

Docket
194th Stated Meeting of the
Presbytery of Southern New England
Wednesday, September 20, 2023

First Presbyterian Church, New Canaan, Conn.
In person and via Zoom

- 5:00 pm Registration for in-person participants
Fellowship and Hospitality
- 5:20 pm Zoom meeting room opens
- 5:30 pm **Gather in God's Name**
Call to Order, Opening in Prayer, and Forming the Roll
Electronic Meeting Orientation
Welcome & Greetings from the Host Church
Acknowledgment of Land / History
Docket, Enrollment, Introductions
Consent Motions
- 5:45 pm Worship, with the reading of the Necrology
- 6:30 pm Dinner
- 7:15 pm **Mission and Ministry of the Presbytery**
Report of the Stated Clerk
Report of the General Presbyter
 - Writing the River Pilgrimage (Rev. Terrlyn Curry Avery)
 - Things to know and think about as your Session implements an anti-racism policy and a harassment policy per the General AssemblyAnti-racism and Equity Team Update
Report of the Commission on Ministry
Memorial Moments:
 - Rev. Robert B. Allen, HR & Rev. M. Allen Line, HR offered by the Rev. Susan Truckness
 - Rev. Ron Minor, HR offered by the Rev. Anne Weirich
 - Rev. Anne Fuhrmeister offered by the Rev. Dale Green

Examination of the Rev. Gary Morello (Noroton)
Second Reading of Gracious Separation Policy
2024 Terms of Call and Pastoral Compensation

Report of the Trustees

PILP loan request

2024 Budget Proposal

Report of the Commission on Preparation for Ministry
Heather Gordon (Noroton) Prayer for Candidacy
Second Reading of CPM Manual

Report of the Roundtable

Report of the Nominating Committee

Report of the Personnel Committee

Old business

New business

8:30 pm Adjournment with prayer

Information Docket and Consent Motion
Presbytery of Southern New England
Stated Meeting
September 20, 2023

Note from the Stated Clerk: I am not present for this meeting because I am at Mid-Council Leader Orientation in Louisville this week. The Consent Motion includes an action to appoint the Rev. Shannan Vance-Ocampo as Clerk pro tem.

Items listed on the **Information Docket** are considered reported to the Presbytery at the time of consideration of the Information Docket. Any person entitled to speak at this meeting may remove an item from the Information Docket for further reporting or discussion to take place during the Committee's report. No motion to receive reports is necessary.

The **Consent Motion** is intended for matters that are not controversial, and items are included in it only by unanimous consent. Any person entitled to vote at this meeting may ask that an item be removed from the Consent Motion when the Presbytery considers the Consent Motion. The Presbytery will debate and act on those items during the relevant committee report. During the period of introductions at the beginning of the meeting, names of those to be seated as corresponding members may be added to the Consent Motion by unanimous consent. The Consent Motion will be adopted by a vote.

Information Docket

The information docket consists of all reports for information presented at the meeting.

Consent Motion

Actions related to the conduct of this assembly:

1. That the Rev. Shannan Vance-Ocampo serve as Clerk *pro tem* for the duration of this meeting.
2. That the Presbytery grant excuses from attendance at the 194th Stated Meeting to those needing the same, but that the Presbytery suspend the reading of their names.
3. That the Presbytery grant excuses for early departures from the 194th Stated Meeting for those requesting the same by ***notifying the clerk in a timely manner by any means practicable***, but that the Presbytery suspend the reading of their names.
4. That the Presbytery seat as Corresponding Members those ministers for whom a request is made at the beginning of the meeting.

Recommendation from the Stated Clerk:

5. That the Presbytery accept the resignation of Rev. Shannon White from the Commission on Ministry, with thanks for her service (action item #1 in the Clerk's Report).

Recording of materials provided by the Treasurer:

6. That the Presbytery spread upon the minutes the report of the Treasurer as provided in the meeting materials.

Worship Liturgy for the Presbytery of Southern New England¹

September 20, 2023

The First Presbyterian Church of New Canaan, CT.

**PLEASE STAND IN BODY AND/OR SPIRIT.*

Prelude: Allegretto (from *Six Short Preludes and Postludes, Op. 101*) C.V. Stanford

***Call to Worship:**

Leader: We are met in the presence of God,
ALL: AND WE DO NOT MEET ALONE.

Leader: With the angels in highest heaven,
ALL: WE GATHER TO WORSHIP THE LORD.

Leader: With the saints of every age,
ALL: WE GATHER TO WORSHIP THE LORD.

Leader: By children, young and old alike,
ALL: GOD'S HOLY NAME IS PRAISED.

Leader: With organs, guitars, bells and voices,
ALL: GOD'S HOLY NAME IS PRAISED.

Leader: And here with our hearts and our voices,
ALL: GOD'S HOLY NAME IS PRAISED.

Leader: We are met in the presence of God,
**ALL: IN THE NAME OF THE ONE WHO IS OUR CREATOR, REDEEMER
AND SUSTAINER. AMEN.**

***Hymn No. 806:** I'll Praise My Maker *Old 113th*

Prayer (*ALL seated*):

Leader: Let us pray. Generous God, You gave us our voices, no two the same, no finer instruments with which to praise You.

ALL: FOR THESE WE THANK YOU, LORD.

Leader: You gave us words and music, unique gifts for ministry, with which to wound or wonder, bore or bless, inspire or disable.

ALL: FOR THESE WE THANK YOU, LORD.

Leader: And in Your Church You have gathered us. In Your community of common folk and complainers, prophets and puzzled people, You have made a place for us.

ALL: FOR THIS WE THANK YOU, LORD.

Leader: So let what we say and do here, what we ponder and decide here, be real for us and honest to You, and prepare us for the life of the world in which You are also praised.

¹ The majority of this liturgy is taken from *A Wee Worship Book* (Glasgow, Scotland: Wild Goose Resources Group, 1999).

ALL: IN JESUS' NAME WE PRAY. AMEN.

First Lesson – Psalm 146:

Leader: Sing praise to the Lord who is good, sing to our God who is Loving.

ALL: TO GOD ALL PRAISE IS DUE.

Leader: The Lord builds up Jerusalem and brings back Israel's exiles.

ALL: GOD HEALS THE BROKEN-HEARTED, AND BINDS UP ALL THEIR WOUNDS.

Leader: God fixes the number of the stars and calls each one by its name.

ALL: THE LORD IS GREAT AND ALL-KNOWING; GOD'S WISDOM CAN NEVER BE MEASURED.

Leader: The Lord raises the lowly, and humbles the wicked to the dust.

ALL: O SING TO THE LORD, GIVING THANKS, SING PSALMS TO OUR GOD WITH THE HEART. GOD COVERS THE EARTH WITH CLOUDS AND PREPARES RAIN FOR THE EARTH;

Leader: God clothes the mountains with grass and with plants to serve human needs;

ALL: GOD PROVIDES THE BEASTS WITH FOOD AND TENDS TO THE YOUNG RAVEN'S CRY.

Leader: God takes no delight in weapons, nor pleasure in warrior's strength,

ALL: GOD DELIGHTS IN THOSE WHO SHOW REVERENCE, IN THOSE WHO TRUST IN GOD'S LOVE.

Call for the Offering:

Leader: We are inspired to be generous God. We are inspired to give by the greatest of givers. In gratitude to God, let us present our tithes and offerings.

Offertory Anthem:

Lead Me, Lord

S.S. Wesley

Lead me, Lord, lead me in thy righteousness, make thy way plain before my face. For it is thou, Lord, thou, Lord, only, that makest me dwell in safety.

Psalm 5, vs. 8; 4, vs. 9

FPCNC Choir

Second Lesson – II Corinthians 5:14-21:

The Rev. Mary Marple

Thies

Leader: Hear the Word of God,

ALL: OUR EARS ARE OPEN.

Leader: *For the love of Christ urges us on, because we are convinced that one has died for all; therefore, all have died. And he died for all, so that those who live might live no longer for themselves but for the one who for their sake died and was raised.*

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we no longer know him in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; look, new things have come into being! All this is from God, who reconciled us to God's self through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to

God's self, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is appealing through us; we entreat you on behalf of Christ: be reconciled to God. For our sake God made the one who knew no sin to be sin, so that in him we might become the righteousness of God.

Leader: This is the Word of the Lord.

ALL: THANKS BE TO GOD.

Homily: The Love of Christ... The Rev. Scott Herr

***Affirmation of Faith Hymn No. 316:** Where Charity and Love Prevail
Twenty-fourth

Prayers of Concern and Joy:

Leader: Eternal God, whom our words may cradle but never contain, we thank You for all the sound and silence and color and symbol which through the centuries have helped the Worship of Your Church to be relevant and real.

Here we pause to remember those who helped us come to faith, by singing us songs or telling us stories, by inviting us in when we felt distant, by praying for us without being asked.

ALL: WE NAME THEM NOW...

Leader: We remember the preachers, the readers, the musicians, the leaders whose sensitivity and skill have helped us to grow in faith and enjoy worshipping You.

ALL: WE NAME THEM NOW...

Leader: We remember those who encourage people to praise You outside the Sanctuary: those who teach young children, those who lead youth and college groups, those who take prayers in hospitals, schools, and prisons.

ALL: WE NAME THEM NOW...

Leader: We remember people who cannot pray and struggle to believe, or who are suffering any kind of brokenness in mind, body, or soul. We pray for those who need Your healing, Your peace, Your wholeness.

ALL: WE NAME THEM NOW...

Leader: And let us pray for the renewal of the Church, beginning with ourselves.

ALL: RESHAPE US, GOOD LORD, UNTIL IN GENEROSITY, IN FAITH, AND IN EXPECTATION THAT THE BEST IS YET TO COME, WE ARE TRULY CHRIST-LIKE. MAKE US PASSIONATE FOLLOWERS OF JESUS RATHER THAN PASSIVE SUPPORTERS. MAKE US LEADERS WHO SHOW THE WISDOM, GRACE, LOVE, AND COURAGE OF JESUS.

AND MAKE OUR PRESBYTERY AND CONGREGATIONS COMMUNITIES OF RADICAL DISCIPLESHIP AND SIGNPOSTS TO HEAVEN FOR THE WORLD. THEN, IN US, THROUGH US, AND – IF NEED BE – DESPITE US, LET YOUR KINGDOM COME. AMEN.

Commemoration of Those Who Have Died This Past Year

Hymn No. 774:

There Is Now a New Creation

Stuttgart

Closing responses:

Leader: From where we are to where You need us.

ALL: CHRIST BE BESIDE US.

Leader: From what we are to what You can make of us.

ALL: CHRIST BE BEFORE US.

Leader: From the mouthing of generalities to making signs of Your kingdom,

ALL: CHRIST BE BENEATH US.

Leader: Through the streets of this world to the gates of heaven,

ALL: CHRIST BE ABOVE US.

Leader: Surround us with Your presence, inspire us with Your purpose, confirm us in Your love.

ALL: AND MAY THE GRACE OF OUR LORD JESUS CHRIST, THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY SPIRIT BE WITH US NOW, AND FOREVER. AMEN.

Postlude:

Allegro (from *Six Short Preludes and Postludes, Op. 101*)

C.V. Stanford

* * *

WORSHIP LEADER

The Reverend Dr. R. Scott Herr, Senior Pastor and

The Reverence Mary Marple Thies, Parish Associate

OTHERS ASSISTING WITH SERVICE/DINNER

Terence J. Flanagan, Director of Music and Fine Arts • Cindy Graziano, Elder

Serena Gillespie, Elder • Jan Lucie, Elder • Bob Spangler, Elder • Stephan von Jena, Elder

Stated Clerk's Report
Presbytery of Southern New England
Stated Meeting
September 20, 2023

Note from the Stated Clerk: I am not present for this meeting because I am at Mid-Council Leader Orientation in Louisville this week. The Consent Agenda includes an action to appoint the Rev. Shannan Vance-Ocampo as Clerk pro tem.

For Action:

1. That the Presbytery accept the resignation of Rev. Shannon White from the Commission on Ministry, with thanks for her service (item #5 in the Consent Agenda).

For Information:

1. I am very grateful to have begun serving in PSNE as Clerk, and for your warm welcome. I look forward to meeting more of you in person in the coming months, including at the monthly meetups scheduled throughout the fall.
2. As Secretary of the Corporation, I signed closing documents on the PILP loan for First Presbyterian Church, Stamford, as approved at the May 30 Called Meeting, on August 17 and August 21, 2023.
3. The new *Church Discipline* has replaced the *Rules of Discipline* in the *Book of Order*. The Synod of the Northeast is offering PJC training this fall led by Elder Flor Velez-Diaz, Manager of Judicial Process at the Office of the General Assembly. The two options most likely to work for PSNE folks are the three-part Zoom series on November 1, 6, and 14 (6-8pm); or the one-day training in Albany on October 16 (9:30am-5:30pm). All PJC members are expected to participate, and it would also be helpful for PSNE to have additional participants. If you are interested, please let me know and I will forward registration info.
4. A summary of several *Book of Order* changes, especially those of interest to Sessions and congregations, is included in the meeting materials.
5. The location for the Stated Meeting of Presbytery on November 4, 2023 is still to be determined; we hope to announce a location soon.
6. Any proposed overtures to next year's GA will be heard at the November 4 Stated Meeting. Please bring any overtures coming before Presbytery to my attention by the first week of October so that they can be included in the docket.

Respectfully submitted,
Rev. Kate Carlisle

Report of the General Presbyter, September 2023
Rev. Shannan Vance-Ocampo

Welcome everyone to the start of the 2023-2024 programmatic year! September always comes at all of us like a freight train, and this year has felt no different around the Presbytery. I hope and pray each of you are flourishing and well during this busy, busy month! Below are some thoughts, musings, updates, and information from me.

Staffing Updates

Welcome to our two new staff members, the Rev. Kate Carlisle (they/them) who is our new Stated Clerk and Katie Grosh (she/her) who is our new Communications Manager. We had a fantastic staff retreat day in August in Massachusetts and I am excited about serving with both Kate and Katie in ministry and for all the good that is before us. Kate will not be at our meeting this month as they are in Louisville for new Clerk training, but Katie will be. Stop by and introduce yourself to her!

Matthew 25

We continue on our Matthew 25 journey as a Presbytery with our ongoing anti-racism work and work around congregational vitality. I want to encourage everyone to consider attending the Matthew 25 Summit which is January 2024 in Atlanta. I will be there, and it would be great to have a team from PSNE attend for resourcing and training. Act quickly to register, there are only 400 spots available. More information at [this link](#).

The Letter/Discourse

A few weeks ago, as some of you are aware, an open letter from a minister member in Chicago Presbytery explaining why he was leaving congregational ministry hit the internet and was shared hundreds and hundreds of times on social media. Subsequently, many other “thought pieces” have been published. I am sharing a newly published [report](#) from PRRI, titled “Clergy and Congregations in a Time of Transformation: Findings from the 2022-2023 Mainline Protestant Clergy Survey.” I hope you will use this survey along with either this open letter, and/or some of the other articles that have come out since then for conversation. I am currently reading the newly [published](#), “The Great DeChurch: Who’s Leaving, Why are They Going, and What it will Take to Bring Them Back?” in preparation for the fall national meetings that Kate Carlisle and I will be attending next month where this will be the keynote conversation/presentation. Former PSNE member, the Rev. Carol Howard’s, newest [book](#), “Wounded Pastors: Navigating Burnout, Finding Healing, and Discerning the Future of Your Ministry” which is co-written with the Rev. Dr. Jim Fenimore, who many in our Presbytery also know will be out later this year. We are living through a time of incredible change and transformation of the church. Bringing our best selves to ministry

at this time is imperative, but also very hard. I hope some of these resources help you and your ministry as you navigate these changes that are most present in congregational ministry, but affect all other types of ministries as well. We want to have a clergy retreat in early 2024 to work on issues of challenge, hope, and wellness, stay turned.

Shannan and Kate on the Road

As part of introducing our new Clerk, the Rev. Kate Carlisle to the Presbytery, we will be co-working in a few locations around the Presbytery this fall and then opening up lunch opportunities for anyone from the surrounding areas to join us. Below are the dates/locations, more specific information/location will be announced. Save these dates and join us!

September 27 - Hartford, CT - 12:30PM at Westminster Presbyterian Church

October 25 - Providence, RI - 12:30PM at India Restaurant 1060 Hope Street, Providence, RI

November 29 - 12:30, Fairfield County, CT (location TBD)

Policies, etc. post-GA and new Book of Order

Finally, the new Book of Order was published on July 9, 2023. It can be accessed as a free download at this link. We are sharing a little Cliff-notes style cheat sheet from our friends in neighboring Albany Presbytery about what some of the required changes are. I will go through these during my report at the Presbytery meeting, and we will be setting up some resourcing opportunities for everyone as these are significant changes.

Blessings and Peace,

A handwritten signature in cursive script that reads "Shannan".

Rev. Shannan R. Vance-Ocampo
General Presbyter

2023-2025 Book of Order Amendments and their Impact

Compiled by Rev. David Bennett, Stated Clerk

The 225th General Assembly took actions that impacted congregations and presbyteries. Now that the amendment voting is complete, we must implement and/or act on these changes. The following is a summary of the actions requiring attention and/or action:

1. G-1.0501, G-3.0101, G-3.0105 **requires all councils [session, presbytery, etc.] use the most recent revised version of Robert's Rules of Order and the creation of a process for online and hybrid meetings.**
 - a. Here is a link to purchase RRO, revised: <https://robertsrules.com/>
 - b. Here is a link summary version of the RRO.
https://www.pcusa.org/site_media/media/uploads/oga/pdf/pcusa_guide_partliamentary_procedure_2nd_edition_2022.pdf
 - c. Congregations to adopt changes to their standing rules to allow for online/hybrid meetings of the session, committees, the corporation and the congregation.
 - i. Suggested Language from the Presbytery's Standing Rules:
The presbytery may conduct all forms of business by means of video conference, teleconference, or by other electronic means provided that the technology employed allows for simultaneous aural communication among all participants. Furthermore, the use of real-time electronic communication may also be used to solicit and receive votes.
2. G-2.0603, G-2.1102, G-2.1103 **makes Boundary Awareness Training required every 3 years for Ministers of Word and Sacrament, and expands the requirement to CRE's, Certified Christian Educators, and Inquirers/Candidates.** Further, the presbytery is charged with determining suitable training. Christian Educators are now also required to take Child Abuse Prevention Training.
3. G-2.0605 **requires the Session to report any matters of sexual misconduct of Inquirers/Candidates under their care.**
4. G-2.0804 **requires that 12 weeks of Paid Family Leave be incorporated into the presbytery's minimum terms of call for installed pastors.**
5. G-3.0106 **requires all councils of the church [Session, Presbytery, Synod and General Assembly] to have the following policies in place:**
 - a. **Sexual Misconduct Policy**
 - b. **Harassment Policy**
 - c. **Child & Youth Protection Policy**
 - d. **Anti-Racism Policy**
6. G-4.0301 **clarifies and strengthens language around trust and confidentiality for those serving in pastoral roles.**

CLERGY AND CONGREGATIONS IN A TIME OF TRANSFORMATION

Findings from the 2022-2023 Mainline Protestant Clergy Survey



CLERGY AND CONGREGATIONS IN A TIME OF TRANSFORMATION

Findings from the 2022-2023 Mainline Protestant Clergy Survey

Acknowledgments

The survey was made possible through the generous support of the **Duke Endowment**.

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We would like to thank Dr. David Eagle, Assistant Research Professor in Global Health and Sociology at Duke University, and Joshua Gaghan, Research Analyst at the Duke Global Health Institute, for their help in assembling the sample of United Methodist Clergy. In addition, we would like to thank **Subject Matter+Kivvit** for providing communications outreach.

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Overview of the Study

Mainline Protestant denominations have played an outsized role in America's history, given that most of the nation's founders were members of what we now refer to as mainline Protestant churches. Until the 1960s, more than half of American adults identified with the largest seven mainline Protestant traditions.¹ Since that time, mainline Protestant denominations have suffered significant declines in membership, although their membership numbers have stabilized somewhat in the past few years.

Mainline Protestants remained arguably the most neglected of the major religious groups in the American landscape. Unlike white evangelical Protestant clergy and clergy from predominately Black Protestant denominations, mainline Protestant clergy historically are less politically aligned with their congregants and face congregations that are more ideologically diverse.²

The perspectives of mainline Protestant clergy merit more consideration for several reasons, including their role as leaders within their churches and their local communities. Studies show that clergy often have a significant role in influencing their congregants' religious and cultural views.

Moreover, [PRRI's 2022 American Values Atlas](#) shows that white mainline Protestants remain one of the country's largest religious groupings, comprising approximately 14% of the United States population today. Mainline Protestants are the only major Protestant denominational family that holds significant numbers of both Democrats and Republicans within its ranks—and they represent a potential swing constituency in many states in an increasingly divided and polarized electorate.

This study considers the perspectives of mainline Protestant clergy from the seven largest mainline Protestant denominations on the cultural and political divides facing the nation, and how such divides may be impacting their own congregations. We consider the extent to which mainline Protestant clergy are discussing political and cultural issues in their churches, the political challenges they see within their churches, and the overall well-being of their congregations. We also consider how these views among mainline Protestant clergy compare with many of the same

1 James Hudnet-Beumler and Mark Silk, eds. 2018. *The Future of Mainline Protestantism in America*. New York: Columbia University Press. The seven largest Protestant denominations historically are referred to as the "Seven Sisters," including the United Methodist Church, the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the American Baptist Churches USA, the Episcopal Church, the United Church of Christ, and the Christian Church (Disciples of Christ).

2 Joseph Roso and Mark Chaves. 2023. "Clergy-lay political (mis)alignment in 2019-2020." *Politics & Religion*. 16(3): 533-542. doi: 10.1017/S1755048323000172.

issues among white mainline Protestants nationally who are regular churchgoers, drawing from our [May 2023 Health of American Congregations](#) study, as well as all regular churchgoers from Christian traditions.³ This study also considers differences among clergy based on urbanization to determine if clergy from rural areas are distinct from clergy in suburban or urban areas. This analysis will help shed light on where clergy and mainline congregants align on political and cultural values, revealing both the challenges facing the vitality of America's churches and potential opportunities for bridging divides.

A Brief Note About Methodology

For this study, we surveyed 3,066 mainline clergy who lead congregations from each of the seven largest mainline Protestant denominations: The United Methodist Church (UM), the Evangelical Lutheran Church in America (ELCA), the American Baptist Churches USA. (ABCUSA), the Presbyterian Church (USA) (PCUSA), the Episcopal Church, the United Church of Christ (UCC), and the Christian Church (Disciples of Christ) (DOC). In most cases, we worked with denominational offices, who sent our survey to all clergy who lead congregations. In the case of the United Methodist Church, we compiled a sample of United Methodist clergy through a variety of methods, resulting in a primary sampling frame of approximately two-thirds of active clergy in the denomination and we contacted those clergy via email. We weighted the data to adjust for age, gender, race/ethnicity, Census region, congregation size, and denomination to reflect the relative size of each denomination in the general population. This strategy allows us to have a sense of the relative influence of clergy from each denomination on the population of clergy from these denominations as a whole.⁴ We discuss the methodology in detail in the appendix.

3 Concerning denominational affiliation and race, mainline Protestants are 86% white ([Pew Forum 2014](#)). In this report, when we refer to mainline Protestants from our Health of Congregations survey, we follow the dominant practice in most political surveys of restricting the category to white mainline Protestants only. In the Health of Congregations survey, we identify as mainline Protestant Christians those who identify as Protestant but who do not identify as a born-again or evangelical Christian. Although our Health of Congregations survey refers to these respondents as white mainline/non-evangelical Protestants, for ease of presentation in this report, we refer to them as “white mainline Protestant churchgoers.” More detailed information regarding white mainline Protestant churchgoers and all churchgoers, including the sample design and more, can be found here: <https://www.prrri.org/research/religion-and-congregations-in-a-time-of-social-and-political-upheaval/>.

4 There are fewer than 100 American Baptist clergy who completed our survey, so their individual results in the comparative tables should be interpreted with caution.

Clergy Profile

Clergy Demographics

Mainline clergy in our study are overwhelmingly white (87%) and male (78%) with a median age of 58.⁵ Mainline clergy are highly educated, with 89% holding either a seminary degree or a post-seminary graduate degree. Reflecting their higher educational levels, household incomes are fairly high compared to the general population, with 45% of clergy having household incomes \$100,000 or higher.

About one-third of clergy reside in the South and Midwest (36% and 33%, respectively), 22% live in the Northeast, and 10% are found in the West. A plurality (45%) of mainline clergy lives in rural areas or small towns. About three in ten (29%) live in large or small urban areas and 27% live in suburban areas.

Seventeen percent of mainline clergy say they serve more than one church.⁶ United Methodist (UM) clergy are the most likely to say they serve more than one church (26%). Sixteen percent of Evangelical Lutheran Church in America (ELCA) clergy as well as 10% of Episcopal clergy say they serve more than one church. Fewer than one in ten Presbyterian Church in the USA (PCUSA) (7%), United Church of Christ (UCC) (7%), American Baptist (ABCUSA) (5%), and Disciples of Christ (DOC) (4%) clergy say they serve more than one church.⁷

Table 1. Clergy Demographics

Median Age	58
Age	
20-39	9
40-59	47
60+	44
Race	
White	87
Black	3
Hispanic	2
Multiracial	2
Asian American and Pacific Islander (AAPI)	1
Other	5
Gender	
Male	78
Female	21
Other	1
Household Income	
Under \$50K	7
Between \$50K-\$99K	48
\$100K +	45
Education	
Seminary grad	89
Area	
Urban (large/small city)	29
Suburban	27
Small town/Rural area	45
Region	
Northeast	22
Midwest	33
South	36
West	10

Source: PRRI Clergy Survey, 2022-2023.

5 There are 21 cases of clergy who identify as nonbinary in our sample.

6 In our survey, we asked clergy who serve in more than one church to please answer from the perspective of their primary congregation or the congregation that takes up more of their professional time.

7 Throughout the rest of the report, we use acronyms referring to clergy denominations to ease description of results.

Church Demographics and Attendance

Over one-third (35%) of mainline clergy in our survey preach to modestly sized congregations between 100 and 250 members. The same proportion of mainline clergy (35%) report smaller average membership of less than 100. About two in ten clergy (18%) say they have 250 to 500 members, and 12% of clergy say they have more than 500 members.

Two-thirds of mainline clergy (67%) say less than 100 people regularly attend services at their church. About one in four clergy (26%) say between 100 and 250 people, while 7% say 250 or more people attend services regularly at their church. The distribution of these numbers differs from those before the COVID-19 pandemic began in March 2020. Nearly six in ten mainline clergy (57%) say less than 100 people regularly attended services at their church before the pandemic, about one-third (32%) say between 100 and 250 people and only 10% say 250 or more people attended services regularly before the pandemic.

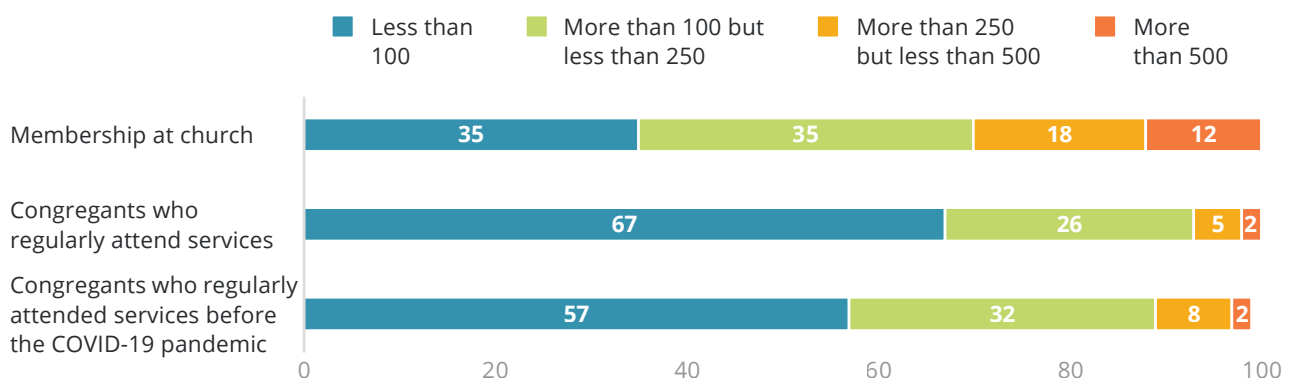
Nine in ten clergy in the study (90%) report that their congregations are primarily white, while 5% say their congregation is multiracial, 2% say it is primarily Black, 1% say it is primarily Hispanic or Latino, and 1% say it is primarily another race or ethnicity.

Forty-five percent of clergy classify their congregations as upper-middle class, 24% as lower-middle class, and 3% classify their congregations as either working class/poor or upper class/wealthy. By contrast, 25% of mainline clergy report working in congregations that are mixed in terms of socio-economic status.

About one-fourth (23%) of clergy have been at their present church for ten or more years. Among those who serve in an ordained ministry role at their current church, 14% say they have served

FIGURE 1. Church Membership and Attendance

Percent of mainline Protestant clergy who report:



Source: PRRI Clergy Survey, 2022-2023.

less than a year, 37% say they have served more than one year but less than five years, 26% say they have served more than five years but less than 10 years. With the exception of ABCUSA clergy (54%), about one-quarter of mainline clergy across denominations have served more than 10 years in their current congregations. This includes 29% of PCUSA and UCC, 27% of ELCA, 23% of Episcopalian, 20% of DOC, and 14% of UM clergy.

Party Affiliation and Political Ideology

Overall, mainline clergy are much more likely to identify as Democrat than as Republican. About half identify with the Democratic Party (49%), compared to only 14% who identify with the Republican Party. More than one in four clergy identify as independent (28%). The UCC has the highest share of clergy who identify as Democrat (71%), followed by PCUSA (61%), Episcopalian (60%), DOC (60%), and ELCA clergy (59%). UM (38%) and ABCUSA (31%) clergy are the least likely to identify as Democrat. About one-third of ABCUSA clergy (32%) identify with the Republican party, while 26% identify as independent. By contrast, about one-third of UM clergy (34%) identify as independent and 19% as Republican. Clergy from urban (57%) and suburban areas (56%) are more likely to identify as Democrats than clergy from rural areas (39%). About one in five rural clergy (19%) identify as Republican, compared with 14% of clergy from suburban areas and 7% of clergy from urban areas.

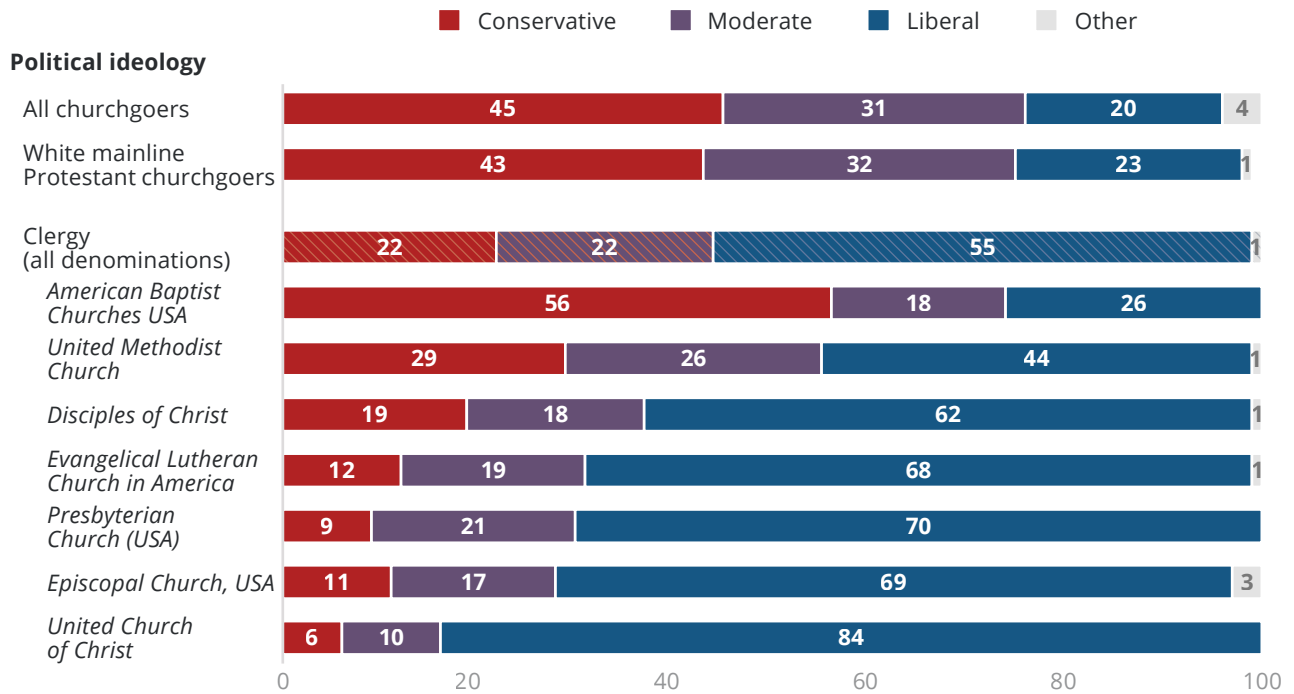
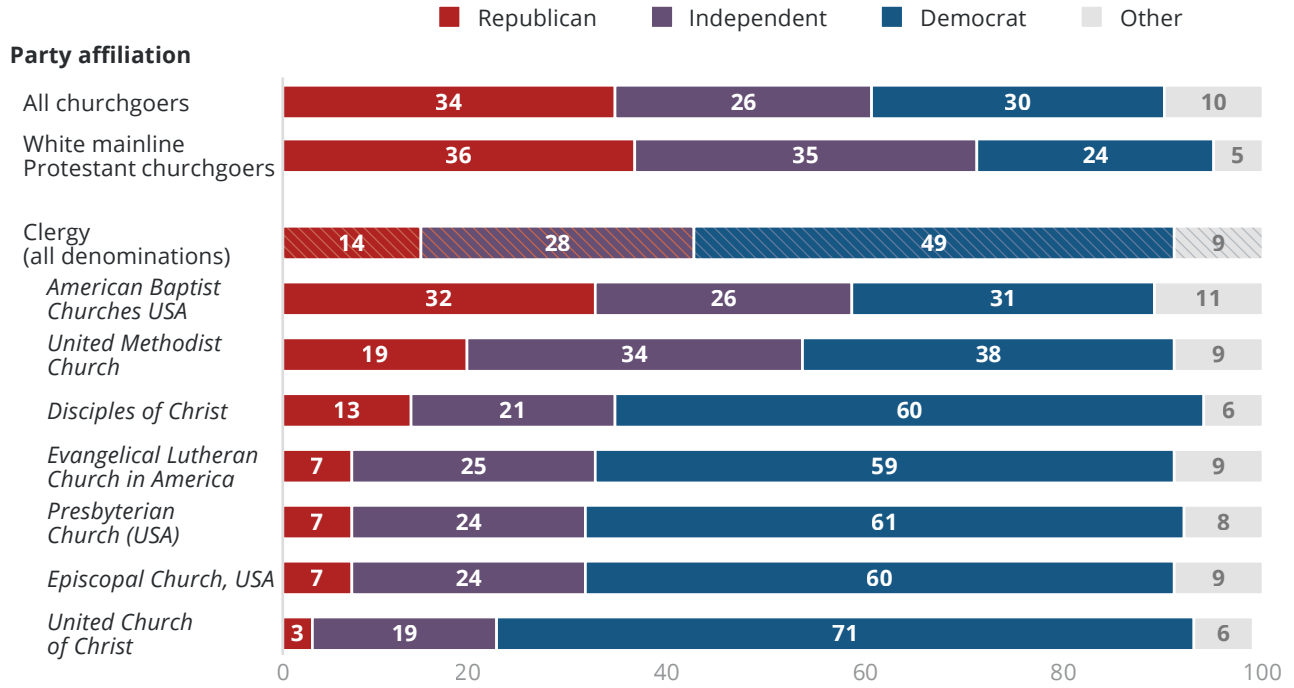
There are large differences between clergy denominations in terms of ideological self-identification, with UM clergy (44%), and particularly ABCUSA clergy (26%), being far less likely to identify as liberal compared with clergy from other denominations. By contrast, strong majorities of clergy in most denominations self-identify as liberal: UCC (84%), PCUSA (70%), Episcopal (69%), ELCA (68%), and DOC (62%).

White mainline Protestant churchgoers in the general population tend to identify more as Republican (36%) or independent (35%), compared to one in four who identify as Democrat (24%). Mainline clergy are less likely to identify as Republican than white mainline Protestant (14% vs. 36%). The majority of clergy (55%) identify as liberal, 22% identify as moderate, and 22% as conservative, in stark contrast to white mainline churchgoers and all churchgoers who are notably more conservative (43% and 45%, respectively) than liberal (23% and 20%, respectively). About one-third of white mainline churchgoers (32%) and all churchgoers (31%) identify as moderate. Close to half of rural clergy (47%) identify as liberal, compared with 63% of urban clergy and 61% of suburban clergy; 28% of rural clergy identify as conservative, compared with 20% of suburban and 15% of urban clergy, respectively.

That mainline Protestant clergy are more likely to identify as Democratic and ideologically liberal is well-established in earlier studies that consider the political orientations of mainline Protestant

FIGURE 2. Party Affiliation and Political Ideology

Percent who identify as:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

clergy, including in [earlier work by PRRI, which conducted a 2008 survey of clergy](#) from the same seven mainline Protestant denominations featured here. Compared with our 2008 analysis, we find that mainline Protestant clergy have become both more likely to identify as Democratic and less likely to identify as Republican; mainline clergy are also more ideologically liberal and/or more moderate than in our 2008 survey, with fewer clergy identifying as conservative.⁸

8 Our 2008 Clergy Voices survey found that 56% of mainline Protestant clergy identified as or leaned Democrat while 34% identified as or leaned Republican. Our current 2022-2023 clergy survey reports party leaners with “true” independents. When asked if the leaned toward one party or another, 18% of independent clergy lean Democrat, compared to 9% who lean Republican. Two percent identify as “true” independents. If categorized in this manner, we find in our 2022-2023 survey that 67% of clergy identify as or lean Democratic while 23% identify or lean Republican. Our 2008 Clergy Voices survey also found that almost half of mainline Protestant clergy (48%) identify as liberal, 19% identify as moderate and 33% identify as conservative. See Robert P. Jones and Daniel Cox. 2009. [Clergy Voices: Findings from the 2008 Mainline Protestant Clergy Voices Survey](#).

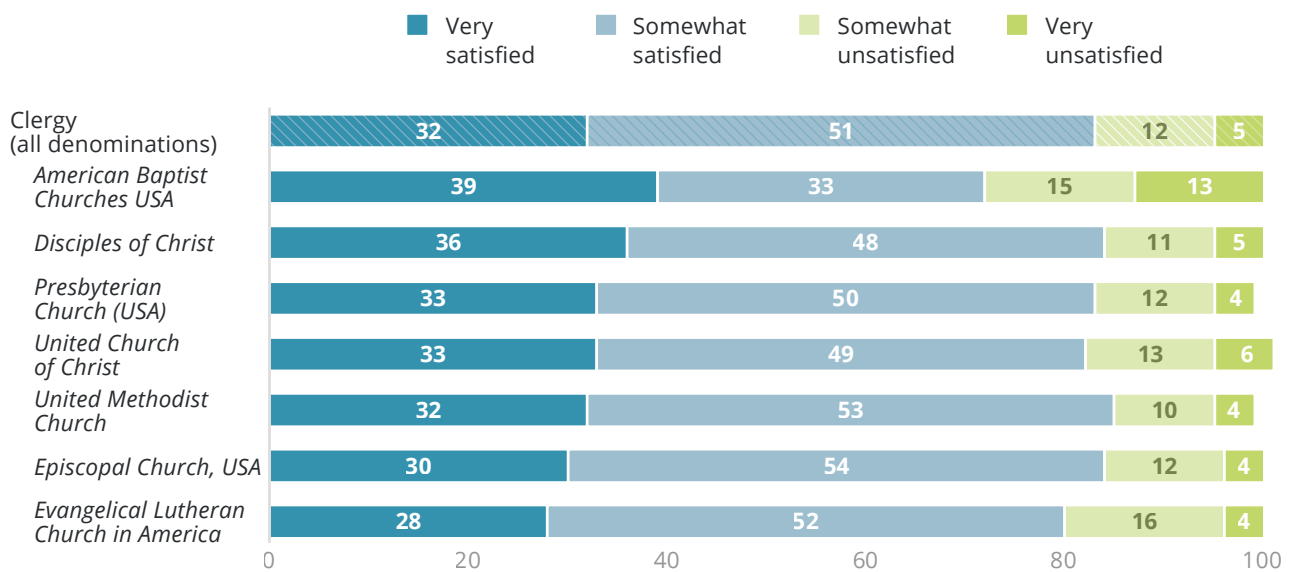
Emotional Well-Being and Satisfaction with Work as Religious Leader

About one-third of mainline clergy (32%) report feeling emotionally drained from work every day or at least once a week, compared to three in ten (30%) who feel the same once or a few times a month. Over one-third (36%) report feeling drained a few times a year or never. With the exception of ABCUSA clergy (26%), about one-third of other mainline clergy denominations report feeling emotionally drained from work every day or at least once a week, including 37% both PCUSA and UCC clergy, 36% both ELCA and DOC clergy, 32% of Episcopal, and 31% of UM clergy.

About one in four mainline clergy (27%) report feeling frustrated with their job every day or at least once a week, compared to 32% who feel the same once or a few times a month. Over four in ten (41%) say they feel frustrated with their job a few times a year or never. With the exceptions of ABCUSA (19%), UM (23%), and DOC (26%) clergy, about three in ten or more of other mainline clergy denominations report feeling frustrated with their job every day or at least once a week, including 36% of ELCA, 35% of Episcopal, 31% of UCC, and 29% PCUSA.

FIGURE 3. Satisfaction With Work as Religious Leader

Overall, how satisfied or unsatisfied are you with the work you do as a religious leader?



Source: PRRI Clergy Survey, 2022-2023.

At the same time, the vast majority of mainline clergy (76%) across all denominations say they feel every day or at least once a week that they are positively influencing other people's lives through their work, they feel energetic (74%), and feel that they have accomplished many worthwhile things in their job (65%).

In fact, with the only exception of ABCUSA clergy (72%), at least eight in ten mainline clergy across all denominations (83%) say they are very or somewhat satisfied with the work they do as a religious leader: UM (85%), Episcopal (84%), DOC (84%), PCUSA (83%), UCC (82%), ELCA (80%).

While there are no differences between rural, suburban, and urban clergy when they report feeling emotionally drained from work or feeling frustrated, rural clergy are less likely than suburban and urban clergy to report feeling every day or at least once a week that they are positively influencing other people's lives through their work (73% rural vs. 78% suburban and 78% urban), but do not differ from suburban clergy when they report feeling energetic (73% rural vs. 73% suburban). Both rural and suburban clergy are significantly less likely to report feeling energetic at least weekly compared with urban clergy (78%).

Views on Political Issues, Christian Nationalism, and Religious Pluralism

LGBTQ Rights

Discrimination Protections for LGBTQ People

Nine in ten clergy among all denominations (90%) favor laws that would protect gay, lesbian, bisexual, and transgender people against discrimination in jobs, public accommodations, and housing. Aside from ABCUSA clergy (80%), clergy from individual denominations align similarly in favoring these laws: 87% of UMs, 90% of DOC, 94% of Presbyterians, 95% of Episcopalians, 96% of ELCAs, and 97% of UCC clergy. Mainline clergy (90%) are notably more in favor of non-discrimination laws for LGBTQ people than white mainline Protestant churchgoers (77%) and all churchgoers (71%). Rural clergy (86%) are less likely than suburban (93%) and urban clergy (95%) to favor nondiscrimination laws for LGBTQ people, including 66%, 81%, and 84%, respectively, who strongly favor it.

Religiously Based Service Refusals

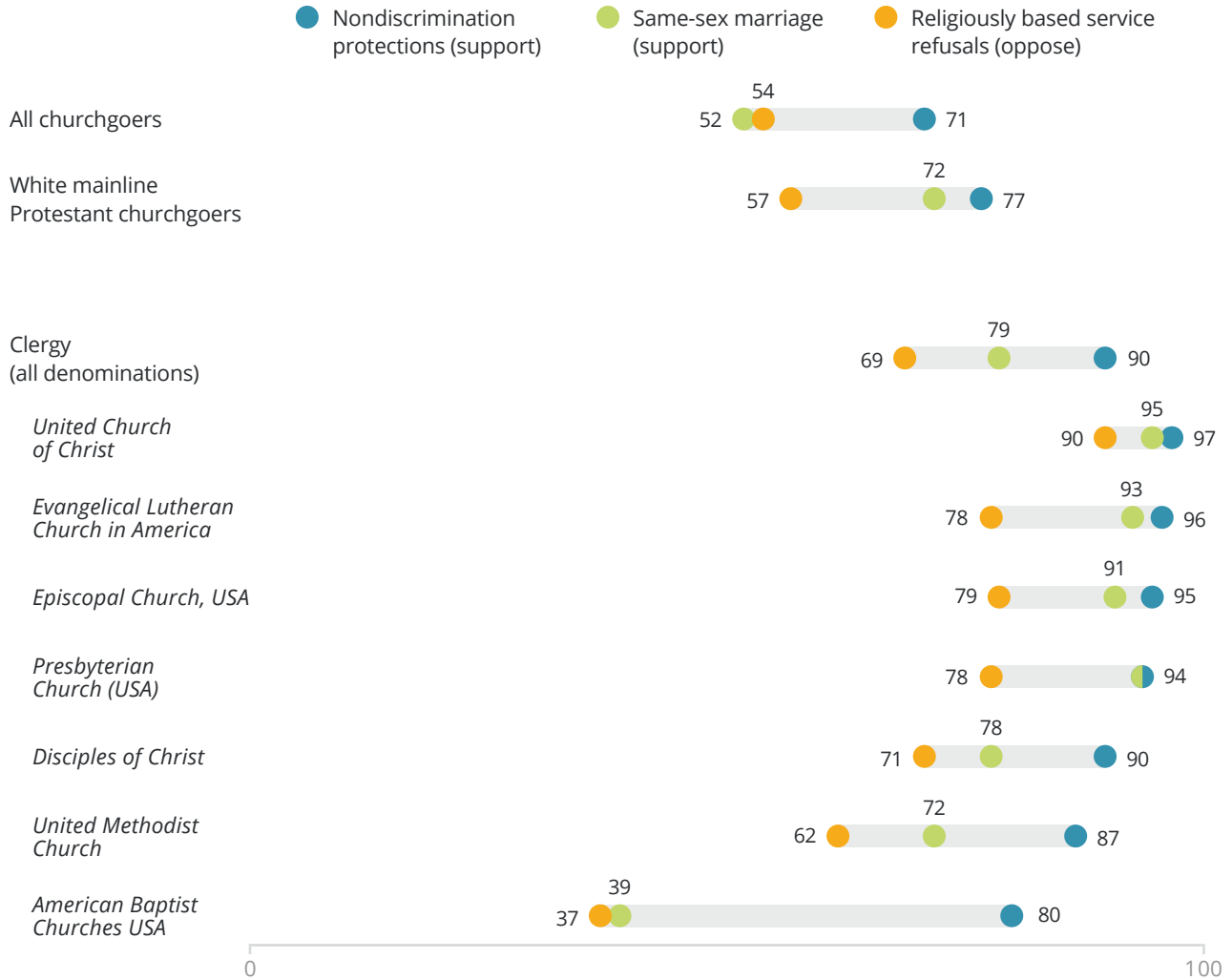
Similarly, mainline clergy are also more likely than mainline Protestant churchgoers to oppose religiously based service refusals. Nearly seven in ten of mainline clergy (69%) oppose allowing a small business owner to refuse to provide products or services to gay or lesbian people if doing so violates their religious beliefs. UCC clergy (90%) overwhelmingly oppose religiously based service refusals, as do the majority of Episcopalian (79%), ELCA (78%), PCUSA (78%), DOC (71%), and UM (62%) clergy. However, only four in ten ABCUSA clergy (37%) oppose religiously based refusals against LGBTQ people. Both all churchgoers (54%) and white mainline Protestant churchgoers (57%) are less likely than mainline clergy (69%) to oppose religiously based service refusals. Rural clergy (60%) are less likely than suburban (73%) and urban clergy (76%) to oppose religiously based service refusals. Among those who strongly oppose it, 41% of rural clergy do so, compared with the majority of suburban (52%) and urban clergy (56%).

Same-Sex Marriage

Around eight in ten of all clergy (79%) favor allowing same-sex couples to marry, yet on this issue there is large variance. While the vast majority of UCC clergy (95%), PCUSA (94%), ELCA (93%) and Episcopalian clergy (91%) favor the legality of same-sex marriage, fewer DOC (78%) or UM (72%) clergy do. ABCUSA clergy are notably distinct from other mainline Protestants in that only 39%

FIGURE 4. Views on LGBTQ Rights

Percent who say they support or oppose:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

support same-sex marriage rights.⁹ While substantial majorities of clergy (79%) and white mainline Protestant churchgoers (72%) support same-sex marriage, a slim majority of all American churchgoers (52%) do so. Rural clergy (72%) are less likely than suburban (83%) and urban clergy (86%) to favor same sex marriage, including 57%, 71%, and 77%, respectively, who strongly favor it.

9 Like other Americans, support for same-sex marriage rights has grown among mainline Protestant clergy over the past 15 years. Although the question wording and response options differ, our 2008 Clergy Voices survey found that 33 percent of mainline Protestant clergy supported allowing gay couples to marry and 32 percent supported allowing gay couples to have civil unions.

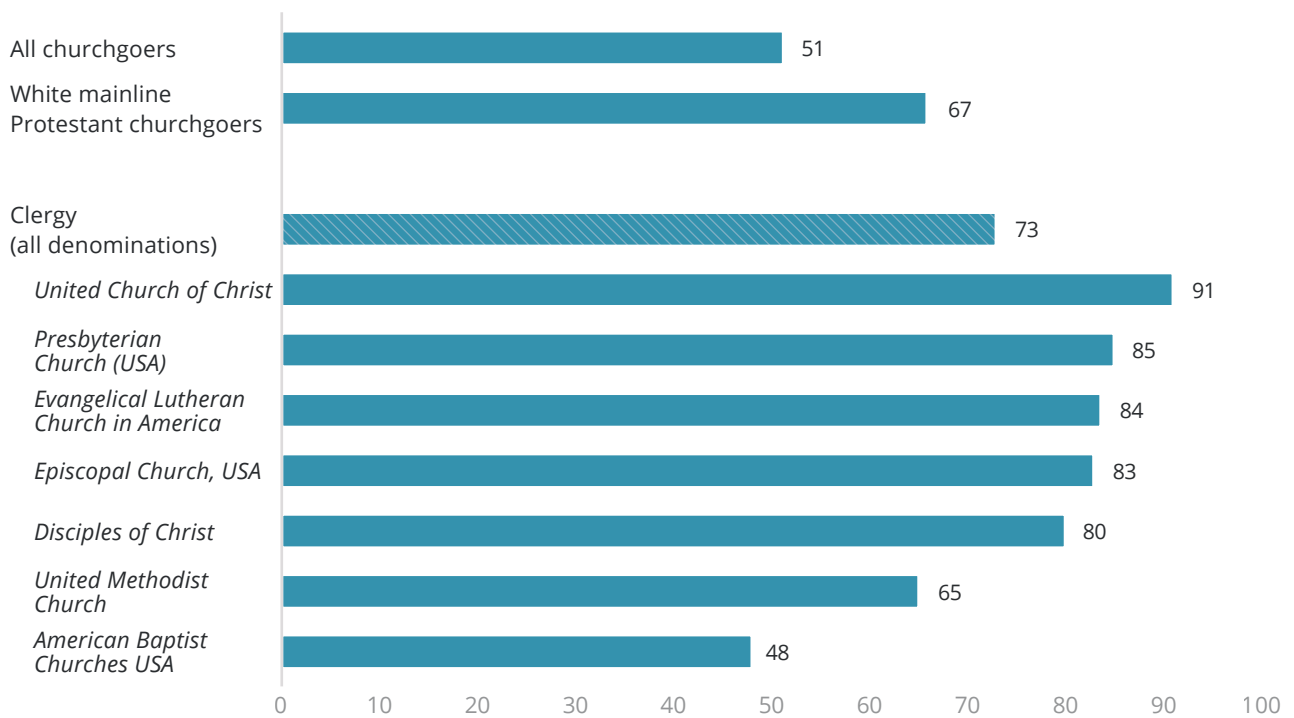
Overturing Roe v. Wade

Nearly three-fourths of clergy (73%) say they oppose the U.S. Supreme Court overturning Roe v. Wade. Vast majorities of UCC (91%), ELCA (84%), PCUSA (85%), Episcopalian (83%), and DOC clergy (80%) oppose the Supreme Courts’ ruling. Around two-thirds of UMs (65%) and under half of AB-CUSA clergy (48%) are against the overturning of Roe.

The majority of mainline clergy (73%) oppose the overturn of Roe v. Wade by the Supreme Court, compared to 51% of all churchgoers and two-thirds of white mainline Protestant churchgoers (67%).¹⁰ Rural clergy (67%) are less likely than suburban (77%) and urban clergy (78%) to oppose the Supreme Courts’ ruling, including 53%, 66%, and 66%, respectively, who strongly oppose it.

FIGURE 5. Views on Roe v. Wade Decision

Percent who oppose the Supreme Court overturning Roe v. Wade:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

10 Our 2022-2023 Clergy survey did not ask clergy specifically about their support for abortion’s legality, but opposition to Roe likely gives us some insight into their attitudes about abortion. For instance, we find in our Health of Mainline Congregations survey that opposition to the overturn of Roe among the American public is strongly related to attitudes about abortion. Among those Americans who oppose the overturn of Roe, 84 percent also support the legality of abortion in all or most cases.

Views on American Identity, Christian Nationalism, and Religious Pluralism

America Losing Its Identity

Nearly one in four mainline clergy (37%) agree with the statement, “Today, America is in danger of losing its culture and identity.” ABCUSA clergy are the most likely (60%) to agree with this statement. Around four in ten UM (44%) and DOC (40%) clergy agree with that statement, compared with about three in ten Episcopal (31%) and ELCA (28%) clergy. By contrast, just 22% of PCUSA and UCC clergy agree that America is in danger of losing its culture and identity. About two-thirds of all American churchgoers (65%) and white mainline Protestant churchgoers (64%) agree with this statement. Rural clergy (46%) are notably more likely than urban (31%) and suburban clergy (30%) to agree that America is in danger of losing its culture and identity. Among those who strongly agree with this statement, 17% of rural clergy strongly agree compared with just 7% of urban clergy.

God Intended America to be a Promised Land

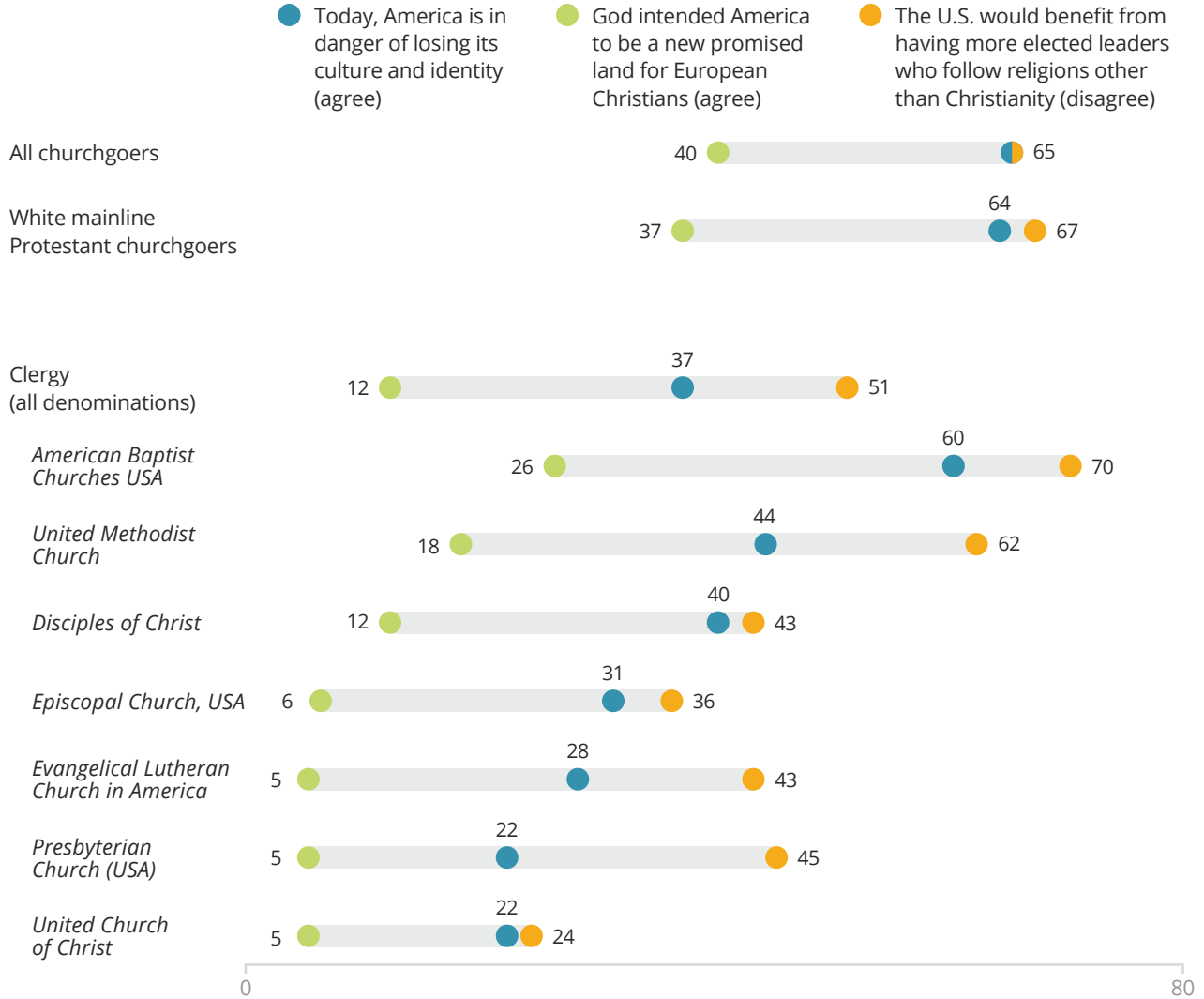
Only 12% of mainline clergy agree with the statement, “God intended America to be a new promised land where European Christians could create a society that could be an example to the rest of the world.” About one in four ABCUSA clergy (26%), as well as 18% of UM clergy, agree with this statement. While DOC clergy match the national average on agreement with this statement, far fewer ELCA, PCUSA and Episcopal clergy agree that God intended America to be a new promised land for European Christians. American churchgoers (40%) and white mainline congregants (37%), however, are substantially more likely than mainline clergy (12%) to agree with this statement. Rural clergy (16%) are notably more likely than urban (10%) and suburban (8%) clergy to agree that God intended America to be a new promised land for European Christians.

U.S. Would Benefit From Having More Elected Leaders Who Follow Religions Other Than Christianity

Mainline clergy are somewhat divided over the statement, “The U.S. would benefit from having more elected leaders who follow religions other than Christianity or who are not religious at all” (47% agree vs. 51% disagree). Disagreement with religious pluralism is highest among ABCUSA (70%) and UM clergy (62%). Significantly lower percentages of PCUSA (45%), ELCA (43%), DOC (43%), and Episcopalian (36%) clergy also disagree. UCC (24%) are the least likely to disagree. Instead, three in four UCC clergy agree with religious pluralism (75%). About two-thirds of all churchgoers (65%) and white mainline congregants (67%) disagree nationally. Rural clergy (57%) are more likely than suburban (49%) and urban (45%) clergy to disagree with the U.S. benefiting from having more religiously diverse elected leaders.

FIGURE 6. Christian Nationalism as a Challenge to Churches

Percent who agree or disagree:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

Fluidity in the Clergy Religious Landscape

Religious Switching

Nearly four in ten mainline clergy (38%) report they were a follower or practitioner of a different religious tradition or denomination than the one they currently practice now, compared to 29% of their white mainline congregants, and 23% of all American churchgoers.

A slim majority of clergy in the UCC (56%) and Episcopal (51%) traditions say they previously followed another tradition as do about four or less clergy in the DOC (41%), UM (37%), PCUSA (34%), ABCUSA (32%), and ELCA (29%) churches.

Thinking About Leaving Current Religion

Among mainline clergy, 44% said they have thought about leaving their current religious tradition, compared to 23% of their white mainline congregants and only 15% of American churchgoers.

The UMs (53%) is the only denomination where the majority of clergy report thinking about leaving their tradition. About four in ten PCUSA (40%), DOC (39%), and ELCA clergy (38%) and around three in ten UCC (32%), ABCUSA (30%), and Episcopal clergy (30%) say they have thought about leaving their religious tradition.

Thoughts of leaving their current religious tradition or denomination are linked to partisanship and ideology. Two-thirds of Republican clergy say they have thought about leaving their current religious tradition (64%), compared to half of independent clergy (50%), and one-third of Democrat clergy (32%). Among UM clergy, this partisan effect is more pronounced: 74% of Republican clergy have thought about leaving their current religious tradition or denomination compared with just 37% of UM Democrat clergy.¹¹

More than two-thirds of conservative clergy (68%) say they thought about leaving their current religious tradition; four in ten moderate (40%) and liberal clergy (36%) also agree. Again, among UM clergy, thinking about leaving is highest among conservative clergy (77%), compared with their moderate (43%) or liberal counterparts (44%).

Debates about allowing same-sex couples to marry are also related to such considerations. Among mainline clergy who oppose allowing same-sex couples to marry, 63% say they have

11 There are not enough cases of Republican clergy or conservative clergy in the other Protestant denominations to analyze for partisan or political ideology or thoughts about changing their faith tradition or denomination.

thought about leaving their current religious tradition, compared with just 39% of clergy who support allowing gay and lesbian couples to marry legally. Among UM clergy who oppose same-sex marriage, 73% have considered changing their faith tradition or denomination, far higher than those UM clergy who are more supportive of allowing gay and lesbian couples to marry (at 46%).¹²

While there are no differences between rural, urban, and suburban clergy indicating that they were a follower or practitioner of a different religious tradition or denomination than the one they currently practice now (39%, 37%, 37%, respectively), rural clergy (48%) are more likely than urban (41%) and suburban (38%) clergy to say they have thought about leaving their current religious tradition.

12 Since 2019, the United Methodist Church has had more than 6,000 congregations—representing about 20% of their churches—disaffiliate over LGBTQ and theological issues, with many joining the Global Methodist Church, which opposes same-sex marriage and LGBTQ ordination and is theologically more conservative. Most of these departures have taken place in Southern and Midwestern states, especially Texas, Kentucky, Ohio, and Alabama. See <https://www.churchleadership.com/wp-content/uploads/2023/08/Disaffiliating-UM-Churches-through-June-2023-report-20230801.pdf>; <https://to.pbs.org/45eQX3x>.

Experiences Within the Church

Topics of Discussion by the Clergy

Overall, around one-fourth of mainline clergy (27%) say abortion is a topic that their congregations discuss sometimes or often; however, ABCUSA (41%) and UCC (36%) clergy report that their congregations discuss abortion sometimes or often at higher rates. White mainline Protestant churchgoers (24%) are similarly likely to say that their congregations sometimes or often discuss abortion, but they are less likely than all churchgoers (41%) to say this.¹³

On the topic of electoral politics, few mainline clergy sometimes or often discuss election and voter fraud (9%) or Donald Trump (9%) with their congregations. Clergy are aligned with white mainline Protestant churchgoers and all churchgoers with respect to how likely they are to talk about election and voter fraud (4% and 11%, respectively) or Donald Trump (7% and 8%, respectively). While there is little difference regarding discussion of election and voter fraud based on the urbanization of their congregations, rural clergy (6%) are half as likely as urban (12%) and suburban clergy (12%) to say their church discusses Donald Trump sometimes or often.

While less likely to discuss abortion, election fraud, or Donald Trump, the vast majority of mainline clergy say they sometimes or often discuss poverty and inequality (89%) and racism (80%) with their congregations.¹⁴ It does not appear, however, that white mainline Protestant churchgoers always hear these discussions. Though a majority of white mainline Protestant churchgoers report hearing about poverty and inequality in their churches (68%), mainline Protestant churchgoers are far less likely to report discussing racism in their churches (37%). Among all churchgoers, a comparable number report discussing poverty and inequality in their churches (65%) and a slightly higher percentage say their church often or sometimes discusses racism (44%).

Rural clergy are less likely than urban and suburban clergy to often or sometimes discuss poverty and inequality (86% vs. 91% and 89%, respectively) and racism (71% vs. 86% and 85%, respectively) in their congregations. Rural clergy are less likely to say they discuss poverty and inequality often (39%), compared with 48% of suburban and 58% of urban clergy. Similarly, only 19% of rural clergy say they often discuss racism, compared with 31% of suburban and 38% of urban clergy.

The majority of mainline clergy (62%) say they sometimes or often discuss discrimination against LGBTQ+ people in their congregations.¹⁵ ABCUSA clergy (33%) are the least likely to talk about discrim-

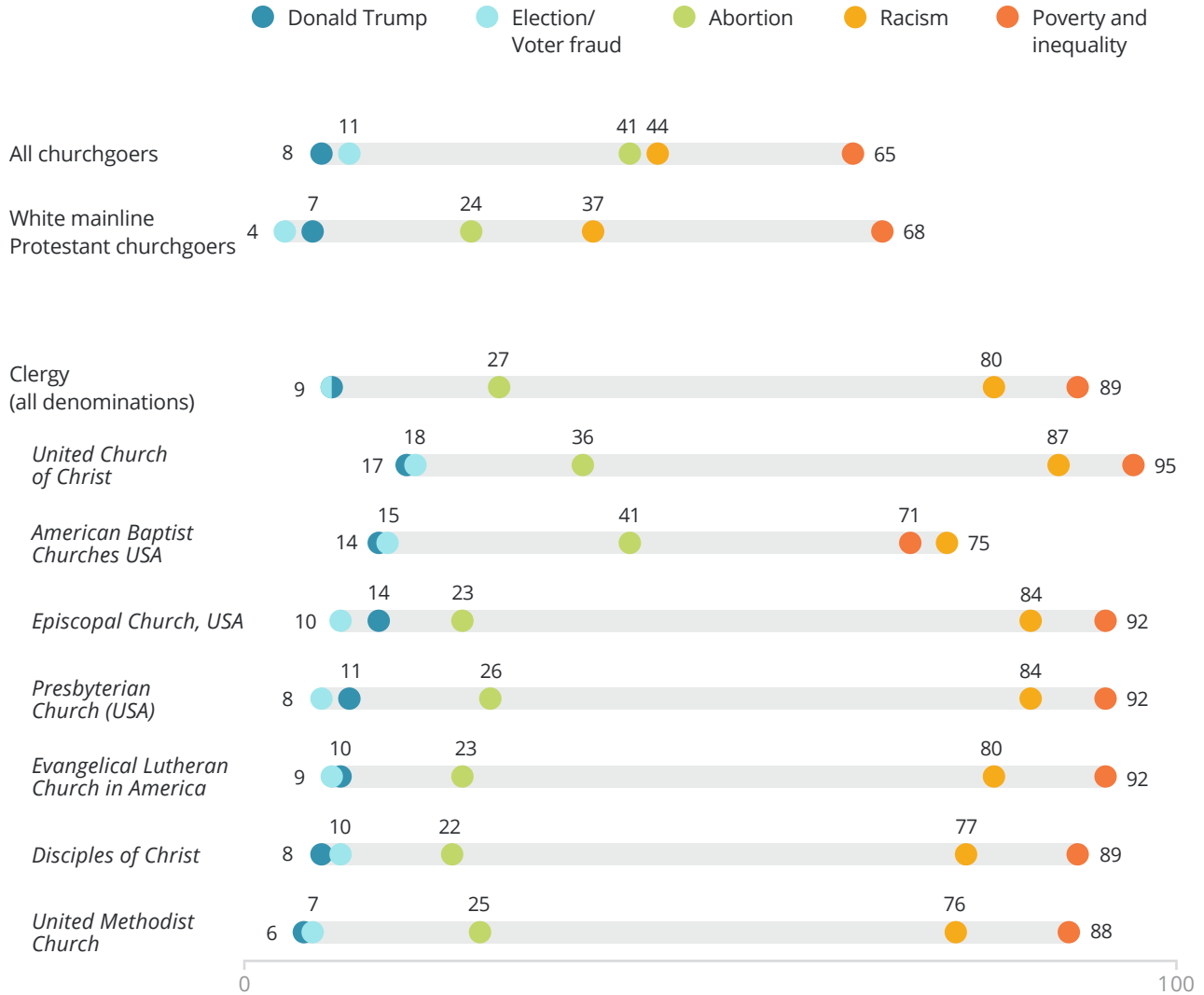
13 Our 2008 Clergy Voices survey found that 26% of mainline clergy said they often address abortion in their congregations.

14 Although worded slightly differently, our 2008 Clergy Voices survey found that 81% of mainline clergy said they often spoke out about hunger and poverty and 61% said they often spoke out about race relations.

15 Our 2008 Clergy Voices survey found that 43% of clergy said they spoke out often about LGBT issues.

FIGURE 7. Frequency of Discussing Political Topics

Percent who say their church discusses the topic often or sometimes:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

ination against LGBTQ+ people, compared to UCC clergy (83%), who are the most likely to discuss it. Rural clergy (53%) are less likely than urban (74%) and suburban clergy (65%) to discuss discrimination against LGBTQ+ people often or sometimes within their congregations. Only 12% of rural clergy say they discuss this topic often, compared with 20% of suburban and 29% of urban clergy.¹⁶

16 Questions about discussions of discrimination against LGBTQ+ people, hatred toward immigrants, white supremacy, and antisemitism were not asked in the PRRI 2022 Health of Congregations survey, so comparisons between mainline clergy, white mainline Protestant churchgoers, and all churchgoers are unavailable.

Aside from UM (42%) and ABCUSA clergy (34%), the majority of clergy from other mainline denominations sometimes or often discuss white supremacy with their churches. Similarly, with the exception of UM (44%) and ABCUSA (42%) clergy, the majority of clergy in all other mainline denominations say that antisemitism is sometimes or often discussed. Rural clergy are less likely than urban and suburban clergy to often or sometimes discuss white supremacy (42% vs. 58% and 55%, respectively) and antisemitism (44% vs. 59% and 53%, respectively) in their congregations. Less than one in ten rural clergy often discuss white supremacy (7%) compared with 18% of urban clergy and 13% of suburban clergy. Urban clergy (13%) are also more likely to often discuss antisemitism than their suburban (8%) or rural (6%) counterparts.

Solid majorities of mainline clergy across all denominations say that hatred toward immigrants is sometimes or often discussed in their churches. Rural clergy, however, are notably less likely than urban and suburban clergy to discuss the topic of hatred toward immigrants often or sometimes in their congregations (57% vs. 72% and 71%, respectively). Only one in ten rural clergy often discuss hatred toward immigrants in their congregations, compared to 17% of suburban and 22% of urban clergy.

Discussing Difficult Issues

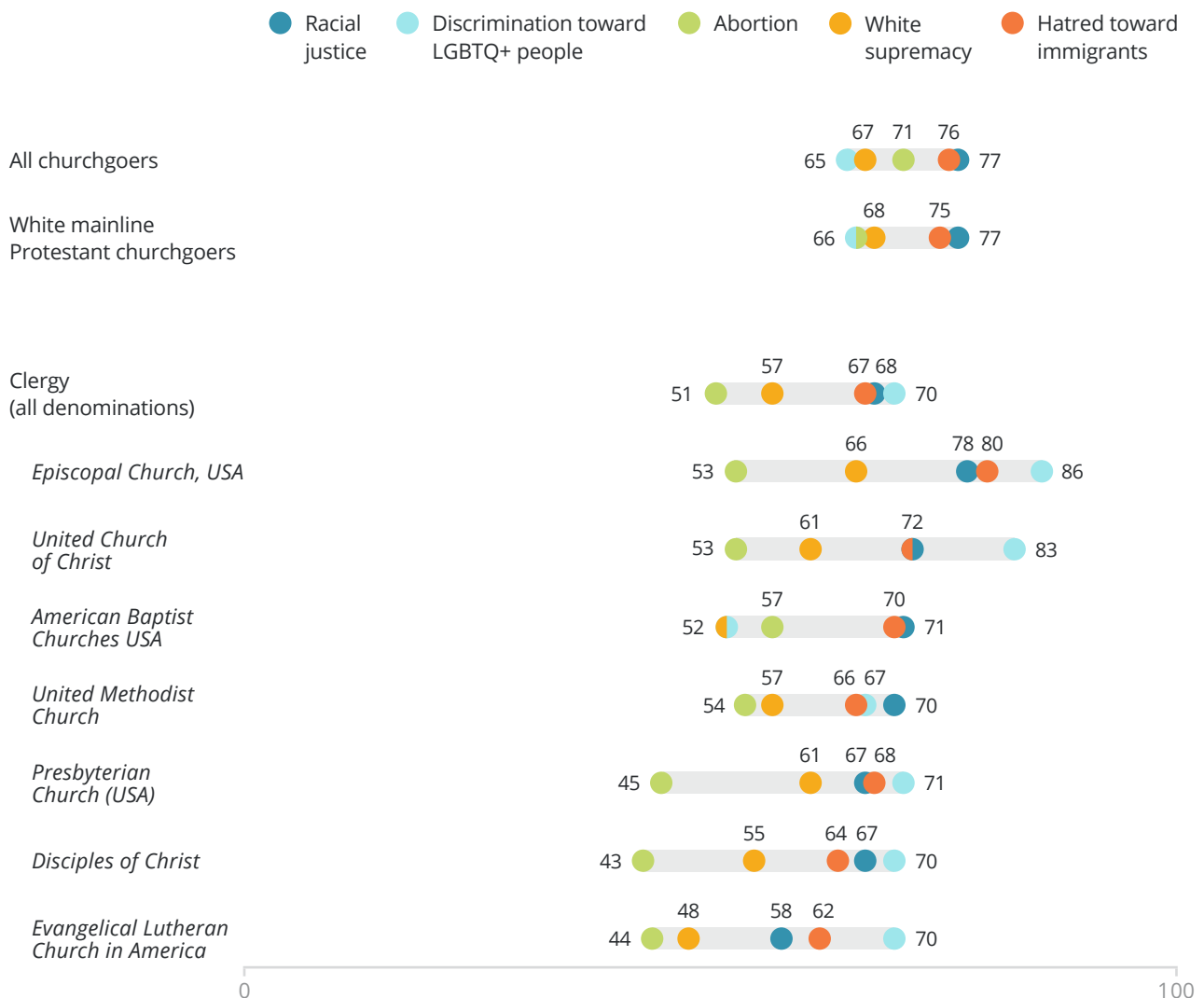
The majority of nearly all clergy denominations and churchgoers feel their congregations discuss difficult issues well, including more than two-thirds of all clergy (68%) who believe their church discusses the topic of racial justice well. With the exception of ABCUSA (71%) and Episcopal (78%) clergy, around seven in ten clergy from all other denominations say their church talks about racial justice well. Mainline clergy (68%) are somewhat less likely than their white mainline Protestant congregants (77%) and all churchgoers (77%) to say their church addresses racial justice somewhat or very well. Rural clergy (64%) are less likely than urban (74%) and suburban (73%) clergy to say their congregations discuss racial justice well, and just 14% of rural clergy and 17% of suburban clergy say this is done *very well*, compared with 21% of urban clergy.

Among all clergy, seven in ten say their congregation does somewhat or very well at addressing discrimination against LGBTQ+ people. A slim majority of ABCUSA (52%) as well as around seven in ten UM (67%), ELCA (70%), DOC (70%), and PCUSA clergy (71%) and more than eight in ten UCC (83%) and Episcopal clergy (86%) say discrimination against LGBTQ+ people is addressed well in their congregations. Nearly two-thirds of all churchgoers (65%) and white mainline Protestant churchgoers (66%) say this about their church. Urban clergy (80%) are more likely than suburban (69%) and rural clergy (64%) to believe their church discusses the issue of discrimination against LGBTQ+ people well, and urban clergy are twice as likely as rural clergy to say their congregations address this issue *very well* (39% vs. 20%, respectively), with suburban clergy falling in the middle (26%).

Hatred toward immigrants is another issue that nearly seven in ten mainline clergy (67%) say their church does somewhat or very well at discussing. Aside from Episcopal clergy (80%), between around six in ten and seven in ten clergy from other mainline Protestant denominations say that hatred toward immigrants is addressed well in their congregation. All churchgoers (76%) and white mainline Protestant churchgoers (75%) are slightly more likely to say their churches address this issue well than mainline Protestant clergy. Rural clergy (63%) are less likely than urban (71%) and suburban (71%) clergy to say their congregations discuss the issue of hatred toward immigrants well. Similarly, rural (15%) and suburban clergy (17%) are less likely than urban clergy (25%) to say their congregations discuss this topic *very* well.

FIGURE 8. Discussing Difficult Issues

Percent who say their church addresses the issue very or somewhat well:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

Nearly six in ten mainline clergy (57%) believe that the issue of white supremacy is addressed well in their congregations. With the exception of ELCA clergy (48%), the majority of clergy from other mainline denominations see white supremacy as a topic that is discussed somewhat or very well in their church. Yet, mainline clergy are less likely to say this compared with their congregants (68%) and all churchgoers (67%). Clergy in urban areas (61%) are more likely than those in suburban (57%) and rural (53%) areas to say their congregations discuss the issue of white supremacy well.

Around half of clergy (51%) say that the issue of abortion is discussed somewhat or very well at their churches, including 57% of ABCUSA, 54% of UM, 53% of Episcopal, 53% of UCC, 45% of PCUSA, 44% of ELCA, and 43% of DOC clergy. Mainline clergy are less likely than their congregants (66%) and all churchgoers (71%) to say their church does well at addressing this issue.

Solid majorities of clergy (63%) across all denominations say antisemitism is an issue that is addressed somewhat or very well in their congregations. Rural clergy (61%) are less likely than urban clergy (67%) to say the topic of antisemitism is discussed well in their congregations, but do not differ from suburban clergy (63%).¹⁷

Acceptance of Political Differences

Overall, the majority of mainline clergy say their congregations are accepting of political differences, whether it is the clergyperson's views or another congregant's views. The percentage of clergy who report that their own political differences are accepted by congregants, however, is slightly lower than the percentage who report that differences between fellow church members are accepted.¹⁸

Nearly seven in ten clergy (69%) say their congregations are at least moderately accepting of them when they have a political difference, with 36% saying their congregants are very or extremely accepting and 33% saying moderately accepting. Beyond that, 9% of clergy say their congregations are slightly accepting and only 3% say their congregants are not at all accepting of them when they have a political difference; 18% of clergy say this situation has not occurred. These views are similar across denominations, with PCUSA clergy (49%) being particularly likely to say that their congregants are extremely or very accepting when they have a political difference.

Serving a congregation that does not accept their political differences can take a toll on clergy wellbeing. Among clergy who say their congregants are slightly or not accepting of their political

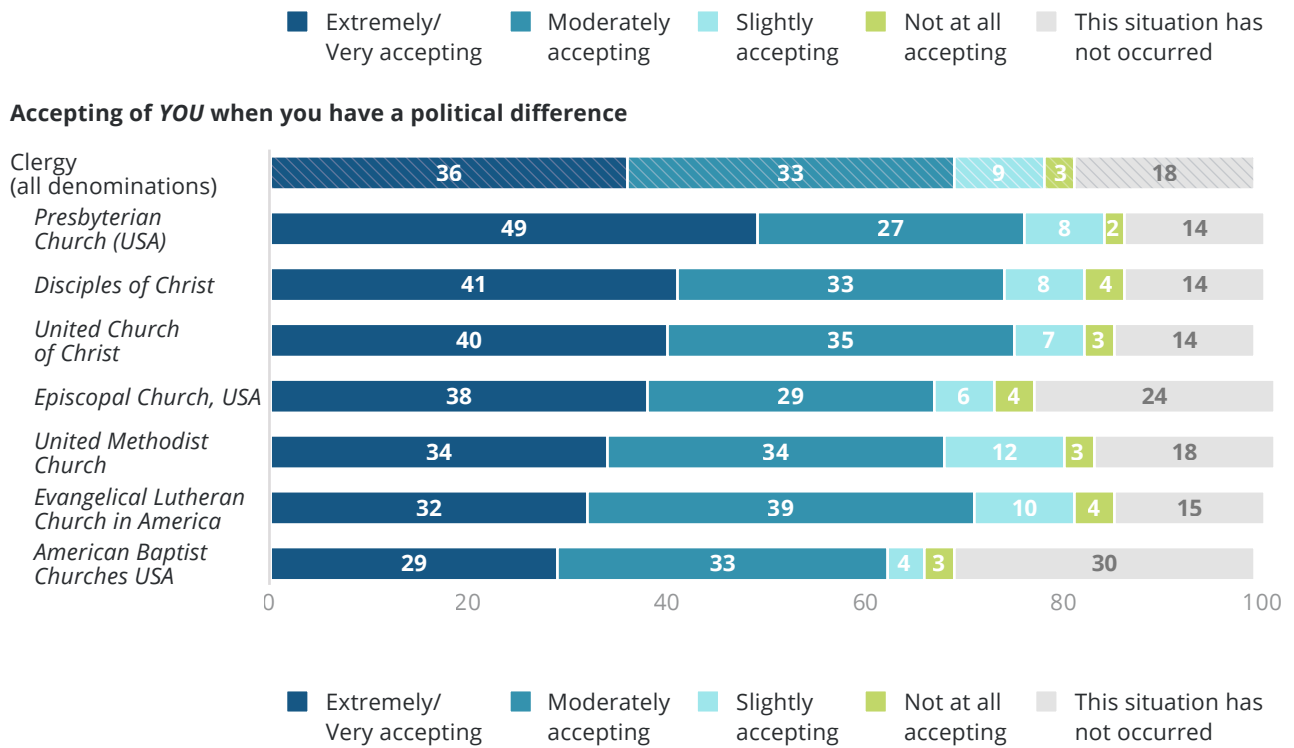
17 This question was not asked in the [PRRI 2022 Health of Congregations survey](#), so we cannot make comparisons between how well mainline clergy, white mainline Protestant churchgoers, and all churchgoers say their church is addressing antisemitism.

18 Ibid.

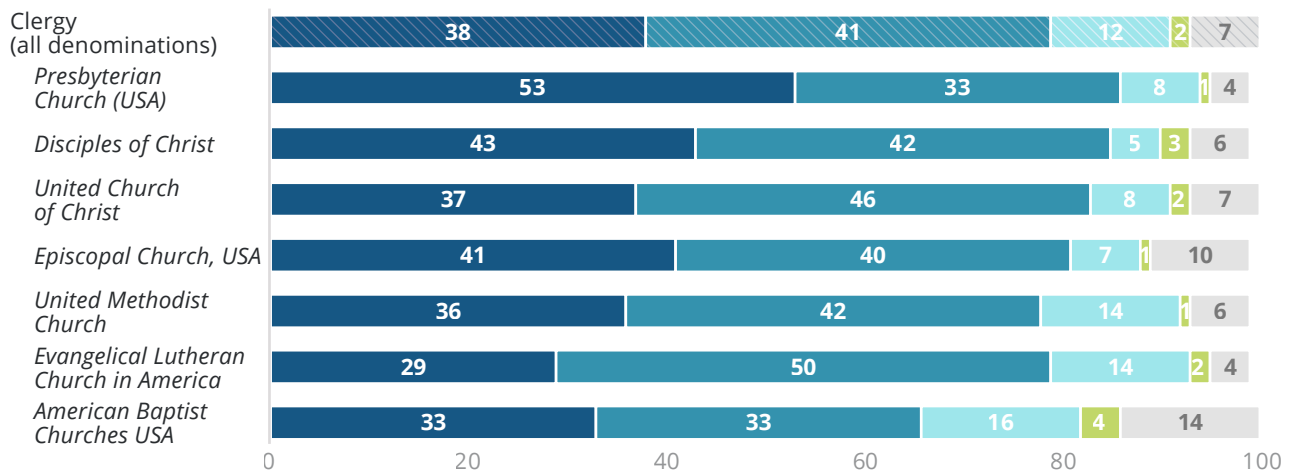
differences, 50% report feeling emotionally drained from work every day or at least once a week, compared to 28% of clergy whose congregants are moderately or very accepting of their political differences. Moreover, among those clergy who say their congregants are slightly or not at all

FIGURE 9. Congregants’ Acceptance of Political Differences

Percent of clergy who say their congregants are ____:



Accepting of EACH OTHER when they have political differences



Source: PRRI Clergy Survey, 2022-2023.

accepting of their political differences, 47% report feeling frustrated with their job every day or at least once a week, compared with 21% of clergy whose congregations are more accepting of their political differences.

When it comes to accepting political differences between members of their congregation, only 2% of clergy say their congregants are not at all accepting of each other's political differences and 7% say these political differences have not occurred. These views are similar across mainline denominations, with the majority of PCUSA clergy (53%) saying that their congregants are extremely or very accepting of *each other's* political differences, compared to 43% of DOC, 41% of Episcopal, 37% of UCC, 36% of UM, 33% of ABCUSA, and 29% of ELCA clergy.

Rural clergy (32% and 35%, respectively) are less likely than urban (39% and 41%, respectively) and suburban clergy (41% and 40%, respectively) to say their congregants are extremely or very accepting when they have a political difference and of each other's political differences.

Changes Within the Church

Church Divided by Politics

Among mainline Protestant clergy, 37% agree that their church is more divided by politics than it was five years ago. Almost half of clergy (47%) disagree and 16% are unsure. ELCA clergy (46%) are the most likely to report that their church is now more divided by politics, compared to 40% of UM, 33% of PCUSA, 31% of UCC, 28% of ABCUSA, 28% of DOC, and 27% of Episcopal clergy. Clergy are about twice as likely as white mainline Protestant churchgoers (17%) and about three times as likely as all churchgoers (13%) to say that their church is more divided by politics now than it was five years ago. Urban clergy (30%) are less likely than rural (40%) and suburban clergy (37%) to say their church is more divided by politics than five years ago.

Church Is More Racially Diverse

Almost three in ten mainline clergy (27%) think their church is more racially diverse than it was ten years ago, while 64% say it is not and 9% say they are unsure. Episcopal clergy report the highest perception of change, with 38% saying their church is more diverse. Three in ten PCUSA clergy (30%) and about one in four UM (27%), DOC (26%), ABCUSA (24%), UCC (24%) and ELCA clergy (23%) say there their church's racial diversity has increased. Meanwhile, 31% of white mainline Protestant churchgoers and 36% of all churchgoers say they have seen this increase as well. Rural clergy (17%) are about half as likely as urban (39%) and suburban clergy (30%) to say their church is more racially diverse than it was ten years ago.

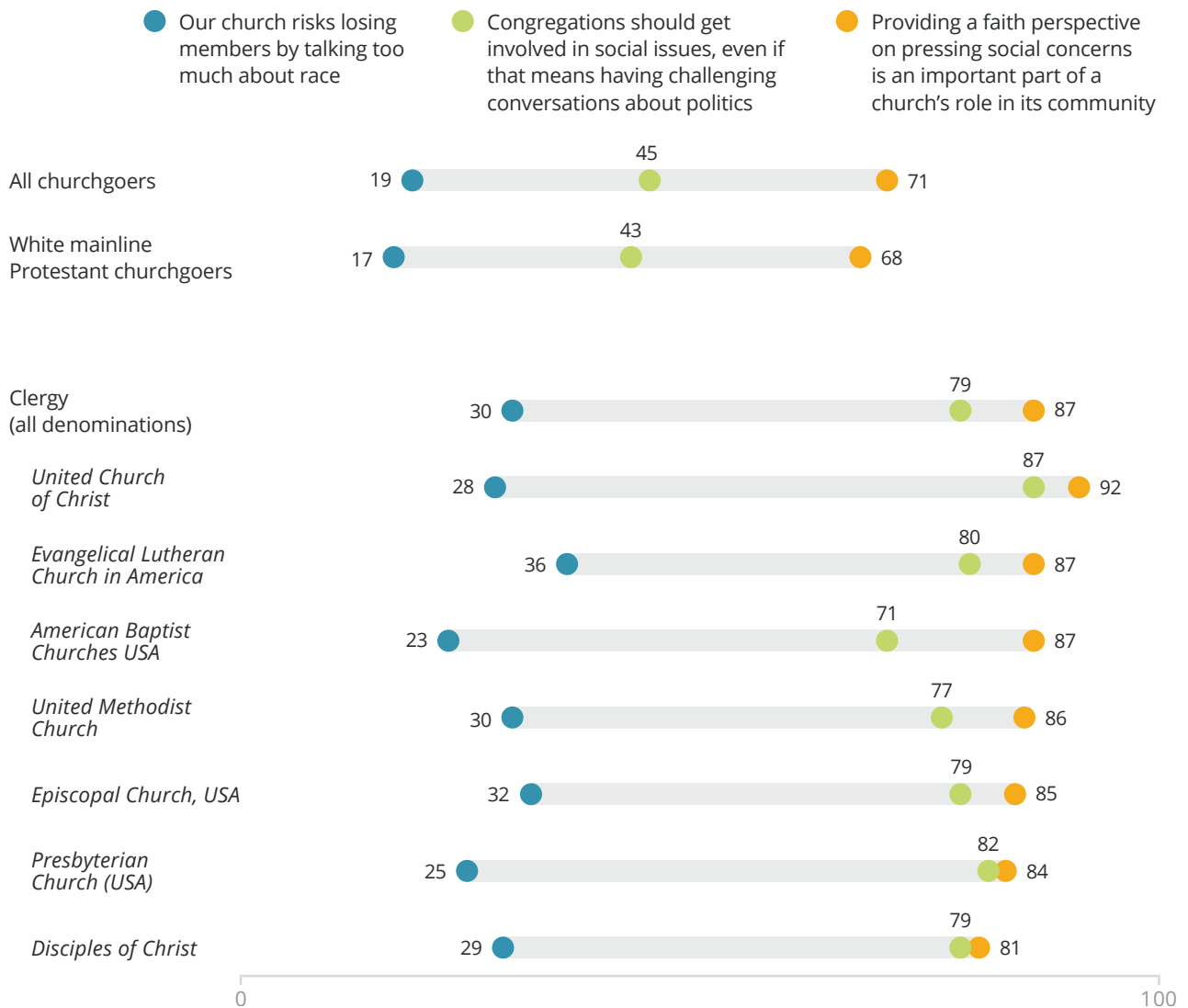
The Church’s Role on Social Issues

Faith Perspective on Social Concerns

Nearly nine in ten mainline clergy (87%) agree that providing a faith perspective on pressing social concerns is an important part of a church’s role in its community. UCC clergy (92%) are the most likely to agree with this statement, followed by ELCA (87%), ABCUSA (87%), UM (86%), Episcopal (85%), PCUSA (84%) and DOC clergy (81%). Notably, mainline clergy (87%) are substantially

FIGURE 10. Church’s Role in Providing a Faith Perspective on Social Issues, Getting Involved, and Risking Losing Members

Percent who agree:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

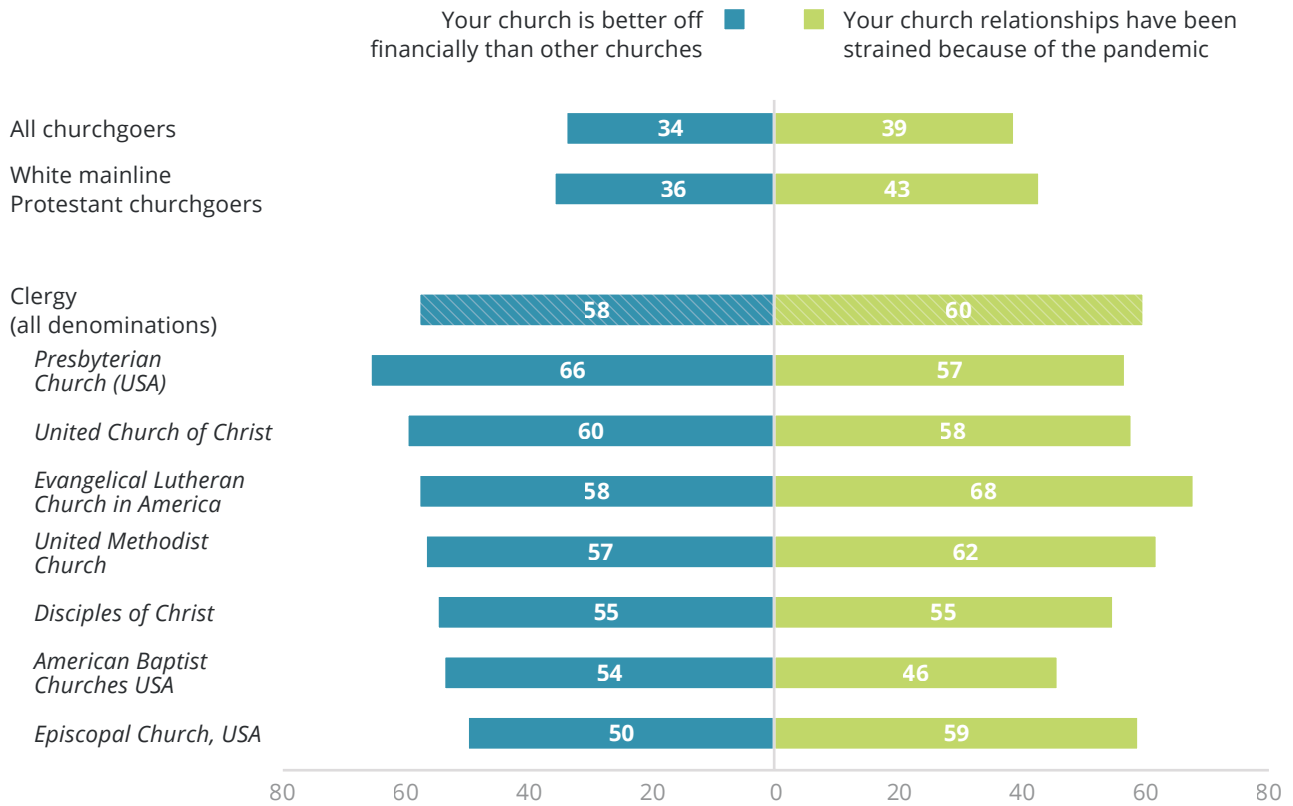
more likely than white mainline Protestant churchgoers (68%) and all churchgoers (71%) to agree with this statement.

Congregations Should Get Involved in Social Issues

Almost eight in ten mainline clergy (79%) agree with the statement “Congregations should get involved in social issues, even if that means having challenging conversations about politics.” The highest percentage of UCC clergy (87%) agree with this statement, followed by PCUSA (82%), ELCA (80%), Episcopal (79%), DOC (79%), UM (77%), and ABCUSA clergy (71%). By contrast, all churchgoers (45%) and white mainline Protestant churchgoers (43%) are about half as likely to agree with this statement as mainline clergy. Rural clergy (74%) are less likely than suburban (80%) and urban clergy (82%) to agree that congregations should get involved in social issues, including those who strongly agree (28%, 36%, and 39%, respectively).

FIGURE 11. Perception of Church Status

Percent who agree with the statement:



Source: PRRI 2022 American Values Survey.

Risk Losing Members by Talking Too Much About Race

Three in ten mainline clergy (30%) agree with the statement “our church risks losing members by talking too much about race.” Nearly four in ten ELCA clergy (36%) agree with this statement, compared to 23% of ABCUSA clergy. About three in ten Episcopal (32%), UM (30%), UCC (28%), DOC (29%), and PCUSA clergy (25%) perceive a risk in talking about race. All churchgoers (19%) and white mainline Protestant churchgoers (17%) are notably less likely than mainline clergy (30%) to agree that their church risks losing members by talking too much about race. Urban clergy (25%) are less likely than suburban (30%) and rural clergy (33%) to agree with this statement.

The Financial Health of Their Church

Nearly six in ten mainline clergy (58%) think their church is better off financially than other churches, with 28% saying they are not and 14% who say they are unsure. Clergy in the PCUSA church report this the most, with 66% saying their church is better off financially. About six in ten clergy in the UCC (60%), ELCA (58%), UM (57%), and DOC (55%) churches say the same. In the ABCUSA (54%) and Episcopal tradition (50%), about half of clergy say their church is better off financially than other churches. American churchgoers are distinct from mainline clergy, with only 34% saying this is the case. Similarly, only 36% of white mainline Protestant churchgoers report their church’s financial status this way.

Church Relationships and the Pandemic

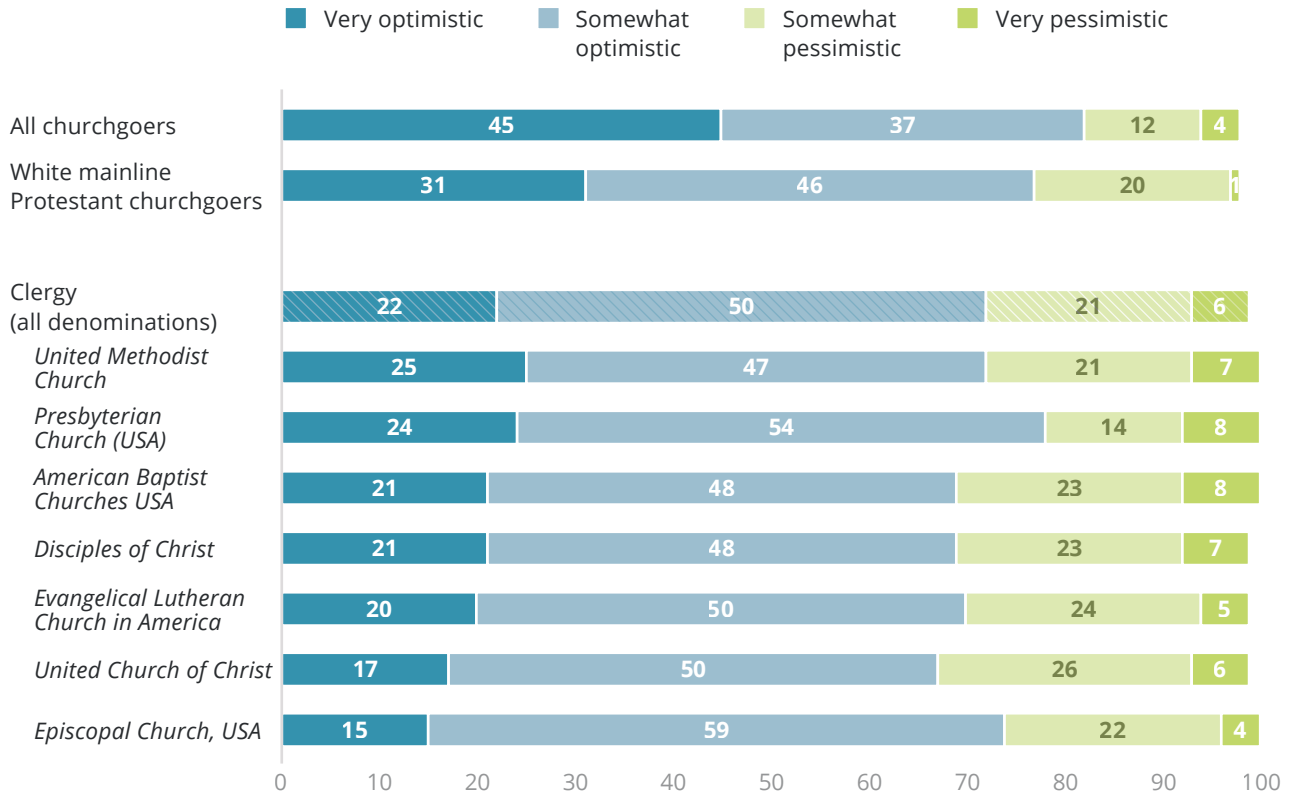
Six in ten mainline clergy (60%) report their church relationships have been strained because of the pandemic, including 68% of ELCA, 62% of UM, 59% of Episcopal, 58% of UCC, 57% of PCUSA, and 55% of DOC clergy. ABCUSA clergy had the lowest reported strain at 46%. In contrast, about four in ten white mainline congregants (43%) and American churchgoers (39%) say the pandemic caused strained relationships in their church.

Optimism About the Future of Their Church

More than seven in ten mainline clergy (72%) say they are optimistic about the future of their church. The rate of optimism is similar across denominations, including 78% of PCUSA, 74% of Episcopal, 72% of UM, 70% of ELCA, 69% of ABCUSA, 69% of DOC, and 67% of UCC clergy. All churchgoers (82%) are somewhat more likely to be optimistic about the future of their church than white mainline Protestant churchgoers (77%) and clergy. Forty-five percent of American churchgoers nationally are *very* optimistic about the future of their church, compared with 31% of white mainline churchgoers and 22% of mainline Protestant clergy. Rural clergy (69%) are slightly less optimistic about the future of their church than suburban (73%) and urban clergy (74%), including 19%, 22%, and 25%, respectively, who are *very* optimistic.

FIGURE 12. Optimism About the Future of Their Church

Percent who say they are:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

Current Leadership of Denomination

More than six in ten mainline clergy (61%) agree with the statement “I am generally satisfied with the current leadership of my denomination,” with 12% completely agreeing. Episcopal clergy (78%) are the most likely to agree. Around seven in ten DOC (70%), UCC (68%), and ELCA clergy (67%) agree with the statement as do 62% of PCUSA, 60% of ABCUSA clergy and a slim majority of UM clergy (54%). These numbers stand in contrast to American churchgoers (88%) and white mainline congregants (86%), who express far more satisfaction with the current leadership of their denominations.

Notably, satisfaction with denominational leadership among UM clergy is lower among those clergy who identify as Republican (36%) than those who identify as Democratic (73%). Similarly, UM

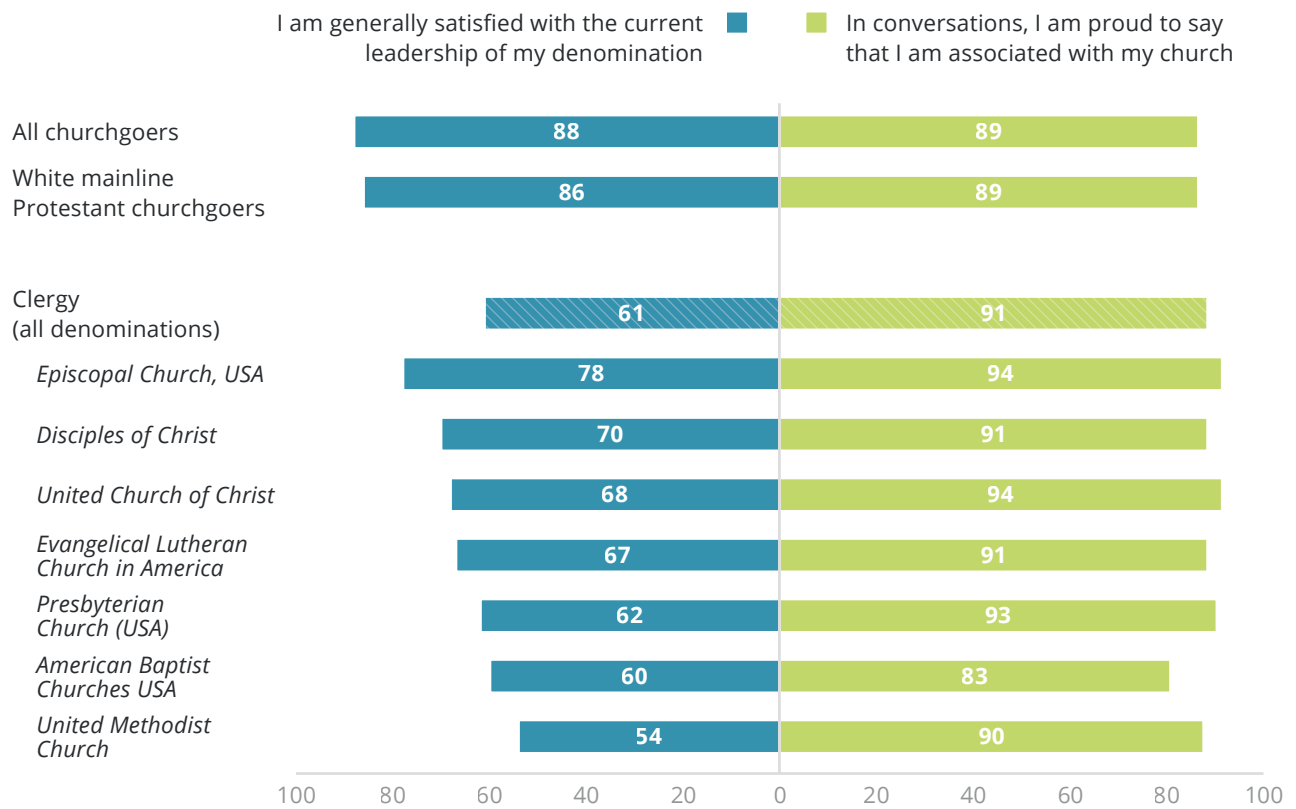
clergy who say they are conservative (27%) are notably less likely to be satisfied with the current leadership of their denomination than liberal UM clergy (71%).¹⁹

Proud of Being Associated With Their Church

Nine in ten mainline clergy (91%) agree with the statement “In conversations, I am proud to say that I am associated with my church,” with a majority (56%) completely agreeing. Solid majorities of clergy across denominations agree with this statement and are closely aligned with white mainline Protestant churchgoers (89%) and all American churchgoers (89%).

FIGURE 13. Future of the Church

Percent who agree with the statement:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

19 There are not enough cases of Republican clergy or conservative clergy in the other denominations to analyze for partisan or political ideology breaks for thoughts about changing their faith tradition or denomination.

Diversifying Churches and Congregations

Diversifying Church Leadership

People of Color in Leadership

More than eight in ten mainline clergy (82%) agree with the statement “I wish my church had more Black, Hispanic, or other people of color in leadership position.” At least eight in two ELCA (86%), UCC (85%), UM (83%), Episcopal (82%), PCUSA (81%), and DOC clergy (80%) agree with this statement. Out of the mainline denominations, ABCUSA clergy agreed with the statement the least (73%). American churchgoers (43%) and white mainline congregants (48%) are notably less likely than clergy to say they wish more people of color served in their church leadership. Notably, Rural clergy (78%) are less likely than urban (85%) and suburban clergy (88%) to agree with this statement, including 35%, 47%, and 44%, respectively, who strongly agree.

Women in Leadership

While all denominations featured in this report have long ordained women as pastors, half of mainline clergy (50%) agree with the statement “I wish my church had more women in leadership positions.” Episcopal clergy agree with this statement the most out at 57%. Around half of UM (51%), ABCUSA (50%), ELCA clergy (49%) and around four in ten DOC (45%), UCC (42%) and PCUSA clergy (41%) also agree. By contrast, only 37% of American churchgoers and 35% of white mainline congregants wish their churches had more women in leadership positions.

Just over four in ten women clergy (41%) agree with the statement “I wish my church had more women in leadership positions,” compared to 57% who disagree. By contrast, male clergy are equally divided on this question (52% agree, 48% disagree).

Church Outreach to Different Age Groups

Church Does Good Job Reaching Out to Young People

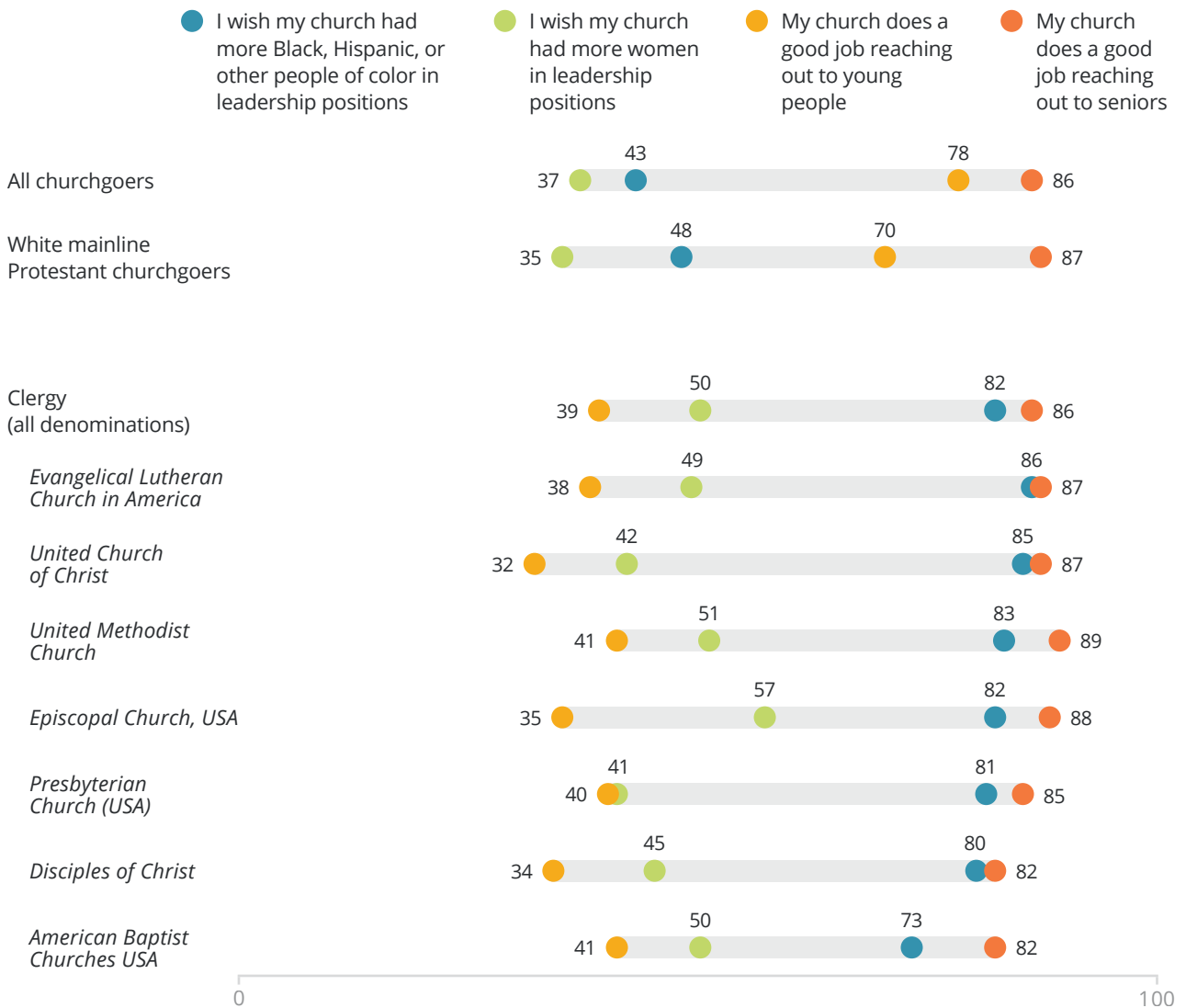
Nearly four in ten mainline clergy (39%) agree with the statement “My church does a good job reaching out to young people,” with 60% disagreeing. About four in ten UM (41%), ABCUSA (41%), PCUSA (40%), and ELCA (38%) clergy agree with this statement. About three in ten Episcopal (35%), UCC (32%) and DOC clergy (34%), agree. On the other hand, 78% of American churchgoers and 70% of white mainline Protestant churchgoers say their church does well reaching out to young people.

Church Does Good Job Reaching Out to Seniors

Nearly nine in ten mainline clergy (86%) agree with the statement “My church does a good job reaching out to seniors.” Solid majorities across all mainline clergy agree with this statement. Churchgoers and white mainline Protestants agreed at similar rates (86% and 87%, respectively). Rural clergy (90%) are more likely than urban (86%) and suburban clergy (82%) to say their church does a good job reaching out to seniors.

FIGURE 14. Diversifying Church Leadership and Satisfaction With Outreach

Percent who agree with the statement:



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

What Can the Church Talk More About?

Addressing Political Divisions

Out of all mainline clergy, almost four in ten (38%) agree with the statement “I wish my church talked more about political division in this country.” Nearly half of ELCA clergy (49%) and about four in ten DOC (44%), UCC (43%), PCUSA (39%), Episcopal (39%), and ABCUSA (35%) clergy agree with this statement. By contrast, only 18% of American churchgoers and 15% of white mainline Protestants say they wish their church talked more about the country’s political division.

Addressing Health Care Issues

A slim majority of mainline clergy (52%) agree with the statement “I wish my church talked more about health care related issues.” More than half of UCC (57%), UM (54%), ELCA (53%), DOC (52%), and Episcopal clergy (51%) agree with this statement. Nearly half of PCUSA and ABCUSA clergy said the same (49% and 45%, respectively). American churchgoers (29%) and white mainline congregants (23%) are about half as likely as mainline clergy (52%) to wish their church talked more about health care related issues.

Improving Racial Diversity

Nine in ten mainline clergy (90%) agree with the statement “I wish my church was more racially diverse.” Across all traditions, solid majorities of mainline clergy say they wish their church was more racially diverse.²⁰

Working With Other Churches

More than seven in ten mainline clergy (71%) agree with the statement “I wish my church worked more with other churches in the community.” In the UM (74%), Episcopal (74%), ELCA (71%), ABCUSA (69%), and UCC (68%) churches, about seven and ten clergy agree with the statement. Around six in ten clergy in the PCUSA (62%) and DOC (62%) traditions say the same. By contrast, 48% of American churchgoers and 43% of white mainline congregants wish their church worked more with other churches in the community.

Better Programming for Children

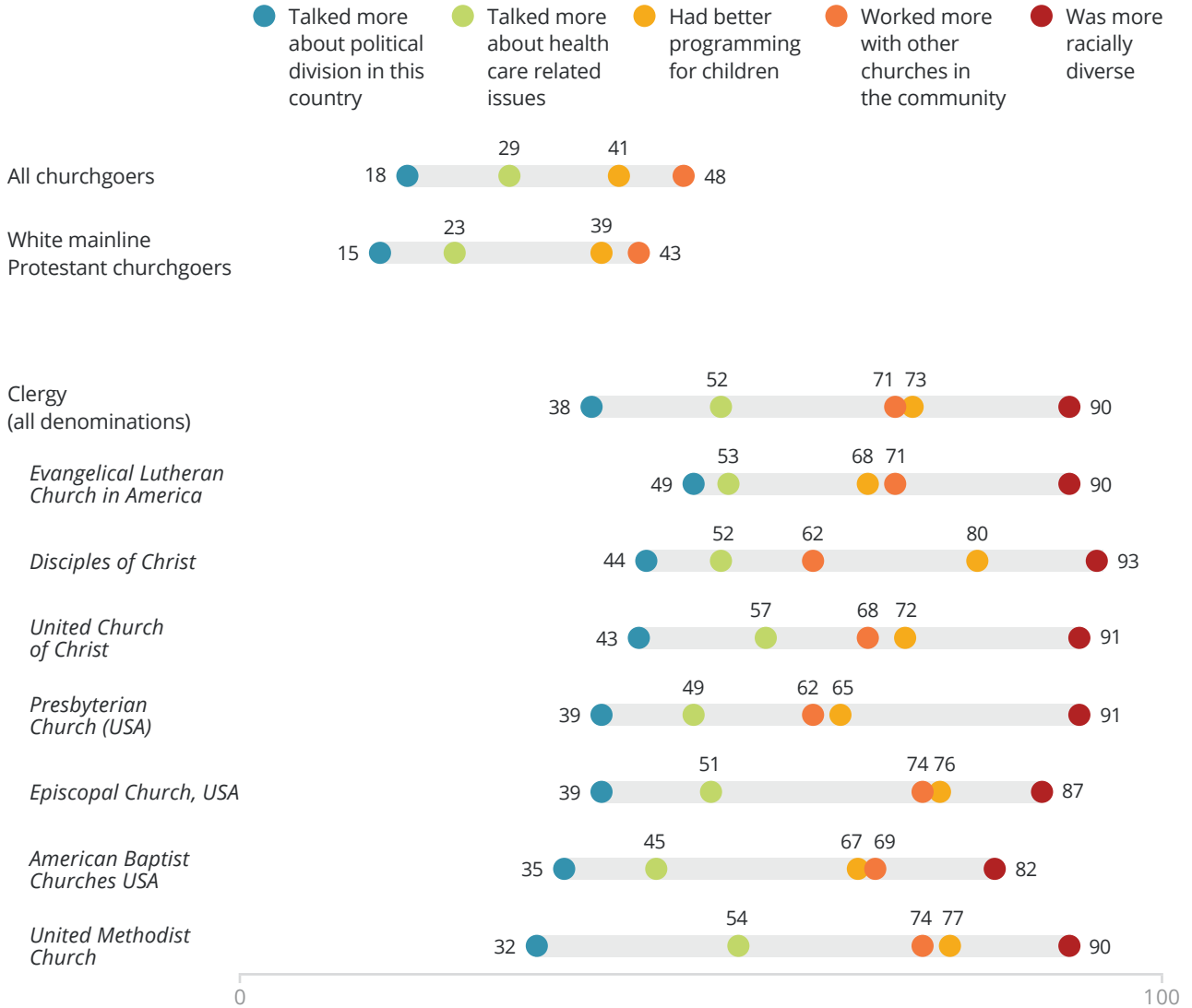
Almost three in four mainline clergy (73%) agree with the statement “I wish my church had better programming for children.” Around eight in ten DOC (80%), UM (77%), and Episcopal clergy (76%) agree with this statement. In the UCC church, 72% of clergy agree as do 68% of ELCA, 67% of AB-

20 We cannot make comparisons between mainline clergy, white mainline Protestant churchgoers, and all churchgoers as this question was not asked in the PRRI 2022 Health of Congregations survey.

CUSA, and 65% of PCUSA clergy. By contrast, only 41% of American churchgoers and 39% of white mainline Protestant churchgoers wish their church had better programming for children.

FIGURE 15. Addressing Issues in the Church

Percent who agree with the statement “I wish my church _____:”



Source: PRRI Clergy Survey, 2022-2023, and PRRI Health of Congregations Survey, 2022.

Appendix 1: Survey Methodology

The survey was designed and conducted by PRRI. The survey was made possible through the generous support of the Duke Endowment. The survey was conducted among a sample of 3,066 pastors who lead congregations. Interviews were conducted online between November 2022 and May 2023.

PRRI collaborated with leaders of the Evangelical Lutheran Church in America, the Presbyterian Church (USA), American Baptist Churches USA, the Episcopal Church, the United Church of Christ, and the Christian Church (Disciples of Christ), who sent the survey to their most current list of active clergy. In all cases, surveys were conducted in English and Spanish; additionally, surveys were conducted in Korean for PCUSA clergy. PRRI was unable to secure an entire list of current United Methodist clergy from their denominational office. Working with researchers at Duke University, a sample of United Methodist clergy was compiled resulting in a primary sampling list of clergy emails for approximately two-thirds of active clergy in the denomination. Researchers at Duke compiled those emails from UMdata.org, conference journals and publications that list a directory of clergy, and the webpages of the 54 denominational conferences; the Duke Divinity School also maintains a database of clergy in North Carolina, which was used as an additional source.

The combined data were weighted to adjust for age, gender, race/ethnicity, Census region, congregation size, and denomination. The demographic benchmarks including congregation size came from combined [2012 and 2018 National Congregations Study](#) (NCS); the benchmarks for the denomination distribution came from the 2020 US Census of Religion by the [Association of Religion Data Archive \(ARDA\)](#). To generate the benchmarks from the NCS, the file was filtered by survey year and limited to congregation leaders from one of the seven denominations of interest for this study. Denomination benchmarks reflect the distribution of congregations among the seven mainline Protestant denominations of interest for this study. A beginning weight equal to 1 was adjusted to the population benchmarks using iterative proportional fitting (raking).

The weights were trimmed and scaled to sum to the unweighted sample size ($n=3,006$, wt_final). Specifically, the weights were trimmed at 0.6% and 99.11%. The margin of error is ± 2.3 percentage points and the design effect was equal to 1.88. Surveys may also be subject to error or bias due to question wording, context, and order effects. See Appendix.

Table A1. Demographic Sample Sizes for Lead Pastors

	Benchmarks	Wt_final (trimmed and scaled) (n= 3,066)	Unweighted (n= 3,066)	N=
Male	76	78	59	1,765
Female	23	21	40	1,196
Other	1	1	1	30
20-39	10	9	12	347
40-59	46	47	41	1,162
60+	44	44	46	1,294
United Methodist Church	45	45	26	783
Evangelical Lutheran Church in America	13	13	31	963
Presbyterian Church (USA)	13	13	5	168
American Baptist Churches, USA	7	7	2	62
Episcopal Church	10	9	7	207
United Church of Christ	7	8	23	711
Christian Church (Disciples of Christ)	5	4	6	172
Less than 150 members	48	49	57	1,741
150-499 members	38	39	33	1,018
500+ members	13	12	10	301
Northeast	21	22	23	706
Midwest	33	33	35	1,058
South	36	36	29	886
West	10	10	13	397

Appendix 2: About PRRI

PRRI

PRRI is a nonprofit, nonpartisan organization dedicated to research at the intersection of religion, values, and public life.

Our mission is to help journalists, opinion leaders, scholars, clergy, and the general public better understand debates on public policy issues and the role of religion and values in American public life by conducting high quality public opinion surveys and qualitative research.

PRRI is a member of the American Association for Public Opinion Research (AAPOR), the American Political Science Association (APSA), and the American Academy of Religion (AAR), and follows the highest research standards of independence and academic excellence.

We are also a member organization of the National Council on Public Polls, an association of polling organizations established in 1969, which sets the highest professional standards for public opinion researchers. PRRI is also a supporting organization of the Transparency Initiative at AAPOR, an initiative to place the value of openness at the center of the public opinion research profession.

As a nonpartisan, independent research organization, PRRI does not take positions on, nor do we advocate for, particular policies. Research supported by our funders reflects PRRI's commitment to independent inquiry and academic rigor. Research findings and conclusions are never altered to accommodate other interests, including those of funders, other organizations, or government bodies and officials.

History

Since PRRI's founding in 2009, our research has become a standard source of trusted information among journalists, scholars, policy makers, clergy, and the general public. PRRI research has been cited in thousands of media stories and academic publications and plays a leading role in deepening public understanding of the changing religious landscape and its role in shaping American politics.

For a full list of recent projects, see our research page: www.ppri.org/research

PRRI also maintains a lively online presence on Facebook (facebook.com/prripoll), Instagram (instagram.com/prripoll), and X, previously known as Twitter (twitter.com/prripoll).

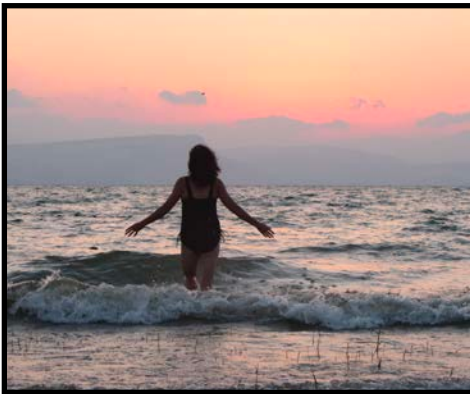
PRRI

1023 15th Street NW, 9th Floor

Washington D.C. 20005

www.ppri.org

Writing The River
"My soul has grown deep like the rivers"
A Pilgrimage and Writer's Workshop



April
2 -13
2024

Three published Presbyterian writers invite you to come along on a very special pilgrimage to Israel and Palestine. Our unique journey will take us into the places and spaces that formed Jesus and framed his ministry. This is a complex story. To help us learn, we will also engage with the "living stones," the people of today who work for peace and some local writers. We will live into the words of Langston Hughes, quoted above, and slow down to go "deep like a river." There will be time and guidance for reflection and writing. We will stay in three places - Bethlehem, Jerusalem and on the Sea of Galilee. Every day we will venture out to tour and worship. One day we will renew our baptism in the Jordan River. Another we will hike toward the Jordan's source. We will take a boat ride on the Sea of Galilee. And visit the well of Jacob, Rachel, Leah and the Samaritan woman. As we travel and worship, one of the authors will lead us in reflection and writing. So, come write the river with Ruth, Terrlyn, Carol and Anne.

"No [one] ever steps in the same river twice, for it's not the same river and [they are] not the same [person.]. Heraclitus



Writing Leadership

Rev. Ruth Everhart - rutherford.com

Rev. Dr. Terrlyn L. Curry Avery - sacredintelligence.com

Rev. Carol Howard Merritt - carolhowardmerritt.org

gadihadanitouringservices.com

will be our tour operator.

cell 011 072 528 7747

Gadihadani1@gmail.com.

Rev. Anne Weirich, is a member of the Presbytery of Southern New England, HR.

She has organized and led pilgrimages with Gadi Hadani since 2008, and will provide orientation, coordination and worship leadership.



Price per person, based on 20 - 24 travelers for 9 nights in a double room, \$3720 per person. Single room supplement (limited availability,) \$980. If 30 register, the price will reduce by \$300 pp.

Registration and \$500 refundable deposit is due as soon as possible.

A non-refundable balance of \$3220 is due by January 17, 2024.

For registration and itinerary, click the menu button at <https://www.writers-pilgrimage.com/>

The price includes all guides, transfers, hotels, tips to driver, guides and hotel, 4 special lunches, breakfast and dinner daily, bus with wifi, personal listening device, entrance fees and closing dinner.

The price does not include: airfare (flights to be suggested) alcoholic or soft drink beverages, a few free will offerings, and remaining lunches.

Registration Writing the River April 2 - 13, 2024

A fully refundable deposit of \$500 is payable to Bedford Presbyterian Church ASAP

Additional and final payment of \$3220 (double) \$4200 (single) due Jan 17, 2024

The price may decrease as much as \$300 as the number of travelers increases.

Final payment amounts will be adjusted accordingly.

*If you are an active elder or pastor in the Presbytery of Southern New England, you may be eligible for a limited number of \$1000 - \$2000 scholarships.

Please click here to apply: http://docs.google.com/forms/d/e/1FAIpQLSexnPOdd2cax-LJg1O61ex22sraqvKnjtlQBfxt6df1WFQH0Mg/viewform?usp=sf_link&mc_cid=b5898e1eb8&mc_eid=UNIQID

Payments are payable and mailed to Attn: PILGRIMAGE
Bedford Presbyterian Church, 44 Village Green, Bedford, NY 10506

Name as it is on your passport _____

Address _____

Phone - cell _____ other _____

Email address _____

Emergency contact name/phone _____

Double Room Yes roommate Yes No name if yes _____

Single Room (limited number available) Yes - ***\$980 extra*** Initial here: _____

Do you have any allergies? No Yes _____

Special diet? No Yes _____

Physical challenges? No Yes _____

Emotional challenges? No Yes _____

Are you covered by illness and accident insurance? Yes No -

Does your insurance cover your overseas travel? Yes No

Medical treatment, if needed, is always paid for in cash and reimbursed by your insurance.

Name of your insurance company and their emergency contact number:

Are there any other special considerations we should know about in processing your application?

No Yes _____

ASSUMPTION OF RISKS:

I, _____, acknowledge that I have voluntarily applied to participate on the trip designated on this application. I am voluntarily participating on this trip with knowledge that travel could involve numerous risks and dangers. I HEREBY AGREE TO BE RESPONSIBLE FOR MY OWN WELFARE, AND ACCEPT ANY AND ALL RISKS OF DELAY, UNANTICIPATED EVENTS, ILLNESS, INJURY, EMOTIONAL TRAUMA, COVID PANDEMIC OR DEATH AND VERIFY THIS STATEMENT BY PLACING MY INITIALS HERE: _____

I agree to all the conditions relevant to this trip by any sponsoring entities and group leaders. I will take part fully in all aspects of the trip, including any orientation and debriefing, and use the insight gained for the furthering of the goals of the group to the best of my ability. I will also fulfill my financial obligations.

I VERIFY THIS STATEMENT BY PLACING MY INITIALS HERE: _____

I acknowledge that I have been informed that travel insurance is highly recommended and will cover any losses I may incur due to cancellation after January 17, 2024 or the need for any extended stay due to COVID-19 or other illness.

I VERIFY THIS STATEMENT BY PLACING MY INITIALS HERE: _____

I acknowledge that any fees for transfer to the group due to late arrival or the need for early departure will be mine to pay.

I VERIFY THIS STATEMENT BY PLACING MY INITIALS HERE: _____

SIGNED: _____ DATE: _____

Checklist for registration:

1. Check for \$500 payable and mailed to Bedford Presbyterian Church - address below.
2. email (anneweirich@mac.com) or mail a copy/picture of passport valid until 6 months after the departure date of 4/2/2024.
3. email (anneweirich@mac.com) or mail the pages 1 & 2 of the completed registration form.
4. email (anneweirich@mac.com) or mail your flight details.

Mailing address: Anne Weirich, 84 Old Freemans Way, Brewster, MA 02631

**Flights and reservations will be recommended in future.
These flights will not be required, but are strongly encouraged.
Paying with miles or for upgrades may be possible through the travel agent.**

The travel agent is: Christina Boyer at All Aboard Travel.

<http://www.allaboardtravelhillsdale.com/>

Phone: (517)437-4844

In general, the itinerary is designed for an over night flight on April 2, arriving Tel Aviv on April 3 and a close to midnight departure April 12, arriving in the US early on April 13

If you miss your incoming flights or have delays,
you will be expected to pay for the additional transport costs to catch up with the group.

This transport can be arranged for you through the operator.

Additional and final payment of \$3220 (double) \$4200 (single) due Jan 17, 2024

Prices may be reduced up to \$300 per person as the size of the group increases.

You will be updated prior to the final payment due date.

THIS FINAL PAYMENT IS NOT REFUNDABLE.

Cancellations after this date would be covered by travel/trip insurance

Payments are payable and mailed to Attn: PILGRIMAGE
Bedford Presbyterian Church, 44 Village Green, Bedford, NY 10506

**TRIP INSURANCE IS HIGHLY RECOMMENDED AND CAN BE FOUND ON LINE OR
THROUGH THE TRAVEL AGENT ABOVE.**

**PLEASE BE SURE TO READ POLICIES CAREFULLY TO GET THE COVERAGE
THAT IS IMPORTANT TO YOU.**

Tour operator:

GadiHadaniTouringServices.com

31 Hahashmal St. Tel Aviv, Israel

(Lic. No. 2709)

cell: 011 972-50-528-7747

Suggestions for reading, packing and travel will be provided closer to the travel dates.

Writing The River Itinerary

Tuesday Apr 2 - Depart for Tel Aviv (flights to be suggested)

Wednesday April 3 - Arrive and transfer to our hotel on the Sea of Galilee, dinner, worship and orientation. Writing with Ruth.

Thursday April 4 - Tour around the Sea of Galilee: the archeological site of Magdala, with worship in the ecumenical chapel. Take a meditative Boat Ride on the Sea. Enjoy a traditional St. Peter's Fish lunch along the Sea. Visit the church and mosaic of the fish and loaves at Tagbha. Explore Capernaum, the Mt. of Beatitudes, and the newly opened Greek city of Sussita. Writing with Ruth. Overnight at the Sea of Galilee

Friday April 5 - Drive north to region of the head waters of the river Jordan and take an easy hike to a waterfall. Have lunch in a Druze Village (self-pay.) Continue on to the site of Caesarea Philippi and further explore the northern region as time allows. Writing with Ruth. Overnight at the Sea of Galilee

Saturday April 6 - Travel south to the Greek city of Beth-Shean. Drive to the hills of Nazareth and visit the Church of the Annunciation. Have a quick lunch (self-pay.) Take a walk up the Mt. of Precipice, and leave the region via the Armegeddon Valley and Iron Passageway to Caesarea Maritima and Roman Aqueduct along the Mediterranean Sea. Cross the Plains of Sharon to the hills of Judea in the West Bank. Writing with Terrlyn. Overnight in Bethlehem

Sunday April 7 - Worship at Baraka Presbyterian Church and stay for fellowship. Enjoy lunch at Aida Camp with the women of Noor Weg. Then take a guided walk along the graffiti walls of Bethlehem, ending at the the museum, gallery and tea room at the Walled Off/Banksy Hotel. Writing with Terrlyn. Overnight in Bethlehem

Monday April 8 - Worship at Shepherd's Fields. Visit the Church of the Nativity. Have lunch at the Palestinian village of Battir (Or Tent of Nations.) Take a drive to

Hebron to a visit a glass and pottery factory (where you can try glass blowing and shop) Enjoy the local Palestinian dancers as they perform and teach us some steps. Writing with Terrlyn. Overnight Bethlehem.

Tuesday April 9 - Drive to the Nablus region to visit Jacob, Rachel, Leah and the Samaritan woman's Well. Proceed to Mt. Gezrim and visit with the Samaritans. Have lunch at the Samaria restaurant, adjacent to the site of Sebastiya. Explore Sebastiya and its ruins. Take a camel ride, if you'd like. And on the way home, if there is time, stop to taste Knafeh at a local sweet shop. Writing with Carol. Overnight in Jerusalem.

Wednesday April 10 - Drive from Jerusalem to the desert and worship at the Jordan River (Qasr al-Yahud) where we will renew our baptism. Go floating at the Dead Sea. Lunch (self-pay) at the Qumran caves. Watch the sun go down at Wadi Qelt aka the Valley of the Shadow of Death. Writing with Carol. Overnight in Jerusalem.

Thursday April 11 - Walk from our hotel through Herod's Gate into the old city for an early morning tour through Al-Aqsa/Dome of the Rock. Walk part of the Via Dolorosa - the Ecce Homo chapel the Church of the Holy Sepulcher. Stop for a pizza lunch along the way. Leave the Old City to visit St. Peter in Gallicantu/ Caiaphas' House. Writing with Carol. Overnight in Jerusalem.

Friday April 12 - Starting on the Mt. of Olives, take a walk down the Palm Sunday Road. We will celebrate communion at the Dominus Flevit site. See the ancient olive trees and church at Gethsemane. Walk up to the Old City and enter at the Lion's gate. Explore and sing at St. Anne's church/Pools of Bethesda. Leave a prayer at the Western Wall. Take some free time with lunch on your own in the Old City. Depart in the late afternoon for a closing dinner and reflection. Transfer to Ben Gurion Airport for late night departure for the US

Saturday April 13 - Early morning arrival in the US

The itinerary is always subject to change due to weather, road conditions and the imaginations of the group and the work of the Holy Spirit!

Report of the Anti-Racism and Equity Committee
Presbytery of Southern New England
September 14, 2023

Our mandate as a committee is:

To work towards the creation of an inclusive, equitable, antiracist culture within the PSNE that will be attractive to all people in particular those who have been systematically excluded from full participation in the presbytery, as we seek to be cocreators with Christ of a just, peaceful and healed world/creation.

Team members:

Rev. Jenny Peek, Co-Chair
Rev. Kevin White, Co-Chair
Katia Dacunha
Rev. Julie Emery
Ji Young Kim
Rachel Mastin
Keith Rhodan
Rev. Susan Trucksess
Rev. David Van Dyke

The Anti-Racism and Equity Committee had a good summer of work and connection. We launched our Anti-Racism Cohorts: ““Becoming a White Co-Conspirator” and “Building a People of Color Community of Solidarity” and have been meeting monthly since June. Our time together will continue through February. The cohorts have been a meaningful source of connection, learning, prayer and discernment.

We are looking forward to this Fall and discovering what good work God will bring us into within the life of the Presbytery. One area of work we have begun discussing is how we can support our presbytery and the churches within our bounds in the creation of anti-racism statements. We are also starting to discern what kind of training might be most helpful for presbytery-wide anti-racism trainings that will soon be required by our updated the Book of Order.

In Christ,

Rev. Jenny Peek, Co-Chair

Report of the Commission on Ministry - September 20, 2023

Information:

The Commission wishes to inform the Presbytery, that, in accordance with the authority granted under Chapter 8 of the Bylaws of the presbytery, it has:

1. APPROVED Covenant of Closure between Rev. Deborah Packard and Providence Presbyterian Church
2. APPROVED
3. APPROVED

Action Item:

1. **Motion:** *That the COM recommends to the Presbytery to call the Rev. Gary Morello as Associate Pastor at Noroton Presbyterian Church under the provisions of G-02.0505 effective October 29, 2023. And to waive ordination examination requirements as the Rev. Morello has been ordained longer than five years in a partner denomination. He has taken PCUSA polity and engaged in study of reformed theology under a curriculum designed and implemented by the COM in the summer of 2023.*

Rationale: All provisions in G-2.0505 have been met by the COM. They have engaged in long-term discussions with leadership at the Noroton congregation, engaged in a period of theological study with the Rev. Morello, examined his statement of faith with him as a Commission, received his file and notice of good standing from the United Church of Christ, and reviewed all paperwork including transcripts, psychological and career testing. They have also reviewed his terms of call from the Noroton Session and approved of them as fitting the minimum requirements of the Presbytery.

2. **Motion:** *That the COM recommends to the Presbytery the Gracious Separation Policy.*

Rationale: The policy has been updated and presented for first reading at the ___ Presbytery meeting and for second reading at this September 20, 2023 meeting.

3. **Motion:** *That the COM recommends to the Presbytery the 2024 Pastoral Compensation Policy.*

Rationale: The policy has been updated to increase minimum salary to \$68,000; provides a 3% cost of living adjustment (COLA), and further reminds churches of the Presbytery's Sabbatical policy, revised with updates.



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Statement of Faith

Rev. Gary M. Morello

September 6, 2023

In his book entitled, *Christian Doctrine*, Shirley Guthrie articulates the spiritual discipline of humility by using these words: “Reformed means *always being reformed*. That is the task—and the freedom—to which you are invited as you study in this book *Christian Theology from a Reformed point of view*.” I believe, as followers of Jesus Christ, we must *always* be aware of the dangers of pride. Especially when studying theology because if we’re not careful “knowledge can puff up” (1 Cor. 8:1).

My heart breaks more and more every day as we witness the Church being infected by pride. As a result, I believe, I’ve been most fortunate to study and train in the faith under the leadership of, Rev. Greg Doll, Senior Pastor at Noroton Presbyterian Church in Darien, CT, Rev. Brandi Drake, Associate Pastor at Noroton Presbyterian Church, Rev. Greg Penza, Senior Pastor at First Presbyterian Church in Fairfield, CT, and Rev. Carter Via, Co-Pastor at Talmadge Hill Community Church in Darien, CT. They remind me regularly that the flesh arouses the passion of sin (Rom. 7:5) in every human being. They’re constantly teaching and modeling for me that the most important action I can take *daily* as a follower of Jesus Christ, the Son of God, is to ask Jesus to search my heart (Ps. 139:1) and in humility surrender to God through the power of prayer.

I believe in One Triune God. God is the uncreated One who exists eternally in three co-equal persons: Creator, Redeemer, and Sustainer. I believe that God is sovereign, Elohim (Isa. 45:18), Alpha and Omega (Rev. 1:8), the One who is and was and is to come. I believe that Jesus Christ is the Son of God, both fully human and fully divine (Jn. 14:6). I believe that the Holy Spirit indwells the hearts of Christians (1 Cor. 3:16) and is at work in all creation.

I’m utterly mesmerized by the character of our God. Our God is El Shaddai (Ex. 6:3), Emmanuel (Is. 7:14), First Born of All Creation (Col. 1:15), Friend of Sinners (Matt. 9:13), Our Redeemer (Job. 19:25), Our Righteousness (Jer. 23:6), Head of the Church (Col. 1:18), etc.

I believe that God created the universe, and it was good. In Creation, humanity witnesses God’s power, genius, creativity, and love. God created humanity to enjoy and worship God. We see through Adam and Eve how humanity chose to rebel and hide from their Creator. As a result, I believe humanity is fallen. Sin has entered every human heart, system, and institution (Rom. 3:23-24). And yet, even amidst the darkness, Christ’s light overcomes it (Jn. 1:5).

I believe that Jesus Christ is the incarnate Word and the One we worship. Jesus Christ lived, died, and rose again from the dead (Rom. 8:3) to conquer sin and death for those who are in Christ. It is through the life, death, and resurrection of the Messiah, Jesus the Christ, redemption is available to us (2 Cor 5:21).



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I believe that the wide arms of Jesus, on the cross, invites the whole world to share God's extravagant love. We imitate the radical grace, love, and hospitality of Jesus when we care for the sick, those in abject poverty, and anyone suffering in our world. Jesus commands us to love our neighbors as ourselves (Mat. 22:39). This takes our faith in God and puts it into action. I believe this command is the gateway to justice in our broken world.

I believe that the Holy Spirit comes to Christ's disciples to be with us forever (Jn 14:16). As followers of The Way we're now called to exercise the ministry of a Comforter in Christ's stead. How fortunate we are to call upon such an advocate, helper, and counsellor.

I believe part of the mystery of God is God's plan to fulfill the kingdom of God in Christ. This mysterious plan includes drawing countless souls from around the globe into deeper and more intimate places with God and Christ's Church. As the Body of Christ, we serve a God who pursues us and saves us. God's grace is the work of God calling us to God's self before we ever respond. Justifying grace is the work of God establishing our salvation. I believe one of the most important truths for the Body of Christ is that there is nothing, absolutely nothing, we can do to earn God's love. On the contrary, it's by grace through faith alone in Jesus Christ we are forgiven and reconciled to God.

I believe, as the Church, we remember our brokenness and need for grace by practicing two sacraments, Baptism, and the Lord's Supper. I believe the sacraments are the Gospel acted out as a sign and a seal of God's grace instituted by Jesus Christ.

Baptism carries the essential theological messages that God's grace precedes and permeates all things. God is at the beginning, God is in the middle, God is at the end. God is present in every moment. Infant baptism is a celebration of God's grace that comes to us before we speak, or act, or try to earn God's favor. Adult baptism is a celebration of the convergence of God's grace and our capacity to choose. As the Body of Christ, we affirm this sacred rite. What I love about baptism in the Reformed tradition is that there is a Charge to the Congregation that goes like this: "Our Lord has commissioned us to teach those who are baptized (which means all who have been baptized as this sacrament is a time for us to remember our baptism). Do you, the people of this congregation, on behalf of the church universal, promise to guide and nurture by word and deed, with love and prayer, encouraging them to follow Christ and to be faithful members of this church? If so, please respond: We do!" This Charge to the Congregation reminds us each time that we're part of a covenant community and we need each other to grow in the faith.

The Lord's Supper points us to the mystery that Jesus Christ's body was given, and that Christ's blood was shed for the forgiveness of our sins. When we gather to worship and glorify God, we remember in solidarity as brothers and sisters in Christ the sacrifice Jesus made for us. Each time we partake in the Lord's Supper we join our voices as one and pray with gratitude the Lord's Prayer.

I believe Jesus Christ came into the world to transform people from every tribe, nation, and language. I believe the Great Commission is the central mission of the Church. This is the



NOROTON

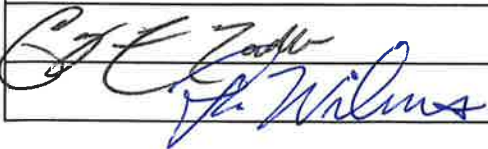

PRESBYTERIAN

mission entrusted to us by Jesus. Also, it's our commitment to participate in Christ's mission by taking part in the common life and worship of a congregation, studying Scripture and the issues of Christian faith and life, supporting the ministry of the church through the giving of money, time, and talents (BOO Pg. 21, *The Ministry of Members*), etc.

I believe that in the end, when we meet our final destiny or when Jesus returns, our eternal future is assured. If we are in Christ, our lives rest in God's secure and loving hands. In our Reformed tradition we are offered a hope that is both individual and corporate, both other-worldly and this worldly. We are promised both "Heaven" and "the Kingdom of God," "both the Resurrection and the Life" (Jn. 11:25).

Compensation Worksheet

Congregation Name: Watson Presbyterian Church
 Name of Clergyperson: Rev. Gary M. Marcus
 Weeks of Annual Vacation (must be at least four): Four
 Weeks of Annual Study Leave (must be at least two): 240
 Date of Last Sabbatical (PSNE Policy is every 6 years): Expected Summer 2025
 Name of Person Filling out this Form: Chris Mead (Executive Director)
 Contact Info: 803-655-1451
 Date: August 16, 2023

Cash Salary	96,084.
Housing Allowance or Manse FMV	36,145.
Flexible Medical Expense Reimbursement Account	N/A
Other - One Time Bonus	24,400.
Other	
Other	
Total Effective Salary (Total of Above)	156,630.
Board of Pensions 37% of Total Effective Salary for 2019 (Medical + Pension)	50,663.
Vision Care via Board of Pensions (optional)	157
Dental via Board of Pensions (optional)	1,752
Supplemental Death and Disability via Board of Pensions (optional)	
Auto Expenses	1,000.
Professional Expenses	
Continuing Education	3,000
FICA Offset 7.65% of Effective Salary (anything over 50% must be included in effective salary)	10,104.
Other Vouchered Expenses	
Other Vouchered Expenses	
	Clergy Signature
	Clerk Signature



THE PRESBYTERY OF
 SOUTHERN NEW ENGLAND

MINISTRY DESCRIPTION

POSITION: Associate Pastor Youth & Children (Full Time / Exempt)

REPORTS TO: Senior Pastor

SUPERVISES: Director of Children's Ministry, Youth & Childrens Program Associate, Worship Leader and shared supervision of Program Support / Administrative Assistant, Children and Youth.

MINISTRY OVERVIEW: Oversees and provides leadership for spiritual formation of children, youth, and families on the NPC campus and within the larger community. Provides general pastoral leadership in collaboration with the pastoral staff.

RESPONSIBILITIES:

1. Leads, facilitates, and provides visioning for ministries for children, youth, and families at NPC and in the larger community.
2. Resources and provides pastoral leadership to the Youth Team and Children's Team.
3. Designs, leads, and teaches the Confirmation class annually.
4. Provides regular leadership to and support of Sunday worship services including but not limited to liturgy, preaching, sacraments, as well as officiating at funerals or memorial services and weddings as requested.
5. Shared leadership of midweek prayer service and weekend sports chapel.
6. Provides pastoral care as needed to members and people in community including visitation, on-call rotation, and any short-term counseling.
7. Regularly teaches from the Scriptures in a variety of settings and to a diverse audience that include children, youth and adults.
8. Leads, facilitates, and nurtures active collaboration with NPNS and NPCC leadership to design, implement, and review an ongoing plan for strategic relational engagement of children and families participating in these programs.
9. Participate in and be present at a variety of programs in the community as part of a larger "relational" strategy. Initiate conversations with community partners serving youth and families.
10. Actively partner with and support NPC ministry partners.
11. Attend and be an active member in the work of the Presbytery of Southern New England.
12. Attend and participate in NPC staff meetings, staff training, and staff retreats, taking leadership as requested.
13. Other responsibilities as assigned by supervisor.

DESIRED SKILL & QUALIFICATIONS:

1. A maturing disciple of Jesus Christ.
2. Education: Master of Divinity degree or higher.
3. Work Experience: Previous pastoral experience preferred.
4. Strong relational skills, organizational skills, and communication skills (verbal and written).



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September 6, 2023

Rev. John Merz
Rev. Scott Herr
Committee on Ministry
Presbytery of Southern New England
P.O. Box 388
Chester, CT 06412

Dear Rev. Merz and Rev. Herr,

The Session of the Noroton Presbyterian Church requests, that if the way be clear, to call the Rev. Gary M. Morello as Associate Pastor of Youth and Children, pending a Presbytery meeting on Wednesday, September 20th, 2023 and a Congregational meeting on Sunday, October 8th, 2023.

Enclosed are the terms of call as well as a ministry job description.

Please let me know if there is anything else required at this time.

Sincerely,

Friedrich Wilms
Clerk of Session
Noroton Presbyterian Church

DISCERNING THE WAY – VERSION 4

A Process for Discerning God's Future for the Relationship
Between Particular Churches and the PCUSA

A SUMMARY OF THE PROCESS

When churches are seriously questioning their relationship with the PCUSA the Presbytery of Southern New England has adopted the following process, here described in summary.

First, the full intent of this process is for the church and the presbytery to engage in a series of discernment steps in which they mutually seek what God's will is for their relationship.

Second, the process is divided into several steps:

- When concerns initially arise, **a listening team** is offered to the congregation. The purpose of this team is to listen to the concerns of the leaders and congregation and to engage with them in developing a process for mutual discernment of God's leading. Normally, this listening will be a time of prayer and conversation aimed at understanding the concerns of the congregation and identifying toward how the congregation will or will not remain in communion with the PCUSA.
- If concerns continue to exist after the listening team has done its work, then **an Administrative Commission is to be appointed. - response team** is appointed. The purpose of the review team is to engage the congregation and its leaders in a prayerful discernment process seeking a mutual understanding of what God may will for the relationship between the congregation and the PCUSA. The review team will, with the congregation and its leaders:¶
 - Study and assess¶
 - Engage in dialog and clarify¶
 - Recommend appropriate next actions¶
- If God's will is mutually discerned and the review teams findings so warrant an **implementation step** is initiated using appropriate avenues described in the Book of Order. ¶

Third, the mutual expectations to maintain this process are the following:

- Open and honest dealings with each other.
- Free and timely sharing of information with each other.
- Protection of the rights of all involved, especially the minority.
~~No unilateral, unauthorized changes in the handling of assets.~~

¶

~~The full process is described on the next pages.~~

DISCERNING THE WAY

A Process for Discerning God's Future for the Relationship
Between Particular Churches and the PCUSA

The Presbytery of Southern New England¶
January 2007¶

~~There is much talk these days about the relationships between some churches and the Presbyterian Church (U.S.A.). Some congregations are questioning their continued covenant with the denomination and trying to discern God's will for them in regard to that relationship. Hearing of these questions the Presbytery Council has prepared this document for adoption by the Presbytery. It describes a process and series of expectations that can guide the Council, the Presbytery, and particular congregations as they jointly seek to discern the future God intends for their relationship, and as they re-covenant, separate from, or create new covenants that relate them together.¶~~

¶

~~The Council is indebted to the work of two other presbyteries whose similar documents inform this document: the Presbytery of New Covenant and Wabash Valley Presbytery.¶~~

Some principles of discernment guide this document:

An expectation that God desires to guide us

The church's practice of discernment rests on God's identity as a self-revealing God, One who wants to be made known. Not elusive or capricious, the God who created us has not abandoned us but desires to be in an ongoing relationship with us. Thus our practice of discernment is rooted in a belief in the Triune God who is present with us and will reveal what is needed for the church to be faithful. Therefore openness in prayer at all gatherings is essential.

A willingness to listen

Recognizing that we are created in God's image and for fellowship with God, we believe we have an ability to hear and respond to God. Thus a basic capacity required for discernment is a willingness to listen, a readiness to be open to the inner and outer promptings of God's Spirit and to be open to the ways God speaks to us through others. In fact, we need the listening hearts of others, especially those with whom we may disagree, to be able to fully and accurately hear God. Realizing we have a capacity to deceive ourselves, we can trust the Spirit dwelling within us and within our sisters and brothers to help us remain honest, open and alert.

A commitment to spiritual process and practices

Christians through the centuries have nurtured their capacity to listen to God by a variety of spiritual practices. Personal prayer, scripture meditation, silence, journal-keeping, spiritual direction, fasting, and worship have all proven helpful. Beyond these individual practices, groups and governing bodies in the church must also engage in communal spiritual practices as a way of nurturing the entire group's capacity to listen to God.

A response of obedience

Because discernment is where prayer and action meet, it is necessary for those who listen to God to respond with obedience. After a group has done its best to discern God's way and has received a shared sense of God's leading, it is essential to test that discernment in the context of the larger Christian community. Only then can it move forward in faithfulness and with confidence. Even though the entire way may not be clear, the group can move toward the future, trusting that God will make further revelations or corrections as needed. When a group finds itself divided and still unsure how God is leading, it is important not to move ahead but to wait for further guidance. More prayer and listening, both to each other and the larger community of faith, are required.

Adapted from "DISCERNMENT: A RIVER RUNS THROUGH IT
Flowing with the Current of the Spirit in Church Meetings"

**By Marlene Kropf, Congregational and Ministerial Leadership
Mennonite Church USA**

PROCESS OUTLINE ¶

¶

~~This Discernment process is based on the idea that all parties want to and will work together to hear what God may be saying to them and urging them to do. Mutual respect and deep conversation and prayer form the basis of three phases in the discerning work of the congregation with the Presbytery: the **Listening Team**, the **Review Team** and **Implementation**.~~ ¶

¶

LISTENING TEAM

When the leadership of the presbytery becomes aware, either through formal congregational action, communication from the session, or through informal contacts with congregational leaders or members, that a congregation or its leadership are seriously questioning their continued relationship with the PCUSA, the Roundtable Council or General Executive Presbyter will offer a pastoral visit by a **Listening Team**. Team members and their leaders will be selected by the Moderator, Vice Moderator and Chair of Roundtable with the advice of the General Presbyter and consent of the Council. The purpose of this team is to listen to the concerns of the leaders and congregation and to engage with them in developing a process for mutual discernment of God's leading that involves the congregational leaders, the congregation membership and the presbytery. The listening team will also share with the leaders and members of the congregation the process outlined in this document titled, "Discerning the Way" and, if appropriate, seek to create an informal covenant between all parties to abide by this process or something similar jointly agreed upon. Normally, this listening will be a time of prayer and conversation aimed at understanding the concerns of the congregation and identifying steps toward how the congregation will or will not remain in communion with the PCUSA. Team size will be dictated by the

anticipated scope of effort, e.g. meeting with several small groups will require a bigger team than meeting with a session only. If, during the initial visits, the team determines that progress can be made toward reconciliation through continued dialogue, the team will make recommendations to the Presbytery Council for conducting this continued dialogue. If this team effort leads to resolution of the situation, no further action is required and to God be the glory!

REVIEW TEAM¶

¶

~~If through mutual conversation the congregation and listening team discern that there continue to be serious questions about the congregation's membership in the PCUSA, the Moderator of the Presbytery with the advice and consent of the Presbytery Council will appoint a **Review Team** to further the discernment process. The basic objective of the Review Team will be to mutually engage the congregation, its leaders, and the Review Team in a prayerful discernment process seeking a mutual understanding of what God may will for the relationship between the congregation and the PCUSA. It is the intent of this process that all parties will seek an amicable and equitable agreement about how the congregation may either remain in the PCUSA or be dismissed.~~¶

¶

~~These steps are expected to be a part of that process:~~¶

- ~~• To study and assess the situation in the congregation;~~¶
- ~~• To engage in discussion to clarify issues of concern of both the congregation and the presbytery, with particular attention to the following:~~¶

~~_____ The call of God to church unity;~~¶

~~_____ The value of being a PCUSA congregation;~~¶

~~_____ Constitutional processes;~~¶

~~_____ The exercise of mutual discernment disciplines;~~¶

~~_____ The guidance of Holy Scripture and the Holy Spirit.~~¶

- ~~• To recommend the next appropriate actions mutually discerned and developed by the Review Team and the congregation.~~¶

If concerns cannot be addressed, then an ~~The~~ Administrative Commission ~~Review Team~~ **shall be appointed.** It shall consist of 3-7 members, balanced as evenly as may be practicable, given its number, between Ministers of Word and Sacrament and elders/deacons, representing various theological perspectives of the Presbytery as best as possible. The duties and powers of the Administrative Commission are listed below and ~~i~~It shall make a full report to the Presbytery consisting of the information below for action. ~~Council, and its recommendations shall require action by the Presbytery. The decision to appoint this team will be communicated to the congregation immediately, by letter to every member. Such letter shall set forth the rationale for the appointment of the Review Team. Although~~

~~discernment takes un-pressured time, the team will attempt to complete its work within 60 days and submit a final report to Presbytery Council within 30 days of that completion. ¶~~

~~If the Presbytery Council learns that action by the session or congregation has resulted in an irregularity or delinquency (G. 9.0408), the Review Team may be granted all the powers of an Administrative Review ¶ Team under G 9.0409. Prior to the granting of such powers, the Presbytery shall promptly advise the session of the alleged irregularity/delinquency and the session shall have a 15 day period to answer or correct such allegations. The Review Team would not in any case, however, be an Administrative Commission, and would not have power to negotiate settlement matters ¶ on behalf of the Presbytery. The Review Team, however, may be given certain constitutional authority by the Council as it seeks to study and assess the situation in the congregation regarding the alleged irregularity or delinquency: ¶~~

- ~~• to request records of the session (G-11.0103x) (G-9.0409) ;~~
- ~~• to look at whatever records may be relevant (i.e., how money is held, title to property, insurance documents, mortgages or other loan documents, corporate officers, corporate articles, bylaws, deeds, charters – especially recent changes in any of these);~~
- ~~• to give directives (G-9.0410) on behalf of the presbytery to correct the irregularity or delinquency.~~
- ~~• To make a financial assesment of any owed per capita. It is the policy of the Presbytery that all unpaid per capita must be paid in full in order to be dismissed.~~
- ~~• To make a financial assesment of the full value of all Church property (inclusive of a manse if applicable) by securing three independent property appraisals. It is the policy of the Presbytery that no less than 50% of the property value must be paid to the Presbytery in order to be dismissed. The property value will be an average of these three appraisals, the cost of which will be borne by the congregation seeking to leave and the Presbytery, 50/50.~~
- ~~• To determine which reformed body the Congregation seeks to be dismissed to, and to be in correspondence with this reformed body to confirm that they are willing to recieve the Congregation.~~

~~IMPLEMENTATION ¶~~

~~¶~~

~~— Ultimately, if through the mutual discernment process the Holy Spirit does not bring to light a way for the congregation and the Presbytery to continue to serve God together through the PCUSA, and the findings of the Review Team so warrant, the Moderator of the Presbytery will nominate and the Presbytery will elect an appropriate group to implement the actions approved by the Presbytery. The duties, delegations and authorities of this group will be tailored to address the specific situation of the congregation. The **Implementing Group** shall keep the Presbytery informed of actions taken, and shall make~~

~~recommendations directly to Presbytery for any actions that require Presbytery approval.~~

MAINTAINING THE PROCESS

The processes described in this document are based on the willingness of all parties to be in joint discernment of God's will and to work towards a mutually agreeable implementation of what they discern God's will to be. That requires a high level of trust, communication and openness. Some of the expectations that this process has of all parties are these:

- The congregation and the Presbytery (including clergy, officers, and team members) are open and honest in all their dealings with each other.
- The congregation and the Presbytery (including clergy, officers, and team members) provide all requested information and documents to each other on a timely basis.
- The congregation's clergy and officers are willing to protect the rights of the officers and members in the congregation who desire that the congregation remain part of the PCUSA, or who desire to remain congregants of another PCUSA church.
- The congregation and the Presbytery (including clergy, officers, and team members) refrain from any unauthorized, unilateral changes in the way their assets are held or managed and do not initiate legal proceedings against the other party.

~~If at any time either the **Listening Team** or **Review Team** determines that the above expectations are not being met a report shall immediately be made to the congregation and the Presbytery Council. The Council may then initiate appropriate measures in the manner and with the authorities described in the Book of Order (G-9.0503).~~

Policies for Pastoral Compensation For the Year 2024

The Presbytery of Southern New England (PSNE) annually reviews and establishes policies for compensation of Teaching Elders, including persons serving in this role from another denomination, serving a PSNE congregation in an installed or temporary position (see G-2.0502-4 for these terms). When considering a call to a non-PSNE church, PSNE members may use this policy as a guide. The intention of these policies is to assist congregations and Teaching Elders in their discussion about the components of compensation and to ensure that there be fair pastoral compensation facilitating effective ministry with a particular community.

It is strongly suggested that all congregations raise their ministerial compensation on an annual basis to keep pace with the Social Security Cost of Living Adjustment. Failure to do so does not keep the position at the minimum of competitive salary and also does not live up to the vow taken to “pay your pastor fairly” as they have cost of living adjustments as does everyone else. It is further suggested that congregations consult with the Commission on Ministry (COM) about pastoral compensation as it relates to gender and racial considerations for fair and equal pay with their colleagues. In 2018 the COM began to consider issues related to these realities as requested by the 223rd General Assembly and it is clear that there is a wide gender pay gap and to a degree racial pay gap in this Presbytery. Since 2018, the COM would note that this trend has continued unabated in PSNE, and worsened. This is a justice issue that only can be resolved by consistent and steady attention by both congregations and the Presbytery and is holy work we do in community with each other as we live into the Gospel to which we are called.

1. General Provisions:

- a. All calls shall conform to the requirements of the *Constitution* of the Presbyterian Church USA, be in writing, and include all agreements between the Teaching Elders and the congregations. They shall be reported to the PSNE Commission on Ministry and when appropriate, recommended for approval by PSNE.
- b. Annual meetings with the Teaching Elder(s) and the Session or their personnel Commission(s) shall review the adequacy of each element of the calls and modify these as may be advisable. The liaison from the COM should discuss compensation issues with the Session

annually, including any Presbytery recommendations regarding Cost of Living salary adjustments.

- c. Congregations shall comply with Equal Employment Opportunity provisions and shall adhere to fair employment practices without regard to race, ethnic origin, gender, age, disability, marital status or sexual orientation.
- d. PSNE and its Commission on Ministry exist to support mission and ministry and recognize that particular situations may not fit these compensation policies. Local churches may seek approval of such calls. When doing so they shall either submit a plan that brings them into compliance within three years or request an exception to the policy by documenting the particular circumstances that prevent compliance. Such exceptions, when granted, must be included in the written call.
- e. All pastoral calls are now required to be in compliance with new language as of July 9, 2023 in the Book of Order, G-2.0804, which reads: “The terms of call shall always meet or exceed any minimum requirement of the presbytery in effect when the call is made. The session shall review annually the minister’s terms of call and shall propose for congregational action (G-1.0501) such changes as the session deems appropriate, provided that they meet the presbytery’s minimum requirements. The call shall include **provision for a minimum of twelve weeks paid family medical leave and** participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly.”
- f. This compensation policy becomes effective January 1 of the year following approval. The compensation for both new and continuing Teaching Elders shall comply with these minimum standards.

2. Requirements and Guidelines:

- a. Effective Salary: The definition of Effective Salary is given on the Board of Pensions website www.pensions.org and in the instructions for Board of Pensions form ENR-111. The BOP calculator provides guidance for churches which have manses and those which do not. The BOP website should be the first stop for PNCs working on developing salary packages. Churches are required to report the total compensation package for clergy each year. A copy of the Parish Clergy terms of call annual reporting form is found on the PSNE website for your information.
- b. Presbytery Mandates: Presbytery mandates that new calls meet Presbytery minimums and approves recommendations for those

minimums. Salaries for less than full time calls should be prorated. It is important for churches with established calls to ensure that at least the current minimum is maintained and to consider other factors mentioned in this guideline.

- c. Current Presbytery minimums: **Entry level Minimum effective salary for 2024 is \$68,000. We are recommending a 3% COLA for 2024.**

<https://www.ssa.gov/cola/>

- d. Other Considerations: In determining a fair effective salary churches need to take into consideration significant factors, such as widely varying housing costs in different geographic parts of the Presbytery, experience level, and size of congregation (number of members). Considering these factors requires adjustments beyond the minimum figures.

i. Geographic differences. There are significant differences as to median income level and housing costs in our presbytery, which need to factor into fair compensation. Several resources are available to help determine this. The HUD website www.huduser.gov/portal/datasets/il.html provides county by county figures for median family income. The HUD website www.huduser.gov/portal/datasets/fmr.html provides fair market value for rents by county. This could provide a benchmark for determining a housing allowance. Median housing values can be secured through local realtors. For CT, the website www.ctrealtor.org provides information. For MA it is www.marealtor.org and for RI, www.rirealtors.org. Ideally, ministers should live in the same community where they serve. However, for some communities with churches without manses, who must provide a housing allowance, prohibitive housing costs make that difficult. Churches providing a housing allowance need to allow for flexibility in housing arrangements, recognizing that ultimately the choice of where to live is the minister's.

ii. Experience level. Churches should consider an adjustment to the minimum salary based on years of experience. A suggested expectation would be to add 1% for each year since ordination for the first ten years and .5% for each year thereafter on top of all other increases.

iii. Size of church. Churches should consider an adjustment beyond the minimums based on the size of the church (number of members). A suggested expectation would be 5% more for each 100 members beyond 200. Thus, for

example, the adjustment for a church of 200-299 members would be 5%, for a church of 300-399 members would be 10%, etc.

iv. Gender and Race disparities. There is still considerable disparity in effective salary between male and female pastors in full time installed positions. Similar disparities are present as well for racial ethnic ministers. Churches are urged to review the Board of Pensions document Living by the Gospel and consider ways to rectify that concern. The Commission on Ministry, in reviewing calls, will look at comparative situations in order to ensure more equity in this matter.

v. Associate Pastors - It is recommended that effective salary for Associate Pastors should be between 70 and 85% of the salary for Pastors/Head of Staff, depending on experience, church members and scope of responsibilities.

- e. Benefits Plan Dues: Compensation shall include payment of the Board of Pensions' mandated dues for medical, death and disability insurance, and pension benefits, also called the Pastor's Participation plan. Dues are mandatory for all installed pastors regardless of hours served. Other teaching elders may be enrolled in either the Pastor's Participation plan or in menu options. For other teaching elders enrolled in the Pastor's Participation, there is a 20-hours per week minimum scheduled working-hour requirement for participation. For other teaching elders enrolled in menu options, there is no minimum scheduled working-hour requirement for medical coverage but there is a 20-hour minimum scheduled weekly working-hour requirement for all other benefits. The dues are specified by the Board each year as percentages of Effective Salary. The Board annually specifies flat dollar amounts for the minimum and maximum dues basis for the components of the benefit plan. The Board website provides a dues calculator at: <http://www.pensions.org/AvailableResources/Calculators/Pages/Dues-Calculator.aspx>. Note that the Board has special provisions concerning clergy couples.
- f. Self care: Attention to self care is essential to the well-being of both Teaching Elders and congregations. The responsibilities of ministry often cannot be fully planned or scheduled, so it is important to establish norms and intentionally maintain them on average. Expectation of regular service beyond a typical full-time work week often leads to problems. The number of hours of service expected per

week should be clearly laid out between the Teaching Elder and the congregation. At least two days off per week should be provided. A full-time workweek is considered 40 hours/week.

- g. Paid Holidays: Paid holidays and/or a floating date in lieu of the holiday if the clergyperson is required to work on that day shall be provided. The Presbytery follows the federal holiday schedule.
Annual Vacation: Four full weeks of vacation annually and five weeks after ten years of continuous service in a congregation shall be provided. The church is to provide coverage for all pastoral functions in the Teaching Elder's absence, including but not limited to conducting worship services. Any changes to vacation beyond this requires a meeting of the Congregation as this is a terms of call issue.
- h. Annual Study Leave: Two weeks annually of paid study leave shall be provided. Unused portions may accumulate to not more than six weeks. The study leave shall be approved by the Session as far in advance as possible and normally should not immediately precede, follow, or be mixed with vacation time. As with vacation, the church is to provide coverage for all pastoral functions in the Teaching Elder's absence.
- i. Early Ministry Institute: Teaching Elders whose first parish ministry is in PSNE shall participate in the Early Ministry Institute of the Synod of the Northeast or its equivalent. The church shall provide appropriate time off for participation in this program.
- j. Sabbatical leave: A three-month sabbatical with full salary and benefits shall be arranged between the Teaching Elder and session after each sixth year of continuous installed service.
- k. Leave: All congregations are required to adhere to the Presbytery, General Assembly and Board of Pensions policies on disability and paid-family leave. These policies are posted on the PSNE website under the COM page.
- l. Accountable Reimbursement Plan:
 - i. Continuing Education allowance – A reimbursement budget of at least \$2,000 against paid receipts for expenses for books, continuing education, and study leave shall be provided. This allowance may be accumulated for up to three years.
 - ii. Automobile and Professional expenses – Terms of call shall include a reimbursement account to cover the cost of a Teaching Elder's driving to meetings and pastoral visits, and other appropriate travel as well as other professional expenses such as professional memberships, subscriptions, and so forth. Expenses for the use of the Teaching Elder's personal car

- preferably should be reimbursed at the mileage rate allowed by the Internal Revenue Service for business travel.
- iii. Provision for moving costs shall be included in the terms of call of the Teaching Elder. Given changes and complications to the US Tax Code regarding clergy moving costs, it is the recommendation of the COM that a hiring bonus is provided to clergy coming into PSNE of at least \$10,000.00 for them to use however they see fit for relocation expenses. This uncomplicates things for both the congregation and clergy member in year-end reporting.
 - m. Self-employment Contribution Act (SECA) Tax Allowance: A Social Security offset payment of one half of the Teaching Elder's self-employment tax to prepare for adequate retirement income is listed on the terms of call sheet.
 - n. Housing Equity Fund (Retirement savings plan) - Churches that require the minister to live in a manse are encouraged to contribute to a housing equity fund, so the minister might build equity in anticipation of housing needs in retirement. The recommendation is \$200 per month. The Board of Pensions offers a retirement savings plan through Fidelity Investments (which can be for housing equity), to which the church could contribute. The plan number is 57887. Contact (800) 343-0860 for further information.

Updated by PSNE on September 19, 2015

Updated by PSNE on February 6, 2016

Updated by COM September 14, 2016

Updated and Approved by PSNE November 19, 2016

Updated and Approved by PSNE November 18, 2017

Updated and Approved by PSNE November 17, 2018

Updated and Approved by PSNE November 18, 2020

Updated and Approved by PSNE September, 2022

Updated and approved by PSNE September 20, 2023, ITWBC

Guidelines for Sabbatical Leave

Introduction: Sabbatical leave is an extension of the Biblical concept of a Sabbath day and a Sabbath year of renewal. It is both an act of faith that God will sustain us through a period of reflection and changed activity and an occasion for recovery and renewal of vital energies. Although each person needs to take responsibility for her/his own development and well being, the PSNE, its COM, and each congregation and/or special ministry organization have a supportive role to play. This role means providing the encouragement, time, and financial support needed to ensure that this happens. The Committee on Ministry believes strongly that the continuous learning, growth, and renewal of all staff, full-time and part-time, is a critical factor in the successful fulfillment of the mission of the church. The guidelines that follow focus on the church professional's sabbatical. The principle of sabbatical, however, should be applied to all those who labor on behalf of Christ's mission in the world. .

Definition of Sabbatical: This is a time of rest, of a break or change from a normal routine, to meet one or more of the following objectives:

- 1) skills enhancement;
- 2) theological study, or
- 3) spiritual renewal.

Duration: The duration shall be 3 months, and may be extended to include vacation and study leave for that year.

Who qualifies? Full time church professionals. No sooner than completion of 6 years of service, nor sooner than 6 years after previous sabbatical. Sabbatical leave should be spelled out in any new or re-negotiated call.

Preparing the church: It is recommended that any church that has made a provision for a sabbatical leave, beginning at least six months prior to the start of the leave, fully inform and educate the congregation about the

leave, its rationale and foreseen benefits.

Funding: The church will be and continue to be responsible for all salary and benefits, except travel allowance (local mileage), during the sabbatical. While the church professional is on sabbatical leave, the employing church shall provide for payment of the expenses of whoever covers the duties of the person on leave. All costs to the church professional for the sabbatical leave shall be borne by the church professional, but he/she may apply his/her study allowances to these costs, acting pastor services will be the responsibility of the employing church. If requested the Presbytery will assist, as able, in securing an acting pastor.

Recognizing that for many congregations sabbatical leave as described can be a financial burden, here are some suggestions:

- The Lilly Endowment offers funding under their National Clergy Renewal Program. More information and application materials can be requested from Lilly Endowment, Inc., 2801 North Meridian Street, P.O. Box 88068, Indianapolis, IN 46208-0068. These are only available to those serving in congregational ministry settings

- Plan ahead by creating a special fund to which the church contributes over several years in anticipation of a sabbatical leave.

- The Board of Pensions offers Sabbatical Funds through their Emergency Grant Program.

Judicatory review and approval: A written plan of study for review by the session and the COM must be approved 6 months prior to beginning the sabbatical. The sabbatical plan should share the plans for sabbatical study, , and recommendations from the Session of how pastoral duties will be covered during the leave.

Post-sabbatical review: At the completion of the sabbatical, the church professional must present to the next Session meeting a written summary of the leave experience, and ways they sense they are being called to include anything gained during sabbatical into their ministry going forward. Many congregations enjoy hearing about the sabbatical in a sermon upon return. The congregation, through the Session, also presents a report to the Pastor at the next Session meeting a written summary of their leave experience and

ways they sense they are being called to include anything gained into the life of the congregation. These reports are then forwarded to the COM. This is not meant to be a paternal process, but rather an opportunity to share the work of the Holy Spirit in this time.

Post-sabbatical service: Following the sabbatical, the church professional is to serve that church for a period of at least 4 times the length of time away, e.g., 12 months after a three month leave, 16 months after a 4 month leave. If a pastor leaves within that time frame, the cash portion of the salary attributable to the sabbatical will be refunded to the church by the pastor.

Updated by COM on
September 13, 2023

Presbytery of Southern New England
September 20, 2023

Trustees Report

Presbyterian Investment & Loan Program Co-signature – The Board of Trustees moves that the Presbytery of Southern New England co-sign on the PILP loan application with Calvin Presbyterian Church in Cumberland, RI, for an amount not to exceed \$150,000.

2024 Budget – The Board of Trustees moves that the Presbytery of Southern New England approve the 2024 draft budget as presented, with major changes to be reported at subsequent PSNE meetings as needed.

Please address questions and comments to our Chair of the Board of Trustees and President of the Corporation: andre.castillo@fpcg.org.

Project Scope & Objectives

Calvin Presbyterian Church
Cumberland, RI
August 2023

The loan to replace the siding and associated trim on our church building is needed to ensure the continued viability of our building. The vinyl siding on our building has not been replaced in 50 years. The siding has cracks, holes woodpecker damage and exterior organic matter growing on it. The associated wood trim has rot and woodpecker damage. The siding must be replaced now or our building will incur much more serious damage.

Project Scope

Loan funds will be used do the following:

- Replace all the vinyl siding on the church exterior;
- Replace or repair wooden trim where necessary;
- Cover all wooden trim with aluminum;
- Replace underlayment where necessary;
- Dispose of all construction debris;
- Replace gutters;
- Replace two exterior metal doors;
- Replace gable end louvers; and
- Repair and paint cupola.

Accessibility

Project work will ensure the building is accessible to everyone by maintaining a watertight envelope around the building, thus keeping the space in the building healthy and safe.

The two new exterior metal doors are needed to maintain our compliance with fire codes.

Energy Efficiency

This project will make our church building tighter. As a result, it will take less energy to heat and cool the building.



100 Witherspoon Street * Louisville KY 40202-1396

(800) 903-7457 * website: pilp.pcusa.org

email: loan.help@pcusa.org

LOAN APPLICATION

DATE (MM/DD/YYYY) 08/23/2023

SECTION A: GENERAL INFORMATION ABOUT BORROWER

Calvin Presbyterian Church

BORROWER'S NAME AS LISTED ON ARTICLES OF INCORPORATION OR LATEST AMENDMENT TO ARTICLES OF INCORPORATION

126 Angell Road Cumberland RI 02864

MAILING ADDRESS IF DIFFERENT THAN STREET ADDRESS CITY ST ZIP

(401) 333-0355 Providence 05/1971

\$150,000 30 Early Oct 2023 Mid-Oct - Nov 2023 Project Completed

If church, whose name is on the title to the church property? CHURCH PRESBYTERY

If church, will church property serve as collateral for the loan? YES NO

Estimated value of land and buildings \$1,577,800 Number of acres 2.5

PURPOSE OF LOAN (CHECK ALL THAT APPLY)

- NEW CONSTRUCTION: SANCTUARY, CHRISTIAN ED SPACE, MULTI-PURPOSE BLDG, ENERGY EFFICIENCY, ACCESSIBILITY
RENOVATIONS/REPAIRS: SANCTUARY, CHRISTIAN ED SPACE, MULTI-PURPOSE BLDG, ENERGY EFFICIENCY, ACCESSIBILITY, SAFETY & TECHNOLOGY, DISASTER RELIEF
PURCHASE: EXISTING BLDG, LAND/SITE, NCD SITE
REFINANCE: EXISTING MORTGAGE, BOND ISSUE, CONSTRUCTION LOAN

OTHER PURPOSE OF LOAN Reside exterior of church building, replace gutters and replace two exterior doors.

FOR OFFICE USE ONLY

DATE RECEIVED PIN NUMBER PRESBYTERY NAME SYNOD NAME

Rev. Kevin White

PASTOR/LEADERSHIP

February 1, 2015

START DATE

40-1333-0355

PHONE

calvinpres.church@gmail.com

EMAIL

How many head pastors have served this church (exclude interims and associates)?

3

If current tenure less than 5 years, list previous call:

N/A

CHURCH, CITY, ST

FROM (YYYY)

TO (YYYY)

CHURCH, CITY, ST

FROM (YYYY)

TO (YYYY)

CONTACT FOR LOAN APPLICATION

Todd Ravenelle

NAME

Treasurer

TITLE

401-258-6608

PHONE

taravenelle@verizon.net

EMAIL

CLERK OF SESSION

Peter Cameron

NAME

(401) 474-5137

PHONE

PJAJD@MSN.COM

EMAIL

APPLICANT'S ATTORNEY INFORMATION

APPLICANT'S ATTORNEY

MAILING ADDRESS

CITY

STATE

ZIP

PHONE

FAX

EMAIL

CHECK HERE IF YOU WOULD LIKE COPIES OF LEGAL DOCUMENTS SENT TO YOUR ATTORNEY FOR REVIEW.

BORROWER'S INSURANCE INFORMATION

Church Mutual Insurance Company

AGENCY NAME

Ralph Festa

AGENT'S NAME

800-554-2642

PHONE

FAX

EMAIL

SECTION B: COMMUNITY DEMOGRAPHIC INFORMATION

Factors expected to contribute to the growth or decline of your parish/community's population and economy.

Calvin Presbyterian Church (located in Cumberland, RI) primarily serves northeastern Rhode Island and a few towns in Massachusetts. This is a suburban community that is largely white and more educated than the RI statewide average. Both the population and economy in the area are stable. The three towns from which we primarily draw (Cumberland, Lincoln and Smithfield) are growing slowly...76,041 in 2010 increasing to 80,974 in 2022. Unemployment has been low in RI with the Federal Reserve of Boston reporting a 2.9% unemployment rate in June of 2023. The percentage of the population living in poverty (2017-2021) in our three-town area ranges from 3.8% to 7.3%. Large regional/national financial service companies and colleges/universities in the area employ members of our congregation. All these factors support our stable population and economic outlook.

CHURCH DEMOGRAPHICS - CHECK ALL THAT APPLY

- NEW CHURCH DEVELOPMENT <10 YEARS OLD
- SUBURBAN
- URBAN
- RURAL/SMALL TOWN
- FEDERATED/UNION CHURCH

PREDOMINANT ETHNICITY OF MEMBERS - STATISTICAL PURPOSES ONLY

- AFRICAN-AMERICAN
- CAUCASIAN
- HISPANIC/LATINO
- MIDDLE EASTERN
- NATIVE AMERICAN
- MULTI-CULTURAL
- KOREAN-AMERICAN
- OTHER ASIAN _____
- OTHER _____

SECTION C: CHURCH STATISTICAL INFORMATION

If your church participates in the General Assembly's Annual Statistical Report each year, the historical data for membership and average weekly attendance may be found on line at <https://church-trends.pcusa.org/church/search/>. From this page you can find your congregation. On subsequent page you have an option to view statistical information about your church if it has been submitted.

CHURCH MEMBERSHIP		AVERAGE WEEKLY ATTENDANCE		ESTIMATED MEMBERSHIP BY AGE CATEGORIES	
2016	180	2016	64	% UNDER 45	33%
2017	121	2017	65	% 45 TO 65	22%
2018	116	2018	62	% OVER 65	45%
2019	115	2019	63		
2020	114	2020	57		

What year was the membership roll last purged?

Calvin has made a concerted effort to purge the roll since 2015.

PLEDGE INFORMATION - OPERATING BUDGET

	2 YEARS AGO	LAST YEAR	CURRENT YEAR
Number of potential pledging units in church	55	56	56
Number that actually pledge	30	31	31

BUILDING FUND CAMPAIGN

Capital campaign is currently being organized.

1. Total pledged to capital campaign _____ over _____ years. Number of pledges _____
2. Pledges will be paid over what period? from _____ to _____
3. Was your capital campaign directed by a professional campaign service? YES NO
4. If yes, what campaign service was used? _____
5. Are future building fund campaigns planned? YES NO
6. If yes, what are the dates? from _____ to _____
7. In prior capital campaigns, what percent of money pledged was actually received? _____
8. If you have not had a campaign recently, please check this box. *Our last campaign was conducted about seven years ago. We conducted a campaign to replace our roof in the amount of \$60,000. See "Proposed Loan Repayment Plan" attachment.*

PROJECTED NEW LOANS TO FUND THIS PROJECT (If exact information is not known, use anticipated information.) **Not Applicable**

LENDER	AMOUNT	LOAN RATE	TERM OF LOAN (years)	MONTHLY PAYMENT
TOTALS:				
	\$0			\$0

CURRENT DEBT - LIST ALL CURRENT LOANS (Check any loans to be paid by new ILP loan.) **Not Applicable**

LENDER	ORIGINAL AMOUNT	CURRENT BALANCE	MONTHLY PAYMENT	MATURITY DATE	LOAN RATE
TOTALS:					
	\$0	\$0	\$0		

SECTION E: SITE LOAN DATA (fill in only if loan request is for land purchase) **Not Applicable**

SELECT ONE:

- NEW CHURCH DEVELOPEMENT SITE
 RELOCATION SITE (ATTACH EXPLANATION REGARDING DISPOSITION OF CURRENT PROPERTY)
 ADDITION TO CURRENT SITE

HOW WILL SITE BE USED?

REQUIRED ATTACHMENTS - SITE LOAN ONLY **Not Applicable**

1. SOIL TEST RESULTS FOR COMPACTION AND PERCOLATION
2. CONTRACT OF SALE (IF AVAILABLE)
3. REAL ESTATE CLOSING DOCUMENTS (IF PURCHASE HAS BEEN COMPLETED, FORWARD CLOSING STATEMENT, DEED)
4. PROOF OF ZONING COMPLIANCE
5. APPRAISAL WILL BE REQUIRED BEFORE LOAN CAN BE CLOSED

FOR PURCHASE OF A SITE OR EXISTING BUILDING **Not Applicable**

- | | |
|---|----------|
| 1. PURCHASE PRICE OF BUILDING/SITE | 1. _____ |
| a. AMOUNT OF SQUARE FOOTAGE IN BUILDING | a. _____ |
| b. NUMBER OF ACRES OF SQUARE FOOTAGE OF LAND | b. _____ |
| c. APPRAISED VALUE - ATTACH COPY OF APPRAISAL | c. _____ |

FOR CONSTRUCTION, RENOVATIONS OR REPAIRS

SIZE - IN SQ. FT. COST PER SQ. FT. _____ ** Living area in square feet.*

- | | |
|--|---|
| 1. CONSTRUCTION CONTRACT PRICE <input type="checkbox"/> ESTIMATED <input checked="" type="checkbox"/> FIRM | 1. <input type="text" value="\$142,847.77"/> |
| 2. ARCHITECT'S FEES | 2. <input type="text" value="N/A"/> |
| 3. FURNISHINGS, EQUIPMENT, PARKING, PAYMENT & PERFORMANCE BONDS, INSURANCE - 10% OF CONTRACT PRICE SUGGESTED | 3. <input type="text" value="N/A"/> |
| 4. CONTINGENCIES - 15% OF CONSTRUCTION CONTRACT PRICE SUGGESTED | 4. <input type="text" value="\$22,152.23"/> |
| 5. OTHER ANTICIPATED EXPENSES _____ | 5. <input type="text" value="N/A"/> |
| 6. TOTAL PROJECT COST | 6. <input type="text" value="\$165,000.00"/> |

RESOURCES TO FUND PROJECT

CHURCH'S CASH & PLEDGE RESOURCES

- | | |
|--|---|
| 1. CASH ON HAND FROM CAPITAL CAMPAIGN PLEDGES (Capital campaign to pay off loan is being planned now.) | 1. <input type="text" value="Not Yet"/> |
| 2. CASH ON HAND FROM OTHER SOURCES - SPECIFY SOURCE <input type="text" value="New Covenant Invested Funds"/> | 2. <input type="text" value="\$15,000.00"/> |
| 3. CASH ALREADY EXPENDED ON THE PROJECT | |
| a. FROM CAPITAL CAMPAIGN PROCEEDS | 3a. <input type="text" value="\$0.00"/> |
| b. FROM OTHER RESOURCES | 3b. <input type="text" value="\$0.00"/> |
| 4. ADDITIONAL FUNDS FROM CAPITAL CAMPAIGN TO BE SPENT DURING CONSTRUCTION | 4. <input type="text" value="\$0.00"/> |

GIFTS & GRANTS

- | | |
|-------------------------------|--|
| 5. PRESBYTERY GIFTS & GRANTS | 5. <input type="text" value="\$0.00"/> |
| 6. SYNOD GIFTS & GRANTS | 6. <input type="text" value="\$0.00"/> |
| 7. OTHER GIFTS & GRANTS _____ | 7. <input type="text" value="\$0.00"/> |

OTHER LOANS TO FUND THIS PROJECT

- | | | | | |
|--------------------------------|---------------------|----------------|--------------|---|
| 8. PRESBYTERY LOAN | _____ YEARS @ _____ | INTEREST _____ | MO/PMT _____ | 8. <input type="text" value="\$0.00"/> |
| 9. SYNOD LOAN | _____ | _____ | _____ | 9. <input type="text" value="\$0.00"/> |
| 10. BANK (COMMERICAL) MORTGAGE | _____ | _____ | _____ | 10. <input type="text" value="\$0.00"/> |
| 11. OTHER LOANS | _____ | _____ | _____ | 11. <input type="text" value="\$0.00"/> |
| SPECIFY LENDER _____ | | | | |

- | | |
|---|--|
| 12. TOTAL RESOURCES - TOTAL ITEMS 1 - 11 | 12. <input type="text" value="\$15,000.00"/> |
| 13. LOAN AMOUNT NEEDED (TOTAL PROJECT - TOTAL RESOURCES) | 13. <input type="text" value="\$150,000.00"/> |
| 14. GRAND TOTAL RESOURCES (LINE 12 PLUS 13 - SHOULD EQUAL PROJECT COST LINE 6) | 14. <input type="text" value="\$165,000.00"/> |

CHURCH/BORROWER

We, the undersigned, hereby certify that all statements made herein, are applicable to the organization for which we are signing and are true and correct to the best of our knowledge and belief. We further certify that this application is submitted with the full knowledge and approval of the official governing board we represent.

We also grant permission to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., if the loan is funded in whole or in part by investor funds, to use our name and loan information in the production of the Presbyterian Investment & Loan Program's informational brochures and promotions, including but not limited to, interviews with the press and list sent to the investors or potential investors.

We also agree to periodically place in the congregation (or governing body) newsletters, bulletin inserts and other communication vehicles material promoting the Presbyterian Investment & Loan Program that will include information provided by or preapproved by the Program.

IT IS REQUIRED THAT A COPY OF THIS LOAN APPLICATION BE FORWARDED TO YOUR PRESBYTERY AND SYNOD, WHEN APPLICABLE.



AUTHORIZED SIGNATURE

Todd Ravenelle, Treasurer

TYPED OR PRINTED NAME AND TITLE

8/23/23

DATE



CLERK OF SESSION OR AUTHORIZED SIGNATURE

Peter H. Cameron, Clerk of Session

TYPED OR PRINTED NAME AND TITLE

August 23, 2023

DATE

PRESBYTERY

RE: LOAN APPLICATION FOR _____

ON _____ (DATE) THE PRESBYTERY OF _____ IN ACCORDANCE WITH THE POLICIES OF THE INVESTMENT & LOAN PROGRAM AND ITS OWN PROCEDURES:

- * REVIEWED AND APPROVED THIS PROJECT AS TO ITS MISSION FOR THE BORROWER AND/OR THE GOVERNING BODY
- * REVIEWED AND APPROVED THE FINANCIAL PLAN AS FISCALLY RESPONSIBLE:
- * AGREED TO MONITOR THE APPLICATION OF THE EQUAL EMPLOYMENT OPPORTUNITY POLICY OF THE GENERAL ASSEMBLY AS APPROPRIATE TO THIS PROJECT:
- * HAS/WILL AGREE (D) AT ITS LAST/NEXT SCHEDULED MEETING HELD ON/TO BE HELD ON _____ (DATE) TO GUARANTEE/CO-SIGN THE LOAN (S) AND TO ASSUME REPAYMENT RESPONSIBILITY IN THE EVENT OF LOAN DEFAULT.

PRESBYTERY EXECUTIVE/STATED CLERK

DATE

SYNOD - Not required in Synods of Mid-Atlantic, Northeast, South Atlantic, or Trinity

Not Applicable

ON _____ (DATE) THE SYNOD OF _____ ENDORSED THIS APPLICATION FOR FUNDING AS REQUESTED (SYNOD ENDORSEMENT IS REQUIRED FOR ALL LOAN APPLICATIONS INCLUDING LOANS TO PRESBYTERIES, EXCEPT AS STATED ABOVE).

SYNOD EXECUTIVE/STATED CLERK

DATE

- Financial statements for last 3 years (balance sheet, income & expenses) signed by treasurer/bookkeeper
- List of cash or liquid assets not disclosed in financial statements
- Most recent financial statement for current year
- Current year annual budget
- Proposed budget for next year, if available
- Proposed repayment plan
- Brief description of project scope & objectives
 1. How will project help the borrower accomplish its mission goals & objectives?
 2. Does the project include plans to improve accessibility (physical, auditory, visual)?
 3. Does the project include plans to improve the energy efficiency of your facilities?
- If available at time of submission (required to close loan)
 - Copy of bylaws plus any amendments certified by borrower's secretary
 - Copy of articles of incorporation plus any amendments certified by borrower's secretary
- If construction loan, include architect's drawings showing floor plan and elevations (file size)
- If construction loan, a copy of construction contract when available. Signed contract required before closing.

AFTER LOAN APPROVAL - REQUIREMENTS FOR CLOSING THE LOAN

PRESBYTERIAN INVESTMENT & LOAN (ILP) WILL PREPARE THESE ITEMS (AFTER LOAN APPROVAL):

- Commitment letter - provided for your signature after loan approval
- All title work & title commitment
- Mortgage/deed of trust
- Promissory note
- Presbytery guaranty agreement - this document will be sent to your presbytery
- Presbytery approval resolutions - this form will be sent to your presbytery by ILP
- Affidavit & certificate of incumbency

BORROWER WILL PROVIDE TO ILP (AFTER LOAN APPROVAL):

- If not already submitted
 - Copy of bylaws plus any amendments certified by borrower's secretary
 - Copy of articles of incorporation plus any amendments certified by borrower's secretary
- Certified congregation & corporation resolutions to approve borrowing
- Evidence that lender has been added as additional insured, loss payee & mortgagee to insurance policy
- Appraisal (required for purchase contracts) or appraisal checklist
- Evidence of zoning compliance
- State certificate of good standing/certificate of existences
- Environmental assessment checklist or phase 1 environmental audit

IF THIS IS A CONSTRUCTION LOAN, THE FOLLOWING ADDITIONAL ITEMS ARE REQUIRED:

- Payment & performance bonds – ordinarily for projects over \$1 million
- Property survey – if required to lift exceptions to title insurance
- Copy of signed construction contract – must have prior to closing
- Builder's risk insurance

Clare Lewis
 Vice President, Sales & Marketing
 800.903.7457 ext 5865
clare.lewis@pcusa.org

Judy Walton
 Director of Credit Operations
 800.903.7457 ext 5231
judy.walton@pcusa.org

Jason Peterson
 Director of Loan Operations
 800.903.7457 ext 5890
jason.peterson@pcusa.org

SUBMIT SIGNED APPLICATION ALONG WITH DOCUMENTS FROM APPLICATION SUBMISSION CHECKLIST:

**PRESBYTERIAN INVESTMENT & LOAN PROGRAM
 100 WITHERSPOON ST**

SECTION B: COMMUNITY DEMOGRAPHIC INFORMATION

Factors expected to contribute to the growth or decline of your parish/community's population and economy.

Calvin Presbyterian Church (located in Cumberland, RI) primarily serves northeastern Rhode Island and a few towns in Massachusetts. This is a suburban community that is largely white and more educated than the RI statewide average. Both the population and economy in the area are stable. The three towns from which we primarily draw (Cumberland, Lincoln and Smithfield) are growing slowly...76,041 in 2010 increasing to 80,974 in 2022. Unemployment has been low in RI with the Federal Reserve of Boston reporting a 2.9% unemployment rate in June of 2023. The percentage of the population living in poverty (2017-2021) in our three-town area ranges from 3.8% to 7.3%. Large regional/national financial service companies and colleges/universities in the area employ members of our congregation. All these factors support our stable population and economic outlook.

CHURCH DEMOGRAPHICS - CHECK ALL THAT APPLY

- | | |
|---|--|
| <input type="checkbox"/> NEW CHURCH DEVELOPMENT <10 YEARS OLD | <input type="checkbox"/> RURAL/SMALL TOWN |
| <input checked="" type="checkbox"/> SUBURBAN | <input type="checkbox"/> FEDERATED/UNION CHURCH |
| <input type="checkbox"/> URBAN | <input type="checkbox"/> MATTHEW 25 CHURCH/GROUP |

PREDOMINANT ETHNICITY OF MEMBERS - STATISTICAL PURPOSES ONLY

- | | | |
|---|--|--|
| <input type="checkbox"/> AFRICAN-AMERICAN | <input type="checkbox"/> MIDDLE EASTERN | <input type="checkbox"/> KOREAN-AMERICAN |
| <input checked="" type="checkbox"/> White | <input type="checkbox"/> NATIVE AMERICAN | <input type="checkbox"/> OTHER ASIAN _____ |
| <input type="checkbox"/> HISPANIC/LATINO | <input type="checkbox"/> MULTI-CULTURAL | <input type="checkbox"/> OTHER _____ |

SECTION C: CHURCH STATISTICAL INFORMATION

If your church participates in the General Assembly's Annual Statistical Report each year, the historical data for membership and average weekly attendance may be found on line at <https://church-trends.pcusa.org/church/search/>. From this page you can find your congregation. On subsequent page you have an option to view statistical information about your church if it has been submitted.

CHURCH MEMBERSHIP

2018	116
2019	115
2020	114
2021	99
2022	95
2023	94

AVERAGE WEEKLY ATTENDANCE

	In Person	Online
2018	62	N/A
2019	63	N/A
2020	57	N/A
2021	33	15
2022	46	9
2023	47	13

ESTIMATED MEMBERSHIP BY AGE CATEGORIES

% UNDER 45	33
% 45 TO 65	22
% OVER 65	45

What year was the membership roll last purged?

PLEDGE INFORMATION - OPERATING BUDGET

Note: Calvin has made a concerted effort to purge the roll since 2015.

	2 YEARS AGO	LAST YEAR	CURRENT YEAR
Number of potential pledging units in church	55	56	56
Number that actually pledge	30	31	31

	2023	2024	Delta	Notes
OPERATIONS	budget	proposed		
Income				
General Mission	45,000.00	25,000.00	(20,000.00)	reflects real gifting in recent years
Investment Fund Annual Distribution	35,000.00	35,000.00	0.00	
Presbytery Per Capita	221,889.00	214,237.50	(7,651.50)	
Presbytery Per Capita unpaid by member churches	(15,450.00)	(15,450.00)	0.00	
GA Synod Per Capita unpaid by member churches	(5,423.00)	(2,910.50)	2,512.50	GA per capita decrease of \$0.05
Donations		5,000.00		
Synod Grant Income for Personnel	20,000.00	20,000.00	0.00	2023 - tagged for Stated Clerk
Clerk Compensation contribution from Boston		33,000.00		
Total Income	301,014.00	313,876.90	12,862.90	
Expense				
Ministries of the Presbytery:				
Brazilian Fellowship	20,000.00	20,000.00	0.00	
New initiatives/Emerging Ministries	5,000.00	5,000.00	0.00	
Not so Churchy New Worshipping Community	2,000.00	2,000.00		
Latinos in Action New Worshipping Community	2,000.00	2,000.00		
Presbyterian Disaster Assistance	500.00	500.00		
Committees:				
Committee on Ministry	6,000.00	6,000.00	0.00	Boundaries training was to happen in
Committee on Preparation	2,000.00	2,000.00	0.00	
Nominations	200.00	200.00	0.00	
Personnel	500.00	500.00	0.00	
Roundtable	4,000.00	4,000.00	0.00	
Trustees	12,800.00	13,100.00	300.00	review; insurance; legal fees
Personnel:				
GP Salary & Housing & SECA	88,041.06	93,139.68	5,098.62	\$6,521.17/h and \$6638.86 offset
GP Medical Reimbursement	4,112.00	4,112.00		
GP BOP (includes supp DBD, dental)	35,409.00	36,325.00	916.00	
Stated Clerk Salary, BOP	22,488.96	69,500.00	47,011.04	
Communications Manager	23,141.92	19,500.00	(3,641.92)	
Office/Mail Stipend	4,000.00	4,000.00		
Treasurer - stipend	2,000.00	2,000.00	0.00	
Staff & Office Operations:				
GP Auto/Professional Expense	7,000.00	7,000.00	0.00	
GP Continuing Education	4,556.00	4,556.00	0.00	
2021 GP General Assembly Expense	0.00	0.00	0.00	
Stated Clerk Auto/Professional Expense	1,000.00	5,500.00	4,500.00	
2021 Stated Clerk General Assembly Exp.	0.00	3,000.00	3,000.00	
Payroll/State	672.00	672.00		
Accounting/Itasca	11,000.00	9,480.00		
Equip. Replacement Reserve	2,000.00	2,000.00	0.00	
Legal Contingency	1,000.00	1,000.00	0.00	C
Staff IT reimbursement	3,240.00	3,240.00		
Office Expenses	6,000.00	6,000.00	0.00	see Tab2- Office expenses
Total Expense	270,660.04	306,324.68	35,664.64	
Operating Budget Net Surplus/Loss*	30,353.96	(12,447.78)		
Net Income/Expense				

*note: unpaid per capita by member churches
A) Reflects reduction in PY membership from 5997 to
B) market increase for Review Year 2022, next audit 2024
C) Anticipate unforeseen expenses

Office Expenses

	2023 Estimate	as of 7/31/22
Canva	\$ 156.00	\$ 103.60
Breeze	\$ 804.00	\$ 451.00
Grace at Work	\$ 588.00	\$ 392.00
Zoom	\$ 624.00	\$ 1,051.47 *
Google	\$ 441.00	\$ 296.47
Buzzsprout	\$ 324.00	\$ 216.00
Mailchimp	\$ 715.00	\$ 462.56
Nextiva (phone)	\$ 697.00	\$ 458.24
CW (financial)	\$ 912.00	\$ 879.39
Microsoft Office	\$ 99.00	\$ 99.99
Supplies	\$ 700.00	\$ 1,305.20
Further (FSA)	\$ 46.80	\$ 27.30
Dropbox		\$ 127.49
McAfee		\$ 90.39
Total	\$ 6,106.80	\$ 5,961.10

includes \$999.50

includes purchase of software \$471.39

included purchases of 2 year supply of checks & envelopes of \$737.26

not recurring for Dropbox

not recurring for McAfee

Commission on Preparation for Ministry

Presbytery of Southern New England

September 2023

Information items

Since the last Presbytery meeting:

1. The Commission met with Candidate Yejee (Rachel) Park (New Haven Korean: Hamden CT) and voted her Certified Ready to Receive a Call.
2. The Commission held an Annual Consultation for Candidate Ryan Joslin (First: New Haven, CT).
3. The Commission interviewed and approved Inquirer Heather Gordon (Noroton: Darien, CT) to be enrolled as a Candidate.
4. Currently under care of the Presbytery: 7 Candidates and 3 Candidates Certified Ready to Receive a Call.
5. The Commission's next meeting is in October 2023.

Action Item

1. The Commission presents the new Preparation for Ministry Policy Manual for a second reading and to be voted upon. Since the first reading in May, revisions have been made according to our new Book of Order.

Preparation for Ministry Policies

(Current as of April 17, 2023)

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INTRODUCTION

The policies contained in this document are drawn from both the *Advisory Handbook on Preparation for Ministry* and the *Book of Order*. Since this manual only summarizes portions of both the *Advisory Handbook* and the *Book of Order*, those preparing for ordination as well as those serving on the Committee on Preparation for Ministry (hereinafter "CPM") should be familiar with the requirements contained in the *Book of Order* and the *Advisory Handbook*. The version of the *Advisory Handbook* to which this manual refers is dated December 2017 and is version 2.1. It can be found at:

<https://www.pcusa.org/resource/preparation-ministry-handbook/>

If, at any time now or in the future, this document conflicts with any part of the *Book of Order*, the *Book of Order* takes precedence. **In addition, these requirements take precedence over seminary requirements.**

The following policies contained in this document have been adopted by The Presbytery of Southern New England (hereinafter "PSNE") to guide its CPM, Inquirers, Candidates, and churches as they work together to develop leaders to serve the church, to the glory of God, "discerning and developing gifts in individuals so they can serve others." (*Advisory Handbook*, p. 2)

This manual contains the usual procedures required of Inquirers and Candidates by the CPM of PSNE. While these procedures are informed by the *Book of Order*, we recognize that each Inquirer or Candidate is a unique person with unique strengths and needs. *These procedures are guidelines and may be altered to meet the uniqueness of individuals.* However, you should not assume that they will be altered. Each individual should carefully discuss with the CPM their situation and how their situation can best be met within the requirements of the *Book of Order* and the *Advisory Handbook*. Since the CPM must function under the mandates of the *Book of Order* and the *Advisory Handbook*, every Inquirer and Candidate is also expected to know the requirements of these documents.

Thus, some advice to Inquirers and Candidates:

1. **Know the requirements** of the *Book of Order*, the *Advisory Handbook*, and this Procedure Manual.
2. **Plan ahead.**

PRESBYTERIAN PRINCIPLES OF ORDINATION

The requirements of the *Book of Order*, the *Advisory Handbook*, and the CPM guide all preparations for ministry. They are central to the theology of call to ministry in the Presbyterian Church -- a call to ministry must be perceived by the individual and confirmed by the church through the presbytery. The process of discernment of this call is a partnership involving the individual, their church and session, and the presbytery. The CPM of PSNE will endeavor to support, encourage, and guide Inquirers and Candidates through prayer, actively working alongside Inquirers and Candidates and using the committee's collective insight with the Spirit's leading. As an individual moves through the process according to the guidelines provided, and maintains regular and open contact with the persons and committees involved, they can

expect a rich and rewarding experience. For Inquirers and Candidates who enter into the process, there is a sense of solemn obligation to God and to the church. In some cases this means that it is the individual's responsibility to recognize and accept the fact that their call to ministry may be other than as a minister of the Word and Sacrament. It is the presbytery's obligation to develop effective means of testing and validating the calls of those seeking to become ministers of the

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Word and Sacrament, providing them with guidance and oversight, and bringing to active candidacy those with appropriate abilities and motivation.

"Preparation for ordination as a minister of the Word and Sacrament in the PC(USA) is not like certification programs where by completing all the requirements you are guaranteed to reach the goal at the end. Inquiry is 'an opportunity... to explore' a person's call to ministry 'so that the presbytery can make an informed decision about the inquirer's suitability for ordered ministry' (G-2.0603). Candidacy is about 'provid[ing] for the full preparation of persons to serve the church as ministers of the Word and Sacrament... through the support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry requiring ordination' (G-2.0604)." (*Advisory Handbook*, p. 4)

"The Presbyterian Church (U.S.A.) is firmly grounded in the Reformed tradition in its relationships with men and women who feel themselves called by God to be ministers of the Word and Sacrament serving in the ministries of the Word and Sacrament. Both in exploring with these persons their sense of vocation and in all subsequent procedures leading to ordination, the Reformed understanding of the church underlies what the *Book of Order* calls 'full preparation' for ministry (G-2.0601)." (*Advisory Handbook*, p. 20)

"Presbyterians believe in 'the ministry of all the baptized' – that all church members, regardless of their occupational choice, are engaged in ministry. That is their Christian vocation (G-1.0304). Some among them may be called by the Holy Spirit, through the church, to serve as ministers of the Word and Sacrament. That ministry, then, is one among many occupations through which men and women express their God-given interests and abilities in life and daily work. Response to this calling, as to every other, is approached through a careful process of exploration and testing carried on within the community of faith during which gifts and motivations are evaluated in light of the needs of the church and the world." (*Advisory Handbook*, p. 20)

PREPARATION FOR MINISTRY PROCESS

"The essential role of ministers of Word and Sacrament is set forth in both the Bible and in the church's constitutional documents. Among its key concepts are the following:

- Ordered ministries are a gift of God to the church so that all God's people may be equipped for ministry (Ephesians 4:1-13).
- Ministers of Word and Sacrament (also referred to as teaching elders) in particular equip all the baptized for their ministry by proclaiming the good news, teaching faith/modeling faithfulness, joining with deacons in care for people, and together with ruling elders ensuring that the church's life is governed in an orderly way (cf. G-2.0501).
- The church actively seeks and ordains persons whose gifts and abilities equip them for the ministry of the Word and Sacrament (G-2.0104); if a person ordained to this ministry is later called by God to other work, the church can release him or her from ordained office (G-2.0507).

- A person experiences God's call to ministry privately as an inner urgency. The church, however, experiences that call publicly as it affirms that individual's gifts for ministry and confirms God's call through the acts of ordination and installation (G-2.0103)." (*Advisory Handbook*, p. 21)

The preparation for ministry process involves two phases: Inquiry and Candidacy. These two phases are designed to explore the call, evaluate the gifts, and support the preparation of men and women who either are personally exploring their sense of a call to ordered ministry as ministers of Word and

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Sacrament or have been encouraged by the faith community to consider the possibility that God is calling them to that particular ministry. The model for ministers of Word and Sacrament is the ministry of Jesus Christ. Therefore, the church's responsibility, acting primarily through the session of the person's congregation and the presbytery, is to help these individuals grow toward maturity in Christ and a deeper understanding of their place in Christ's ongoing ministry through the church.

"While both the inquiry and candidacy phases of the process have their particular purposes defined by the *Book of Order* (G-2.0603 and 2.0604), they accomplish those purposes by promotion and assessment of the individual's development in five key areas:

1. Education for Ministry, including evaluation of the individual's academic potential and progress, and reflection on their educational experiences in relation to their preparation for service as a minister of the Word and Sacrament.
2. Spiritual Development, providing a framework in which individuals can reflect on their personal faith journey and their spiritual practices to discern the will of God in their lives.
3. Interpersonal Relations, providing opportunities to reflect on how one relates to others, one's leadership style, and what they mean in terms of the functions and responsibilities of the ministry of the Word and Sacrament.
4. Personal Growth, through which persons reflect on who they are, what areas they need to develop, how to understand their call, and how to develop personal stewardship.
5. Professional Development, to help persons develop specific skills that will enhance their effectiveness as ministers of the Word and Sacrament and as presbyters, especially in the areas of understanding one's ministry context and the ability to deal with conflict that may emerge in ministry settings where one serves." (*Advisory Handbook*, p. 31)

During both the Inquiry Phase and Candidacy Phase, the individual's progress is measured through the formulation of covenant agreements (G-2.0601) that set out specific expected outcomes formulated in light of these five growth areas. It is important that the expected outcomes be understood as essential goals rather than simply as minimum requirements to be met or papers to be written. These expected outcomes serve as the focus of ongoing consultations between the Inquirer or Candidate and the session and the presbytery's CPM as they discern the person's suitability for this form of ministry and evaluate readiness to be examined and ordained as a minister of Word and Sacrament.

It would be wise to seriously consider the options available outside the conventional parish ministry. Students should be aware of the current employment situation within the Presbyterian Church (U.S.A.).

COMMISSION STATEMENT OF PURPOSE

The CPM is concerned with the discernment of an Inquirer's call to ministry and with a Candidate's preparation to respond to that call. Guidance and support for Inquirers and Candidates are fostered through responsibilities shared by the committee with seminaries, sessions, and the presbytery. The CPM offers the following guidelines and requirements, with the understanding that it may modify or change them where permitted by the *Book of Order*.

All service to the church is with the approval and under the guidance of the Inquirer's or Candidate's CPM. Therefore, Inquirers and Candidates must obtain the committee's approval prior to accepting any position that entails ongoing ministry in the church, whether paid or volunteer.

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DELEGATED ACTIONS AS A COMMISSION OF PRESBYTERY

The CPM has been given authority by PSNE to act as its delegated commission in the following areas:

- To receive Inquirers
- To certify Candidates ready to receive a call
- To give permission to a Candidate to circulate their Personal Information Form (PIF)
- To execute annual consultations with Inquirers and Candidates
- To remove an individual from the Inquirer or Candidate status

LIAISONS WITH THE INQUIRER/CANDIDATE

Session Liaison

The session of the individual's home church will designate an elder to serve as liaison to the Inquirer or Candidate. The Inquirer/Candidate and their session liaison should make contact at least once per year, and more often if the situation warrants.

Recommended duties of the session liaison:

- Learn the background of the Inquirer or Candidate, if it is not already known.
- Stay in touch via personal visits, email, or phone. Become acquainted in ways that seem natural to both the liaison and the Inquirer or Candidate.
- Take an interest in his or her academics, field education, annual consultation, and other activities related to their preparation for the ministry of Word and Sacrament.
- Share with the CPM, especially at the time of annual consultation, any areas of particular need which the Inquirer or Candidate may have, either financial or personal.
- Identify ways to keep the congregation aware of the progress of the Inquirer/Candidate.
- Initiate conversation with the session on the possibility of providing financial assistance or other tangible support. Consider, with the session, the possibility of assisting in the payment of necessary expenses incurred.
- At the presbytery meeting at which the Candidate is examined for ordination, make sure someone

has been appointed to accompany the Candidate and their family when presbytery is making its decision. This applies to both physical and virtual spaces.

- Be present at the service of ordination and/or installation.
- Pray.
- Become acquainted with this manual so that all requirements and procedures are known and the liaison can provide timely support.
- Periodically discuss with the session the progress the Inquirer/Candidate is making. In summary, the liaison should be a friend and offer a personal, moral, and spiritual interest in the

Inquirer's/Candidate's training for the ministry. Hopefully, in performing these tasks, the liaison will also grow in grace and faith.

Committee Liaison

A member or members of the CPM will be assigned to serve as a liaison with each Inquirer or Candidate. The Inquirers/Candidates and their committee liaison should make regular contact. The liaison should keep the CPM updated on the Inquirer's/Candidate's progress on goals, be present at presbytery and CPM meetings, and act as a channel to help with any concerns or questions which the Inquirer/Candidate may have.

BECOMING AN INQUIRER

Purpose

"The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as ministers of Word and Sacrament to explore that call together so that the presbytery can make an informed decision about the Inquirer's suitability for ordered ministry (G 2.0603)." (*Advisory Handbook*, p. 38) **They shall provide a certificate of completion of boundary training, which includes the topic of sexual misconduct, and child sexual abuse prevention training with recertification at least every thirty-six months. The presbytery shall determine which trainings are approved to meet the criteria of these two requirements.**

Requirements

To be enrolled as an Inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. (G-2.0602) (*Advisory Handbook*, p. 39)

The stated clerk of PSNE shall be asked to carry out a criminal background check on all applicants. The results should be received by the CPM prior to accepting the applicant as an Inquirer. If the background check has not been done prior to becoming an Inquirer, it must be done prior to advancing to candidacy.

Process

- The applicant should discuss their plans with their pastor.
- If necessary, the sponsoring session shall contact the CPM to understand the process and their

role.

- The applicant must obtain and complete Form 1A ("Application to be Enrolled as Inquirer"), Form 1B ("Questions for Reflection") and Form 1C ("Financial Planning"): <https://oga.pcusa.org/section/mid-council-ministries/prep4min/application-forms/> These forms should be submitted to the CPM at least two weeks prior to the meeting.
- The applicant should make copies of Form 1D ("Session Evaluation and Recommendation") for each member of their church's session.
- The applicant must meet with the session of their church. The session must take formal action on the application to become an Inquirer. If the session endorses the application, the clerk of session will complete Form 1D and send it to the CPM of PSNE. The session will also appoint a liaison to work with the applicant and the CPM.
- The applicant must have copies of transcripts and diplomas from all college work 7 (undergraduate and graduate) sent to the CPM.
- The applicant must meet with the CPM. The CPM will review the applicant's background information (Forms 1A, 1B, 1C and 1D), Form 2A, including "Growth Objectives," and Form 2B ("Inquirer's Covenant Agreement and Release"). The CPM will discuss with the applicant their journey of faith, their exploration and testing of their call to ministry, as well as their educational plans.
- If approved by the CPM, the CPM will present the applicant's name to PSNE to be enrolled as an Inquirer. In preparation for that meeting, the applicant must prepare, in writing for inclusion in the presbytery's "Meeting Material," a brief paragraph of biographical information that might include schooling, church relationship, volunteer work or employment, family, children, interests, etc. The CPM encourages the applicant to be present at this presbytery meeting so that they may be introduced to the presbytery.

Note: the CPM must approve the applicant's educational plans, including specifically the theological institution where education requirements are completed. Approval is ordinarily given for Presbyterian seminaries; other seminaries that are members of the American Association of Theological Seminaries may be considered. There is a list of approved seminaries on page 14 of this manual. Every educational program must be so planned as to complete all requirements for ordination, including the requirements of the CPM as set forth herein.

Suitability for Ordered Ministry (*Advisory Handbook*, pp. 41-42)

A decision will be made at the end of the Inquiry Phase as to whether the overall experience of this phase points toward a future in the ministry of Word and Sacrament for the Inquirer, or whether his or her gifts and passions suggest a better fit with other ministries of the church.

As part of an Inquirer's preparation to become a Candidate, they should prepare written reflections on the six areas outlined below (approximately one half to one page each). These particular areas have been referred to in the past as "outcomes of inquiry."

1. An understanding of Christian vocation in the Reformed tradition and how it relates to their personal sense of call.

2. An expression of their personal faith in a manner that demonstrates an understanding of the Reformed tradition. Note: This is not expected to be a formal Statement of Faith.
3. An explanation of what it means for them to be Presbyterian, indicating how that awareness grows out of participation in the life of a particular church.
4. A discussion of their personal and cultural background as it relates to the ministry of Word and Sacrament, including a concern for maintaining personal spiritual, physical, and mental health. Inquirers should also be able to relate their own personal cultural location to changes in American society and its increasingly multicultural character.
5. An explanation of their understanding of the tasks ministers of the Word and Sacrament perform, including expression both of his or her specific gifts for this particular ministry and of areas in which further growth is needed.

Everyone in the process must recognize that when a presbytery enters into the Candidacy Phase with

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an individual, the expectation is established that once preparation is completed that person will find a call to this ministry. If the presbytery is still uncertain about whether an Inquirer's gifts are suitable for the ministry of Word and Sacrament, the individual needs to continue in the Inquiry Phase rather than establish false expectations by prematurely transitioning to candidacy.

BECOMING A CANDIDATE

Purpose

"The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of Word and Sacrament. This shall be accomplished through the presbytery's support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry requiring ordination." (G-2.0604)

"A presbytery's decision to move an individual from inquiry to the candidacy phase indicates a communal discernment of that person's suitability for ordered ministry as a minister of Word and Sacrament." (*Advisory Handbook*, p. 44)

"If the presbytery is still uncertain about whether an inquirer's gifts are suitable for the ministry of Word and Sacrament, the individual needs to continue in the inquiry phase rather than establish false expectations by prematurely transitioning to candidacy." (*Advisory Handbook*, p. 43)

Requirements

- The Inquirer will have passed the Bible Content Exam prior to seeking candidacy.
- The Inquirer will have completed one full year of seminary while under care of the CPM.
- The Inquirer will have participated in a psychological evaluation as set forth on page 13 of this manual.
- The Inquirer will submit written responses to the six statements listed under "Suitability for Ordained Ministry" above.

- If a criminal background check has not already been done, the stated clerk of PSNE shall obtain the results of the background check prior to application for Candidate status.

Steps to Becoming a Candidate

The CPM suggests that the request for candidacy status be completed by Inquirers between the end of the first year of seminary and the beginning of the third year of seminary.

- Form 5A ("Application to be Enrolled by the Presbytery as a Candidate") must be completed and submitted to the Inquirer's session.
- The Inquirer must meet with the session of their church. The session must take formal action on the application to become a Candidate. If the session endorses the application, the clerk of session will complete Form 5B and will send it to the chairperson of CPM. The session will also appoint (or reappoint) a liaison to work with the Inquirer and the CPM.
- The Inquirer must meet with the CPM to discuss the statements and application. The CPM must take formal action on the application and must report this action to the presbytery. The Inquirer

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and the CPM will also complete Form 5C concerning "Growth Objectives."

- Form 5D ("Covenant Agreement and Candidate Release") will be completed and signed by the applicant, session and CPM.
- The CPM shall present the Inquirer and its recommendation to PSNE. Members of the presbytery will have the opportunity to ask questions with respect to the Inquirer's Christian faith and journey, forms of Christian service undertaken, motives for seeking the ministry, and preparation. No formal statement of faith will be presented at this time.
- If the CPM of PSNE (as a commission) votes affirmatively, the Inquirer shall be enrolled as a Candidate under the care of PSNE. At that time the Candidate formally agrees to accept the presbytery's guidance, support and supervision in their preparation for becoming a minister of Word and Sacrament.

Fitness and Readiness

A Candidate may not enter into negotiation for their service as a minister of Word and Sacrament without approval of PSNE. The presbytery, through the CPM, shall record when it has certified a candidate ready for examination for ordination, pending a call. Evidence of readiness to begin ordered ministry as a minister of Word and Sacrament shall include (G-2.0607):

- a candidate's wisdom and maturity of faith, leadership skills, compassionate spirit, honest repute, and sound judgment;
- a transcript showing graduation, with satisfactory grades, at a regionally accredited college or university;
- a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, showing a course of study including Hebrew and Greek, exegesis of the Old and New Testaments using Hebrew and Greek, satisfactory grades in all areas of

study (a cumulative “C” average or better in all core courses), and graduation or proximity to graduation; and

- satisfactory grades, together with the examination materials in the areas covered by any standard ordination examination approved by the General Assembly. Such examinations shall be prepared and administered by a body created by the presbyteries.

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DURING INQUIRY AND CANDIDACY

General

- An individual is required to be enrolled under care of the presbytery as an Inquirer for at least one year and as a Candidate for a minimum of one additional year. Usually, and desirably, the time under care of the presbytery lasts for more than two years. During inquiry/candidacy, the individual shall remain on the active membership roll of their home church and subject to its concern, discipline, and prayers.
- The CPM shall appoint one or more of its members to be a liaison. The CPM liaison is responsible, on behalf of the CPM, for guiding the individual’s educational preparation. The primary concern of the liaison is pastoral: to help the individual accomplish the necessary preparation to fulfill their ministry. Any concerns about the individual’s educational, intellectual, and spiritual preparation may be discussed with the liaison.
- The individual should communicate with the CPM on a regular basis through the liaison. The CPM must be notified of any change of contact information or academic plans.
- During inquiry and before the CPM will act on an application to become a Candidate, the Inquirer must participate in a psychological evaluation.
- During inquiry and candidacy, the individual must personally meet at least once a year with their CPM liaison as set forth below to complete papers and forms to be submitted to the CPM.
- All papers and forms submitted to the CPM are to be submitted to the CPM chairperson no later than one week before the meeting at which the Candidate or Inquirer is to appear, so they can be made available to committee members.
- All Inquirers and Candidates under care are expected to conduct themselves in an ethical

manner and pursuant to the presbytery's sexual misconduct policy.

Annual Consultation

- In preparation for the annual consultation, the Inquirer/Candidate must complete Form 3 and submit this to their liaison and the chairperson of CPM as soon as possible and contact their liaison to arrange a personal meeting to review.

https://oga.pcusa.org/site_media/media/uploads/oga/pdf/mid_council_ministries/form3.pdf

- Transcripts and field education reports, if applicable, should be included in the submission to the CPM.
- The Inquirer/Candidate should meet with their liaison to review Form 3.
- The Inquirer/Candidate must meet with the CPM, who will make a determination of whether to continue the individual under care and review recommendations for growth in the coming year. Form 4 ("Report on Annual Consultation") will be completed at that meeting.

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Psychological Evaluation

All Inquirers must complete a psychological evaluation approximately six months prior to their one year review after becoming enrolled as an Inquirer. Inquirers are responsible for signing the necessary releases to have the results of their psychological evaluation sent to the chairperson of the CPM. The entire psychological evaluation will be reviewed with the members of the CPM and discussed with the Inquirer at their annual consultation. Confidentiality is assured. This evaluation is a tool to be used to point out strengths and areas where growth is needed. It may also highlight areas of concern and bring to light issues which need to be addressed in order for the Inquirer to become an effective minister of Word and Sacrament. Inquirers will not be advanced to the Candidacy Phase until this process has been completed.

The CPM requires that the evaluation be done at a recommended psychological testing site.

The chairperson of the CPM should be notified when an appointment has been made so that payment of the presbytery's (1/3), church's (1/3), and Inquirer's (1/3) shares of the cost may be arranged. The Inquirer is responsible for the cost of transportation, lodging, meals, and incidental expenses. Financial assistance may be available. Appointments are generally booked months in advance. Inquirers are encouraged, therefore, to call the center for an appointment as early as possible.

Personnel File

A permanent file shall be kept at PSNE office for all Inquirers and Candidates under care of this presbytery. Access will be strictly limited and confidentiality will be maintained at all times. The file shall contain, but is not limited to, the following documents:

- All forms which have been submitted for annual consultations

- All financial forms
 - Written documents which have been directed to or from the Inquirer or Candidate ●
- Correspondence/reports from the internship supervisor
- Transcripts
 - Psychological evaluation report
 - Results of Ordination Exams
 - Clinical Pastoral Education (CPE) final evaluation

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EDUCATIONAL REQUIREMENTS

Seminaries of, and related to, the Presbyterian Church (USA)

Austin Presbyterian Theological Seminary, Austin, TX
 Columbia Theological Seminary, Decatur, GA
 University of Dubuque Theological Seminary, Dubuque, IA
 Johnson C. Smith Theological Seminary, Atlanta, GA
 Louisville Presbyterian Theological Seminary, Louisville, KY
 McCormick Theological Seminary, Chicago, IL
 Pittsburgh Theological Seminary, Pittsburgh, PA
 Princeton Theological Seminary, Princeton, NJ
 San Francisco Theological Seminary, San Anselmo, CA
 Union Theological Seminary & Presbyterian School of Christian Education, Richmond, VA
 Union/Auburn Theological Seminary, New York, NY
 Evangelical Seminary of Puerto Rico, San Juan, PR

Educational Requirements

Hebrew
 Old Testament Exegesis*
 Greek
 New Testament Exegesis*
 Church History
 Reformed Theology
 Reformed Worship and Sacraments

Preaching
Pastoral Care and Counseling
Christian Education
Presbyterian Church (U.S.A.) Polity

In addition, the CPM reserves the right to require additional courses, in order to correct deficiencies in a student's undergraduate or graduate programs.

Field Education

Inquirers and Candidates are expected to complete the equivalent of one semester of one-day-per week supervised field education in a Presbyterian Church (U.S.A.) parish setting as part of their seminary program. **Service in the Inquirer's/Candidate's home church is not acceptable to the presbytery, regardless of whether or not the seminary grants credit for the experience.** A mid-year and final report from the field education position is to be sent to the CPM chairperson within 30 days of the completion of the respective academic term.

The CPM reserves the right to require a second year of field education in a Presbyterian Church due to circumstances and/or readiness for a call. All field education plans must be submitted to and approved by the CPM prior to acceptance of the position. Inquirers/Candidates will be required to resign from their home sessions and cease any active leadership roles in their home congregations while they are serving their field education assignments.

Students are encouraged to consider a full-year full time field education placement, either as part

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of their seminary field education or following graduation.

Clinical Pastoral Education

Inquirers and Candidates are required to complete a basic unit of Clinical Pastoral Education (CPE), as accredited by the Accreditation Council for Psychoanalytic Education (ACPE), Inc. and to send a copy of their CPE final evaluation to the chairperson of the CPM. Results of the evaluation will be shared with the committee and will remain in the Inquirer's/Candidate's file.

Transcripts

At the conclusion of each year of seminary study, students are required to send a copy of their seminary transcript to the chairperson of the CPM. An unofficial transcript ("student copy" or photocopy) is acceptable for this purpose, with the exception of the final transcript, which must be an official transcript, indicating receipt of the Master of Divinity degree. The final transcript must include the seminary registrar's raised seal, and must be mailed directly from the seminary registrar to the chairperson of the CPM.

ORDINATION EXAMINATIONS

Bible Content Examination

Inquirers are strongly encouraged to take the Bible Content Examination as soon as possible after enrolling in seminary and must pass this examination before applying for Candidate status. It is the Inquirer's responsibility to apply to take this examination and to pay any examination fees.

Final Year Examinations

Candidates must obtain the approval of the CPM before they can take the ordination examinations in Bible Exegesis, Polity, Theology, and Worship and Sacraments, and these exams can be taken no earlier than the student's final year of seminary. Permission to take these examinations will ordinarily be given at the annual consultation prior to the beginning of the student's final academic year of seminary. It is the Candidate's responsibility to apply to take these examinations and to pay any examination fees.

REMOVAL FROM COVENANT RELATIONSHIP

Inquiry and candidacy continue until a presbytery acts in one of three ways to end the covenant relationship and remove the person's name from its roll of Inquirers and Candidates.

1. Once a Candidate who has been "certified ready for examination for ordination" receives a call approved by a presbytery and has been examined, ordained and installed, the presbytery of call notifies both the session and the presbytery of care to remove the person from the membership roll of the congregation and the roll of Inquirers and Candidates of the presbytery of care.
2. Persons under care as either an Inquirer or Candidate may withdraw from the process by notifying their session and the CPM.
3. As part of CPM's delegated authorities, the CPM may act on its own to end the covenant relationship, because it has determined that an Inquirer is not suitable for ordered ministry as a minister of Word and Sacrament or that a Candidate's continuing preparation would not result in a determination of "fitness" and "readiness." If a person is removed from the process by the CPM, the CPM must report its action to both the session and the presbytery at their next

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respective meetings. As the CPM reviews the policies and procedures for this action with the person, it should make every effort to be supportive and caring. The CPM must also explain as clearly as possible why the decision has been made, emphasizing the person's strengths, as well as indicating the weaknesses that led to the decision. Suggestions through a group discernment process for alternative occupations or forms of ministry and service should be discussed with the person. In addition, the person's home church pastor and session liaison should be contacted to explain the action, giving them the reasons for the action, and alternatives that were suggested. Finally, an opportunity for the person and their advocates to be heard by the CPM should be provided.

READINESS FOR MINISTRY – FINAL ASSESSMENT

General

During the second half of their senior year, Candidates may begin the final steps to becoming "ready" to receive a call. These steps must be completed before the CPM can consider the Candidate "ready" to receive a call and therefore be presented to the presbytery for examination for ordination.

Steps to Becoming Ready

- The Candidate should carefully review the steps necessary and complete all requirements for "Final Assessment of Readiness to Begin Ordained Ministry" as detailed in G-2.0607.

- The Candidate must be a Candidate for at least one year.
- As part of the CPM's delegated authorities, the Candidate must submit to CPM (carefully prepared and typed double spaced):
 - **Sermon:** Such sermon, including the reading of Scripture, should be no more than 10 minutes in length. A copy of the sermon manuscript or outline must be submitted to the CPM at the exit interview. This same sermon will be preached at a CPM meeting.
 - **Exegesis:** Exegetical study in the original language of the biblical material out of which the sermon arose including a study of key words, discussion of context, notes on significant points of grammar and variant readings, and an interpretation of the passage. While language study (including exegesis) is required for ordination, for this requirement, work in either Hebrew or Greek is sufficient.
 - **Statement of faith:** This statement should be a statement of the Candidate's personal faith (not a restatement of a creed) and ought to address such doctrines as the nature of the Godhead, the meaning of salvation in Christ, the life and mission of the Church, the authority of Scripture, and the role of the Sacraments. The statement of faith should not be longer than one side of an 8 ½" x 11" sheet of paper. It should be single-spaced, and double-spaced between paragraphs. We recommend sensitivity to the use of inclusive language.
- The Candidate must meet with the CPM to discuss all aspects of their preparation and readiness for ministry.

NOTE: It is the CPM's responsibility to certify the Candidate ready to receive a call. Certification of the

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validity of a particular call is the responsibility of the presbytery (usually through the Committee on Ministry) in which the calling body or church is located. When another presbytery is issuing the call, the committee will still conduct the final assessment as a means of determining the Candidate's readiness. The difficult, and most important, part is determining whether the Candidate possesses the qualities listed in G-2.0607a:

1. Wisdom and maturity of faith
2. Leadership skills
3. Compassionate spirit
4. Honest repute
5. Sound judgment

CIRCULATION OF PERSONAL INFORMATION FORM

Candidates are encouraged to begin writing their Personal Information Form (PIF) no later than the

summer before their senior year of seminary. Candidates must submit the final copy of the PIF to the chairperson of the CPM for review.

The CPM will consider the PIF for approval to circulate once the Candidate has passed all five standard ordination examinations and is in their final semester of seminary having completed all other requirements. The CPM chairperson, or that person's designee, must provide written permission before the Church Leadership Connection (pcusa.org/clc) will accept the PIF for circulation.

FOLLOWING APPROVAL FOR ORDINATION

The Candidate is still responsible to the CPM and under its care until the individual receives a call and is ordained. It is not uncommon for a period of time to elapse between the completion of all requirements for ordination and the receipt of a call.

The CPM continues to have care and concern for the Candidate and continues to carry them in prayer. The CPM will continue to express this concern through the required annual consultation and annual report. This report may be less structured and formal than what is done during the seminary years, but it is essential to stay in contact with the Candidate to help as they continue their theological, intellectual, professional, and spiritual growth and preparation for ministry. The liaison will continue their role as support during this period.

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ORDINATION PLANS

"Ordination to the ordered ministry of minister of the Word and Sacrament is an act of the whole church carried out by the presbytery, setting apart a person to ordered ministry. Such a person shall have fulfilled the ordination requirements of the presbytery of care and received the call of God to service to a congregation or other work in the mission of the church that is acceptable to the candidate and to the presbytery of call." (G 2.0701)

"The presbytery placing the call to the candidate for ministry shall ordinarily examine, ordain, and install the candidate." (G-2.0702)

Both the services of ordination and installation (if they are separate services) are services of the presbytery and are to be conducted according to the provision in the Directory for Worship. If the presbytery responsible for the service has particular policies regarding the conduct of the service beyond those in the Directory for Worship, it needs to ensure the Candidate is aware of these requirements at the very beginning of the planning process.

FINANCIAL MATTERS

Financial Aid

PSNE expects Inquirers and Candidates applying for financial aid to first seek support from all other available sources. Within the limits of available funds, the presbytery may award scholarship grants to its Inquirers or Candidates who meet the following criteria:

- Demonstrated financial need
- Enrolled at least half-time in a Master of Divinity program at a seminary approved by the CPM (the definition of "half-time" will be that used by the seminary)
- Making "satisfactory progress" in the Master of Divinity degree program, according to the seminary's definition of that term (i.e. not on academic probation)

Application Procedures

Applicants for financial aid must submit a completed scholarship application form to the CPM chairperson. Scholarship grant decisions will be made at the next meeting of the CPM. With their application form, applicants must also submit an updated copy of Form 1C as well as a copy of ONE of the following documents from their seminary:

- Their financial aid "award letter" for the academic year for which they are applying for aid, OR ●
A financial aid transcript, showing the year in which they are applying for aid, OR
- A letter from the financial aid director of their seminary, indicating the amount of financial aid they will be receiving in the year for which they are applying for aid.

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Awards

Scholarships may be used at the students' discretion to cover tuition, fees, room, board, books, medical insurance, or other necessary expenses.

Limitations

Scholarship aid will not ordinarily be awarded for more than six semesters of study. One way to earn extra money during the school year and the summer is to guest preach at churches throughout the presbytery.

Summary of Financial Responsibilities

The Inquirer/Candidate must be aware that they are financially responsible for costs incurred while pursuing their degree, including, but not limited to the following:

- 1/3 of the psychological evaluation costs
- Exam application fees

- Education expenses including books and fees
- Housing and board

WAIVERS AND EXCEPTIONS

The CPM will consider exceptions to the above policies only under the most exceptional and unforeseen circumstances. Inquiries concerning exceptions should be directed to the CPM chairperson. The CPM will be governed in this regard by the *Book of Order*:

"When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of the candidate for ministry in the areas covered by the standard ordination examinations. A full account of the reasons for any waiver or alternate means to ascertain readiness shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred." (G-2.0610)

APPENDIX ONE – Checklist

Applicant:

- Session approval
- Completed forms to CPM
- Release form for Background Check
- Picture for applicant's folder

Inquirer:

- Passing grade on the Bible Content Exam

- Annual Consultation (complete with Form 3 submitted to CPM)
- Psychological Evaluation
- Session approval to move to Candidate status
- Submission of "Suitability for Ordained Ministry" statements

Candidate:

- Pass Ordination Exams
- Annual Consultations (complete with Form 3 submitted to CPM)
- Clinical Pastoral Education
- Field Education
- Complete Coursework, including Polity, Reformed Theology classes and Exegetical work.
- Statement of Faith

The gifts God gave were that some would be...pastors and teachers to equip the saints for the work of ministry...we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

Ephesians 4:11-15

Ref. A

Presbytery Roundtable

Sept. 20, 2023

Presbytery of Southern New England

Submitted by Mildred McNeill, Roundtable Chairperson

FOR INFORMATION:

The Presbytery Roundtable held meetings on September 5 and September 12. At these meetings the Roundtable:

September 5

Approved Elder Ralph Jones, First New Haven, as ordination exam reader.

Heard reports from the General Presbyter and the Stated Clerk

Reviewed a proposed docket for the September Presbytery meeting. Put off final approval until the Roundtable's September 12 meeting

Discussed possible dates for Presbytery meetings in 2024 and will revisit them at the October Roundtable meeting

Discussed the Book of Order amendments that the General Presbyter will walk through at the September Presbytery meeting. Each session will need to put anti-racism and harassment policies in place at the congregational level.

Heard a report from the administrative commission to the Igreja Presbiteriana Brasileira Hyannis. Suggested that a report to Presbytery be considered for the November meeting.

September 12

Completed review of the docket for the September 20 Presbytery meeting

Reviewed the in-process draft budget that will go before Presbytery at the September meeting

Formed a sub-committee to review the Presbytery meeting months and times and the pluses/minuses of hybrid or solely in-person meetings.

Set the next Roundtable meeting date as Oct. 17.

Presbytery Nominating Committee Report
September, 2023

For Information:

Elder Ralph Jones (First: New Haven), was elected by Roundtable, on 9/5/23, to serve as an Ordination Exam Reader for October, 2023. Action to be confirmed at this Presbytery meeting.

The Rev. Shannan White has resigned from the Commission on Ministry.

The Rev. Ramy Marcos has resigned from the Antiracism and Equity Task Force.

For Action:

The Committee places in nomination the following persons for election by the Presbytery:

Commission on Ministry co-chairs;

- Rev. Scott Herr (First: New Canaan), co-chair
- Rev. John Merz (Specialized Clergy), co-chair

Respectfully submitted,

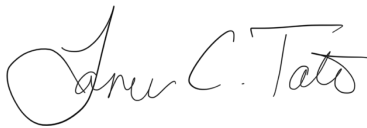
Elder Nicole Aronson Champagne, Chair

Personnel Committee
Presbytery of Southern New England
September 20, 2023

For Information:

- 1.) Financial Transition to Jitasa (accounting and finance) and Gusto (payroll) is being finalized.
- 2.) Stated Clerk and Communication Manager searches have been completed.
- 3.) Personnel recommendations for 2024 budget have been provided to budget committee for review and inclusion in finalized budget.
- 4.) Check In Meetings with all staff will be completed at the end of September.

Respectfully submitted,

A handwritten signature in black ink that reads "Lauren C. Tate". The signature is written in a cursive style with a large initial "L" and "T".

Lauren Tate, Chair