Commissioned Lay Pastors.

An Applicant for Commissioning as a CLP should understand that it is important that such persons receive full preparation for their tasks. The applicant shall willingly accept the guidance, care, and discipline of the Presbyterian Church (U.S.A.) and its governing bodies during the entire term of service in the CLP Program of this Presbytery. Applicants shall be willing to promise in reliance upon the grace of God to .maintain a Christian character and conduct, and to be diligent and faithful in making full preparation for their special ministry.

In evaluating the candidate's call, both the Presbytery and the candidate shall utilize the following standards:

1. FAITH as expressed by:
 - A. Trust in Jesus Christ as Lord and Savior and belief in one God, Father, Son and Holy Spirit.
 - B. Acceptance of the Old and New Testaments as the authoritative witness to that faith.
 - C. Receiving and adopting the essential tenets of the Reformed faith as expressed in the confessions of the church. (G-2.0500)

2. COMMITMENT as expressed by:

- A. Faithful, regular participation in the worship and service of their local congregation.
- B. Demonstrated leadership in the church.
- C. Demonstrated pastoral ability. .
- D. Demonstrated stewardship in their giving to the church.

3. CHRISTIAN LIFE as expressed by:

- A. Manner of life that demonstrates the Christian Gospel. (G-6.0303)
- B. Commitment to personal spiritual growth through prayer, Bible reading, and devotions.

INTRODUCTION

The Presbytery of West Jersey establishes the Commissioned Lay Pastor Program in accordance with G-14.0801 of the Book of Order, as a further means of fulfilling its commitment to see that all churches within its bounds have the best possible pastoral leadership. This leadership is best provided when pulpits are filled with ministers of the Word and Sacrament. When this is not possible, one way of seeking to meet this need is through the Commissioned Lay Pastor Program.

A Commissioned Lay Pastor (CLP) is an elder of the Presbyterian Church (U.S.A.), called by God and affirmed by his/her Session. He or she is trained and commissioned by Presbytery to be the primary pastor for a particular parish or congregation, where it is difficult to place an ordained minister.

In the Presbytery of West Jersey, the primary place of ministry for a CLP is within his/her own congregation, when that congregation is without ordained pastoral leadership. Unlike those called to the ministry of the Word and Sacrament, who are called to the office without thought as to where they will serve the call of a CLP is to a particular congregation. However, trained CLPs who have completed their service to the church in which they were called may continue to be a resource for the Presbytery.

CLPs are not ordained ministers. They are commissioned only to a particular parish. Therefore, they will follow a separate "track" from those seeking ordination and requirements and preparations are different from ordination, not requiring the same level of knowledge and training. A CLP's ability to preach, teach and lead worship is seen as a gift of the Spirit developed through experience and practice. Consequently we present competency more than credentials as a basis for commissioning. This competency is to be understood in the context of the local church or parish

Among conditions under which persons may be commissioned as a Lay Pastor would be:

1. Church in need of, but unable to support, a full-time ordained minister.
2. Church too small to justify full-time services of ordained minister, and cannot be yoked with another church.
3. Church-planting program on the part of Presbytery.
4. Store-front church in poor, urban setting.
5. Regional cluster of churches where one or more CLP's are supervised by and part of a ministry team with one or more ministers of word and sacrament.
6. Mission outreach by a local church to an ethnic minority, where one or more CLP's are supervised by and part of a ministry team with one or more ministers of word and sacrament.

The use of the CLP shall not become an inexpensive substitute for ordained pastoral leadership. The Presbytery needs to guard against this potential misuse of the position as it approves and reviews commissions.

The CLP shall not be utilized for pulpit supply, as there is already a sufficient list of retired and at large clergy available to fill pulpits within the Presbytery.

The CLP shall not be commissioned to a congregation intending to call an installed pastor.

APPLYING TO BECOME A COMMISSIONED LAY PASTOR

When a member of a congregation which lacks regular pastoral leadership and is not intending to call an installed pastor 'believes that God may be calling him or her to serve that church as a CLP, he or she shall first consult with the moderator of that church's session, The moderator shall provide him or her with a copy of this CLP Manual.

The moderator shall then notify the Committee on Ministry (COM) of that member's desire to serve as a CLP in that church.

The COM shall meet with the session of that church to assess the situation to determine if a CLP would be a suitable way of meeting that church's pastoral needs.

The COM shall then notify both the session and the Committee on Preparation for Ministry (CPM) of its decision in this matter.

If the COM approves the possible use of a CLP for that congregation, the CPM shall then meet with the session to explain the CLP candidacy process and the role of the session in the process.

The individual shall next make application through his or her respective session to the CPM. The form for this application shall be provided by-the Presbytery. (See appendix.)

The application must be accompanied by a written faith story that includes an identification of gifts/talents the applicant brings to the CLP Program. It should include an indication of how the applicant sees himself or herself being called to be a Commissioned Lay Pastor. The application will also include a listing of educational, church, family, and life experiences.

The applicant's session must approve him or her as a possible CLP candidate. The application shall contain a statement to this effect. No application will be considered without a session's endorsement.

The application form will include a place for listing references. It is to be understood that, when checking these references, the CPM will ask specific questions regarding sexual misconduct.

The Application Form and all proceedings concerning the application process are to be considered personal and confidential and are not to be disclosed to unauthorized persons.

The CPM shall examine the applicant as to personal faith and motives for seeking the commission and examine his or her qualifications carefully. It shall notify the applicant, his or her session, and the COM of its decision to admit or not admit the applicant to the CLP Program.

THE PREPARATION AND TRAINING OF THE CLP CANDIDATE

The CPM shall supervise the preparation, training, and examination of all CLP candidates.

Since candidates will come from different backgrounds and have varying situations and time schedules, the training and preparation of each candidate will be tailored to the needs of the individual. Training for each candidate may vary in length, depth, and content, depending upon knowledge and understanding at time of entry into the program.

After approving the Applicant's candidacy, the CPM shall appoint an Advisory Task Force of four of its committee members, two of whom shall be clergy and two lay and one of whom shall function as both chair and advisor to the candidate. This task force shall conduct a competency assessment in the areas of English Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care and teaching (G-14.0801). A candidate called to ministry to an ethnic population shall be assessed for Scriptural competency in the language of that population. .

Following the completion of the competency assessment, the Advisory Task Force shall recommend an individualized training program for the candidate.

CLP candidates may receive training through area facilities and programs, including seminaries, colleges and universities, and church, presbytery, .or synod sponsored training events. Training may be provided by mentors approved by the Advisory Task Force.

The CPM shall determine at what point the candidate is qualified to be commissioned as a lay pastor and shall inform the Presbytery of the candidate's readiness for commissioning as a lay pastor. The candidate may then be commissioned to a specific church as a CLP.

The CLP is expected to upgrade his or her skills for ministry annually and to take advantage of opportunities for spiritual and intellectual development. To this end, the parish that the CLP serves shall provide her or him with a study allowance. The COM should be prepared to make recommendations to the CLP for their continued professional development yearly.

If the COM determines a need for immediate pastoral leadership in the candidate's church, the CPM may recommend a functionally limited commission. If, in the judgment of the CPM, the candidate is competent to perform some, but not all of the duties of a CLP, the candidate may be commissioned with certain functional limitations. . The candidate shall continue his or her training under the direction of the CPM, which shall inform the Presbytery of the candidate's readiness to assume further duties of a CLP.

THE COMMISSION

When a CLP candidate has completed his or her required training and the CPM is satisfied with the candidate's readiness for service, the CPM chairperson notifies the COM chairperson that he or she is ready to be presented to the Presbytery for commissioning as a lay pastor.

Following the notification of the candidate's readiness, the COM shall meet with the candidate and the candidate's session and give its approval for the candidate to be commissioned as a CLP for that particular church. Form CLP-2 shall be completed and signed by the Clerk of Session, the candidate, and chairperson of the COM.

The COM shall then recommend to the Presbytery the commissioning of the candidate to the particular church for a specific length of time. Its recommendation shall include a written description of the duties which the CLP is to perform, hours per week to be worked, and the CLP's compensation. (See *Compensation for CLP's*, Appendix)

In presenting the candidate to the Presbytery, the committee from CPM that has been mentoring and supervising the candidate will state their satisfaction with the candidate's training and progress. The CLP candidate shall share his/her sense of call and faith story with the Presbytery.

Following an affirmative vote by the Presbytery, a brief commissioning service shall be held during the meeting. The Moderator, in accordance with G-14.0S01 will ask for the affirmative response of the candidate to the Constitutional Questions, Will offer a prayer and make the formal pronouncement of the Constitutional declaration of formal commissioning of the candidate as a CLP. The church to which the candidate has been commissioned may wish to hold a subsequent service of recognition.

The new CLP is then bound to work within the guidelines determined for his or her job by the Presbytery of West Jersey. The CLP may be authorized to perform the following duties in accordance with the Book of Order G-14.0S01:

- Lead worship and preach the Gospel.
- Administer the Lord's Supper when invited by the session
- Administer the Sacrament of Baptism when invited by the session
- Moderate the session of the congregation under the supervision of and when invited by the moderator appointed by the Presbytery
- Perform a service of Christian marriage when invited by the session, if permitted by the State of New Jersey

The CLP is further bound by stipulations concerning his or her commission:

1. It is valid *only* in a particular place designated by Presbytery.
2. It shall be valid for a period up to 3 years, as determined by Presbytery.
3. It shall be reviewed every year.
4. It may be renewed at expiration, as determined by Presbytery.

5. It shall be revoked if the Lay Pastor does not abide by the provisions of the commission or for other reasons as determined by the COM.

CLP's shall have both voice and vote in the meetings of Presbytery. Such vote shall be counted as that of an elder commissioner for purposes of parity. (G-14.080Ic4 and 5) The Stated Clerk shall take the number of CLP's currently in service into consideration when preparing the annual Parity Report to the Presbytery.

When the CLP's commission expires the duties and privileges expire as well. No application to be released from the exercise of the commission is necessary at the end of the CLP's term of office.

Commissioning marks the transfer of the supervision of the lay pastor from the CPM to the COM.

SUPERVISION OF THE CLP

Following the commissioning service, in accordance with G-14.080 ld, the supervision of a CLP shall be under the authority of the COM, which shall appoint a supervisory task force for each CLP that is commissioned. This task force shall have a minimum number of four and shall be comprised equally of elders and pastors. It shall include the moderator of the session appointed by the COM. Another minister of Word and Sacrament shall act as mentor and supervisor to the CLP and shall chair the task force. At least two members of the task force shall be members of the COM.

The task force shall conduct an annual review of the work of the CLP. In conducting this review, the task force shall receive written reports from the CLP, the CLP's mentor, and the clerk of the session and meet with the CLP face to face to discuss these reports. While these reports shall be made annually, quarterly updates shall be received if the supervisory task force perceives a need. The results of this review shall be reported to the COM;

The CLP shall utilize Form CLP-3 in preparing his or her report. The report shall contain a brief narrative which describes how he or she has fulfilled his or her job description. It shall include a record of preaching and teaching activities and shall review the growth and health of the CLP's personal faith. The report shall also discuss:

1. any serious problems encountered.
2. any major medical problems that impact his or her continued service as the CLP
3. any changes in employment or place of residence that may interfere with the responsibilities as the CLP.
4. how the CLP has fulfilled her or his continuing education requirements.

The CLP's mentor shall utilize Form CLP-4 in preparing his or her report. The mentor's report shall contain a confidential assessment of the CLP's pastoral effectiveness, continuing education program, and growth in personal faith.

The clerk of the CLP's session shall submit his or her report on Form CLP-5. It shall contain a confidential evaluation of the performance of the CLP, based on the job description. The clerk may consult with the moderator in the preparation of this report.

The mentor and the clerk shall share and discuss these reports with the CLP and both parties shall acknowledge the contents of the report with their signatures.

Part of the task of the mentor will be to assist the CLP in the selection of continuing education events. Two weeks of continuing education (with full pay) shall be offered by the church to the CLP, and these two weeks shall be used annually. The two weeks may only be rolled over with the approval of the COM and the session. Final approval for all continuing education of a CLP shall be given by the supervisory task force.

The continuing education shall be tailored to the individual needs of the CLP. Areas of deficiency or needs for remedial work shall take priority in the selection of continuing education events. Once these areas have been satisfied, then the CLP shall pursue areas of continuing education that will address the ministry needs of the congregation. The terms of employment shall provide financial assistance for the CLP's continuing education (see *Compensation for the CLP*).

RENEWAL OF THE COMMISSION

At least sixty days prior to the expiration date of the current commission of each CLP, the COM shall conduct a comprehensive review of the CLP's ministry to determine whether the commission shall be renewed.

This review shall consist of the following:

- A review of the written annual reports submitted by the CLP, the CLP's mentor, and the clerk of the session.
- A review of the effectiveness of the CLP's participation in his or her currently approved plan for continuing education.
- Submission of a complete worship service, including the sermon, conducted at the CLP's church during the time of the commission. It shall be accompanied by an exegesis of the Scriptural passage on which the sermon is based. This sermon will be critiqued and evaluated by the COM. The COM may request the assistance of the CPM in performing this portion of the evaluation if it desires.
- An assessment of the CLP's continuing suitability for the church. The COM shall also address the issue of whether a CLP is still the best way of meeting that particular church's pastoral needs.

After the COM has satisfied itself as to the continuing need for a CLP in the particular church and as to the pastoral effectiveness and growth in faith and knowledge of the CLP, it may recommend to Presbytery the renewal of the CLP's commission to that particular church for a period of up to three years, subject to continuing satisfactory performance and ongoing, active participation in a plan for continuing education approved by the COM.

The recommendation for renewal shall contain a written description of the duties which the CLP is to perform, of the hours per week to be worked, and of the compensation.

DISCIPLINARY MATTERS

Automatic Revocations of the Commission: The COM shall immediately suspend from active service and recommend that Presbytery revoke the commission of any CLP who:

- Officiates at a Christian service of marriage without the express authorization of the Presbytery.*
- Administers the Lord's Supper without the express authorization of the Presbytery* and the invitation of the Session of the particular congregation.
- Administers the Sacrament of Baptism without the express authorization of the Presbytery* and the invitation of the Session of the particular congregation.
- Moderates a meeting of a Session without the express authorization of the Presbytery* and at the invitation of the moderator appointed by the Presbytery.
- Moderates a congregational meeting.
- Fails to fulfill continuing education requirements.
- Fails to submit required reports in a timely fashion.

Suspensions and Special Reviews: The COM may also suspend from active service and recommend that the Presbytery revoke and terminate the commission of a CLP for sufficient reason or cause.

- a. When in the judgment of the COM there is a problem which might warrant the revocation of the CLP's commission it shall investigate the matter and schedule a Special Review.
- b. If the matter is of such significance, the COM shall suspend the CLP from active service pending the conduct of its investigation and Special Review.
- c. At the conclusion of the Special Review, the COM shall make a determination to either reinstate the CLP to active service or to recommend to the Presbytery that the CLP's commission be revoked.
- d. When the COM determines that it should recommend that the Presbytery revoke the CLP's commission it shall report its action and the reasons to the CLP and to the moderator and session of the congregation to which the CLP had been commissioned by the Presbytery.
- e. A CLP being recommended to the Presbytery for revocation of the commission shall be suspended from active service until the Presbytery acts upon the COM's recommendation.

Inability to Perform: When a CLP, because of a change in residence or disability, is unable to perform assigned duties for a period of one year, the COM shall recommend that the commission shall be revoked by the Presbytery unless there is a good reason not to do so, which reason shall be recorded in the Minutes of the Presbytery.

Action by the Presbytery on Recommendations for Revocation: The COM shall present its report of recommendation to terminate a CLP's commission to the next stated or appropriately called meeting of the Presbytery for its consideration and action.

The Presbytery shall receive the report of the COM and take such action as it deems appropriate under the authority of this CLP Manual and the *Book of Order*. The Presbytery shall make a determination in each case as to whether or not to revoke or affirm the commission of the CLP.

The CLP may be present at the meeting of the Presbytery to respond to any inquiry the Presbytery may wish to make beyond that of the COM's report.

Disciplinary Cases: Disciplinary cases, as defined in the *Book of Order*, Rules of Discipline; D-1.000, shall be pursued under the provisions of D-7.000. In accordance with D-3.0101, original jurisdiction in all disciplinary cases shall reside with the Presbytery.

Resignations: A CLP may voluntarily resign her or his commission for good cause upon request to and the with the consent of the COM and the Presbytery.

Renunciation of Jurisdiction: A voluntarily resignation of the commission as a CLP shall be implied when a CLP renounces' the jurisdiction of the Presbyterian Church (U.S.A.), and shall result in the immediate suspension of the CLP from active service and a recommendation by the COM that the Presbytery revoke the commission.

When a CLP, after consultation and notice, persists in a work disapproved by the COM or the supervising moderator the COM shall assume .that the CLP has renounced the jurisdiction of the church.

Reporting to the Presbytery: All resignations and renunciations shall be reported promptly by the COM to the Stated Clerk of the Presbytery. At the next meeting of the Presbytery, following the appropriate report by the COM and the action of the Presbytery, the Stated Clerk shall record these actions, delete the affected CLP's name from the appropriate records, and take such other actions of an administrative character as may be required by the Constitution.

* Express authorization is either granted or withheld in the CLP's' employment contract.

FLOW LIST

1. The candidate has a sense of call to CLP ministry or the Presbytery recruits an elder to be a CLP.
2. The candidate contacts the moderator of the session of his or her church. The moderator provides the candidate with a copy of this CLP Manual.
3. The moderator of the candidate's session informs the COM of the candidate's interest.
4. The COM meets with the session to assess the situation to determine if a CLP would be a suitable way of meeting the church's pastoral needs.
5. The COM acts upon the request in a timely fashion and notifies the session and the CPM of its decision.
6. A representative from the CPM meets with the candidate's session to explain the process and the role of the session.
7. The candidate meets with her or his session to obtain its endorsement.
8. The candidate gives the completed application form to the CPM.
9. The candidate meets with the CPM for an initial interview.
10. The CPM approves or disapproves the candidate's application and notifies the candidate's session of its action.
11. The CPM appoints an Advisory Task Force (ATF) for the candidate.
12. The ATF assesses the candidate's competency in the areas of English or vernacular Bible, Reformed theology, preaching, worship, sacraments, Presbyterian Polity, teaching, and pastoral care.
13. The ATF recommends an individualized training program for the candidate.
14. The candidate completes the preparation recommended by the ATF.
15. The CPM examines the candidate in the areas of instruction.
16. The CPM notifies the COM that the candidate is ready for commissioning as a Lay Pastor.
17. The COM meets with the candidate and the candidate's session and gives its approval for the candidate to be commissioned as a CLP for that particular church.
18. Form CLP-2 (see Appendix) is completed and signed by the Clerk of Session, the candidate, and the chair of the COM.

COMPENSATION

It is the policy of the Presbytery of West Jersey that its member churches shall provide equitable compensation for CLPs and shall meet or exceed the minimum amounts specified for certain of the terms included in the contract. Each church of the Presbytery of West Jersey shall review annually with its CLPs the adequacy of his/her compensation.

Because of the unusual nature of the CLP's job description, in relation to ordained ministers of Word and Sacrament, the compensation packages will not meet the same requirements.

SALARY - The full-time CLP shall earn a minimum of 70% of the recommended base salary for pastors of Word and Sacrament. The hours of the part-time CLP shall be apportioned according to his/her workweek. The workweek for the full-time CLP shall consist of 40 hours. Part-time will be a fractional proportion of full-time:

PROFESSIONAL EXPENSES - CLPs shall receive a comprehensive vouchered professional expense account which will cover automobile expenses, phone and miscellaneous costs. The CLP shall be reimbursed for church-related use of their private automobiles up to at least \$2,500 per year at the IRS per mile rate. When other professional expenses are included, the expense account is called a "Comprehensive Non-Personal Professional Reimbursement Expense Account", and the expenses to be reimbursed must be stated in the session minutes prior to the start of the year covered by the terms of the contract.

VACATION - All CLPs shall receive a minimum vacation period of one month, to be described as "one month (four or five Sundays) vacation". Earned vacation time must be taken within a particular calendar year. In very unusual circumstances earned vacation time may be taken in the following calendar year with prior approval of the Session. The vacation can be taken in shorter segments with prior Session approval.

CONTINUING EDUCATION -In addition to vacation time, all CLPs shall receive a minimum of two weeks leave with full salary each year for the purpose of continuing education. A separate vouchered professional continuing education expense account of at least \$300 per. year shall also be included. Scheduling the leave time shall done be in consultation with the Session and postponing continuing education time from one year to another must be done with prior approval of the COM.

SICK LEAVE - CLPs are entitled to ten (10) working days of sick leave each calendar year, cumulative up to one hundred and twenty (120) days.

MEDICAL COVERAGE - A CLP who is full-time shall be offered medical coverage.

BOARD OF PENSIONS AND INSURANCE PROGRAMS - While participation in the Board of Pensions program is not mandatory for CLP compensation, it is an option that the Session, in negotiation with the CLP, may wish to pursue. Insurance plans, either as supplements to the Board of pensions program or as individual compensation items, may also be appropriate. For example, a CLP may benefit greatly from inclusion in a health insurance program for self and family when she or he would otherwise have no such coverage. Life insurance programs may also be desirable fringe benefits.

PART TIME CLPS - Part-time CLPs shall be compensated similarly to full-time CLPs with salary and other forms of compensation being proportional to the amount of time agreed upon compared to the time requirements of the full-time position. All details of the agreement shall be entered into the contract. The fraction of full-time shall be stated in the contract.

CLPs have the prerogative of donating additional time to their church if they wish to. However, the church is not free to plan, expect or demand the expenditure of time beyond that stated in the contract.

FAMILY LEAVE - All CLPs shall be granted, on request, two weeks of paid family leave in the event of the illness or death of a family member or, in the case of a male CLP, at the time of the birth of a child. Family members shall be considered spouses, children, parents, grandparents, grandchildren, in-laws or siblings. Also, a CLP may, on request, be granted unpaid leave of up to eight weeks for paternity, child care and similar personal situations.

MATERNITY LEAVE - Should a CLP become pregnant, the Session, or the appropriate governing body, shall be informed within 12 weeks of a physician's confirmation of the pregnancy. Maternity leave shall ordinarily be the time that begins with the physician's certification that the CLP can no longer perform her duties and end when she is medically released by her physician to return to her professional duties. In an uncomplicated pregnancy, this leave would normally begin two weeks before the expected date for delivery and extend to no more than six weeks beyond when the child is born. During this eight week period the CLP shall receive full effective salary. In the event of medical complications, the CLP shall make arrangements for additional leave with the Session or appropriate governing body.

It is anticipated that individual churches will not feel limited by these minimally equitable leave policies and will respond to the need for pastoral leave of absence responsibly and generously. .

STATE AND FEDERAL REGULATIONS - Congregations and participating CLPs are expected to ensure that they are in compliance with all applicable state and federal laws and regulations. Particular attention should be paid to the Internal Revenue Service regulations for the annual reporting of compensation to individuals and possible requirements for withholding and submitting FICA and state and federal taxes. In direct employment status, workman's compensation and unemployment regulations may also be in force.

Compensation shall be reviewed annually by the COM at the same time it reviews the Compensation of ministers of the Word and Sacrament.

CONTRACT FOR SERVICES OF COMMISSIONED LA Y PASTOR

NAME OF CHURCH _____

NAME OF CLP _____

SERVICE FROM _____ TO _____

RESPONSIBILITIES OF CLP _____

TIME EXPECTATIONS (hours per week)

COMPENSATION: Cash salary \$ _____

Vouchered professional expense account \$ _____

Vouchered continuing education expense account \$ _____

Other items of reimbursement \$ _____

Medical/Pension coverage - Yes / No (Circle)

Vacation _____

Continuing education leave _____

MODERATOR OF SESSION _____

CLP's MENTOR _____

This contract is agreed upon by the church session, the CLP, and the Committee on Ministry of the Presbytery of West Jersey. The Session and CLP have read, understand, and agree to abide by the policies and procedures of this Presbytery regarding CLP's as found in the CLP Manual of the Presbytery. The session and the CLP both agree to abide by the terms of this contract.

Signed by:

CLERK OF SESSION _____

CLP _____

COM CHAIR _____

(Complete in triplicate, 1 copy to Clerk of Session, 1 copy to CLP, 1 copy to Stated Clerk of the Presbytery of West Jersey.)

ANNUAL PERFORMANCE REVIEW

By Commissioned Lay Pastor To
Committee on Ministry

NAME OF CLP: _____

NAME OF CHURCH: _____

DATES OF COMMISSION: FROM: _____ TO: _____

PERIOD COVERED BY THIS REPORT: _____

NAME OF MENTOR: _____

1. WRITE A BRIEF NARRATIVE DESCRIBING HOW YOU HAVE FULFILLED YOUR JOB DESCRIPTION (use extra sheets, if necessary): _____

2. TELL US ABOUT YOUR PREACHING ACTIVITIES:

Do You: Preach regularly? Yes ____ No ____

Follow the lectionary? Yes ____ No ____

Use sermon series? Yes ____ No ____

Preach from a manuscript? Yes ____ No ____

Use specific commentaries? Yes__ No__ If so, which ones? _____

Favor certain books of the Bible? Yes ____ No ____ If so, which ones? _____

How long are your sermons? _____

3. RECORD YOUR TEACHING ACTIVITIES: _____

4. STATE WAYS YOU HAVE GROWN IN YOUR FAITH: _____

5. RECORD HOW YOU FULFILLED YOUR CONTINUING EDUCATION REQUIREMENT: _____

Were adequate funds provided by the church? Yes ___ No ___

6. LIST ANY SERIOUS PROBLEMS ENCOUNTERED IN YOUR WORK: _____

8. LIST ANY MAJOR MEDICAL PROBLEMS THAT IMPACT ON YOUR CONTINUED SERVICE: _____

LIST ANY CHANGES IN EMPLOYMENT OR PLACE OF RESIDENCE THAT MAY INTERFERE WITH YOUR RESPONSIBILITIES: _____

ANNUAL PERFORMANCE REVIEW

By Commissioned Lay Pastor Mentor
To Committee on Ministry

NAME OF CLP: _____

NAME OF CHURCH: _____

SERVICE FROM: _____ TO: _____

NAME OF MENTOR: _____

1. WRITE A BRIEF NARRATIVE DESCRIBING THE PASTORAL EFFECTIVENESS .OF THE CLP, FROM YOUR PERSPECTIVE: (Use extra sheets, if necessary.) _____

2. RECORD THE CONTINUING EDUCATION REQUIREMENT FULFILLED BY THE CLP THIS YEAR: _____

3. MENTION ANY WAYS' YOU BELIEVE THE CLP HAS MATURED IN HIS/HER FAITH: _____

SIGNED BY:

CLP MENTOR _____

CLP _____

Please respond thoughtfully and prayerfully to the following questions. Please feel free to use additional paper if needed.

Faith Story: Please attach to the form a 300-600 word story of your faith (how your faith began, what significant factors have developed your faith, how has your faith influenced your life). Include also how you see yourself as being called to this particular form of ministry.

2. Please describe the essential elements of your personal faith (see standard #1 found in chapter 1 of the CLP Manual).

3. What does it mean to you to be a Presbyterian?

4. What gifts and skills do you bring to this program?

5. What help do you think you need to prepare you to become a trained Commissioned Lay Pastor in this Presbytery?

In what areas of your life do you want/need to grow?

SESSION'S ENDORSEMENT

Ask to meet with the Session of your particular church, present to them the SESSION'S ENDORSEMENT form and ask for their endorsement. No application will be considered without a SESSION'S ENDORSEMENT.)

SESSIONAL RECOMMENDATION

We, the Session of the _____
Presbyterian Church have examined and approved this applicant for the Commissioned Lay Pastor Program of
the Presbytery of West Jersey. DATE: _____

REFERENCES

In addition to the Moderator and Session, you will need to enlist three persons who know you well in a variety of relationships (one would be another church member, one, a colleague at work or school; another person such as a teacher, friend, etc.) who will serve as INDIVIDUAL REFERENCES. Please list below the persons who will be your Individual References.

	NAME	ADDRESS	PHONE NUMBER
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____

INDIVIDUAL INTERVIEW

The Committee on Preparation for Ministry will contact you in order to arrange for a personal interview with the subcommittee or its representatives.

STATEMENT OF CONSENT

I hereby apply for admission to the Commissioned Lay Pastor Program of the Presbytery of West Jersey. I also authorize those inquiring into my suitability to contact the references listed. I understand that successful completion of this training is necessary before I can be considered for commissioning as a Lay Pastor in the Presbytery of West Jersey.

SIGNATURE: _____ DATE: _____

SEXUAL MISCONDUCT INFORMATION

This page, with your original signature, MUST be returned with your application.

The following information related to sexual misconduct was mandated by the Sexual Misconduct Policy and Its Procedures adopted by the 1991 General Assembly, and was revised by the 1993 General Assembly.

Please check one of the following.

I certify by the signature below that no civil, criminal, ecclesiastical complaint has ever been sustained * or is pending* against me for sexual misconduct; and that I have never resigned or been terminated from a position for reasons related to sexual misconduct.

I am unable to make the above certification. I offer, instead, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.

The information contained in my Application for the Commissioned Lay Pastor Program is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize the entity to which my application is being sent to inquire concerning any civil or criminal records, or any judicial or ecclesiastical proceedings involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the entity to which my Application is being sent.

I have read this certification and release form and fully understand that the information obtained may be used to deny me employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.

Signature _____ Date _____

Please type or print your name here _____

***Sustained**

1. In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
2. In a civil court, "sustained" means that there has been a judgment against the defendant.
3. In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, by a permanent judicial commission in the Presbyterian Church (U.S.A.) or an equivalent body of another church

***Pending**

1. In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case in which there is not yet a verdict.
2. In a civil court, "pending" means a case in which there has not been a decision or judgment.
3. In an ecclesiastical case, "pending" means an accusation is being investigated by a special disciplinary committee or charges have been filed but have not yet been decided by a permanent judicial commission; or an accusation or charges are in an equivalent state or process in a church other than the PC(USA).

(The following is taken from definitions in the General Assembly *Sexual Misconduct Policy and its Procedures*, pg.13)

"Sexual Misconduct is the comprehensive term used in this policy and its procedures to include:

1. Child sexual abuse, as defined above (refers to Policy);
2. Sexual harassment, as defined above (refers to Policy);
3. Rape or sexual contact by force, threat, or intimidation;
4. Sexual contact (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another;
5. Sexual malfeasance defined as sexual contact within a ministerial (e.g., clergy with a member of the congregation) or professional relationship (e.g., counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual misconduct includes unwelcome sexual advances, requests for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships;
6. Sexual abuse as found in *Book of Order*, D-7 .11 00 (see Accuser/Victim)."