

Pastoral Ministry Team's Report May 2022

The purpose of the Pastoral Ministry Team is to come alongside of churches, sessions, pastors and CREs to provide encouragement, support, and training as we work together to share the Good News of Jesus Christ.

Information Items

PMT approved the revised contract (attached) between MWS Mary Davis and Church of the Big Hole for a period of six months.

PMT approved the contract (attached) between CRE Margee Smith and the Stanford Church.

PMT approved Chuck Wright as a "Learner" in the Commissioned Ruling Elder program. We look forward to continuing to be part of Chuck's calling as a CRE.

A sub-group of PMT reviewed the annual terms of call for installed pastors to ensure they met minimum requirements.

PMT approved the annual reporting paperwork (attached) required for those serving in validated ministries, members-at-large, and honorably retired clergy.

PMT continues to work on policies and procedures for Inquirers and Candidates coming under care of Yellowstone Presbytery during the ordination process.

Items for Action

Kori Robbins – to be Certified Ready to Receive a Call and allowed to circulate her Personal Information Form (PIF) in CLC. Attached to this report is Kori's paperwork, including her Statement of Faith and reflections on the ordination vows answering the questions "What excites you about saying yes?" And "What scares you about saying yes?"

The Pastoral Ministry Team recommends Kori Robbins to be Certified Ready to Receive a Call.

Required Boundaries Training policy and Rationale (attached)

The Pastoral Ministry Team recommends the approval of the Required Boundaries Training Policy for Yellowstone Presbytery.

Process for Validating a Ministry and Rationale (attached)

The Pastoral Ministry Team recommends the approval of the Policy for Validating a Ministry (for those who are already ordained).

The Pastoral Ministry Team recommends the approval of the Application to Validate the Ministry of an Ordained Person.

Annual Reporting Requirements policy and rationale (attached). The paperwork for annual reports is attached for information.

The Pastoral Ministry Team recommends the approval of the Policy for Annual Reporting for those serving in validated ministries, at-large members, and honorably retired ministers.

Kimmy Briggs, Moderator
Pastoral Ministry Team, Yellowstone Presbytery

Kori Robbins Statement of Faith

I trust in one God, the Creator, Redeemer and Sustainer. I believe in the Trinity, as complex and mysterious as it is: Father, Son and Spirit are not three separate distinct beings, but are all made of one being.

I trust in one sovereign, accessible God. God is the Creator of all. While our knowledge of God and the language we use to talk about God will always be incomplete due to human definitions and conceptions, God does make Godself known to us through Creation, Scripture, and ultimately through Jesus Christ. God is not apart from creation and humanity, but is present with us. Ultimately, God is kind and loving, and exercises God's careful will over all creation.

I trust that God sent God's only Son to Earth as an ultimate act of love. Jesus, eternally begotten by the Creator, is fully divine and fully human. Jesus proclaimed the reign of God, called disciples, and blessed all peoples of all races, ethnicities, cultures, and creeds. Jesus' work of confronting injustice and evil continues today in the church. Christ's extraordinarily painful death paid the debt for all human sin and makes forgiveness possible for all who believe and receive Christ as Lord and Savior. The sacrifice of Jesus Christ is a testament to the love God has for God's creation. Through Jesus' sacrificial death, resurrection and ascension he triumphed over sin and death. Thus he secured salvation and the hope of heaven to all who are justified by grace through faith.

I trust in the Holy Spirit, proceeding from God and Jesus, continuing to reveal God's Word here on Earth. The Spirit reveals the Word of God to us through the Holy Scriptures. Because of human fallibility, we trust in the Spirit to guide us to interpret Scripture and empower us to live as witnesses to God's grace and glory. Through our reading of Scripture, we are able to witness, discern and act in God's truth.

I rejoice in the Church, the Ekklesia that works together as a community of believers guided by God to act in the world. The purpose of the church is to be the body of Christ, a guiding light for people, a place in which to wrestle with big questions, to lament the brokenness of the world, to believe wholeheartedly in the redeeming grace and love of God. The world as I know it is vastly different from Jesus' first century context, and as the world changes, God calls the church to adapt and change too. God calls us to action in the church: to break down barriers and boundaries, to uphold tenets of inclusivity, and to exercise radical love.

I trust in the beautiful and incomprehensible gift of God's grace working within the brokenness of humanity. As humans, we hurt ourselves and each other, destroy Earth, which we call home, and do not recognize we are created in the image of the Divine. God ultimately offers freely given grace to all of humanity.

I rejoice in two sacraments that act as a covenant between us and God: Baptism and The Lord's Supper. God chooses and claims us before our birth, but in baptism we are welcomed into the body of Christ, are cleansed of sin, and called to action in our communities. The Lord's Supper seals us with the crucified and risen Christ and brings us together as a church community as we break the bread and drink the wine as Christ commanded, in remembrance of Christ. In these, Christ is there in spirit, mysteriously yet truly present, as we partake in a sacrament that transcends generations and re-ties us into the communities of faith in which we belong.

Ultimately, I believe that God is love, allowing human beings the opportunity to work within our own contexts, despite our failings, working for the good of God's world in remembrance of Christ and in pursuit of Christ's kingdom.

Kori Robbins Reflection on Ordination Vows

What excites you about saying yes? What scares you about saying yes?

a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

I was not raised in the church, though growing up in Anaconda, which is a predominantly Catholic town, meant that I had some awareness of who Jesus is. There is something beautiful about looking at the world through various lenses and experiences, yet still making the conscious choice to choose Christ as my Savior, and Lord of all. There are a few passages in Scripture (1 Corinthians 11, 1 Peter 5, Ephesians 5, etc) that speak to this lordship of all. Ultimately, it means that we as the Church follow Christ first, and our earthly leaders second. For me, this vow invokes the mystery and power of God. However, I think that this can also be the scary part. Many people are looking for black and white answers, and a big part of my faith is belief in the face of uncertainty.

b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

A favorite practice of mine in reading Scripture is Lectio Divina. As we each pick out the words and phrases that are drawing our attention, we can see just how powerful and dynamic Scripture is. It is both timeless and new every time we open our Bibles, which I find endlessly amazing. People of the ancient world turned to these same passages for comfort and guidance. I often find myself returning to Ruth or to Esther to find guidance, though there are many examples to be found in Scripture. In terms of sermon preparation, Scripture is obviously important. I have saved in my files an image that links passages in the Old and New Testament, which I believe both point to the enduring words of God, and ever points to Christ as an authoritative witness. During my time as a Chaplain at a local hospital, I also saw people use Scripture to justify opinions and discern God's will in ways that were difficult to hear. So while the many interpretations of Scripture are exciting, I also find that to be a daunting prospect to face.

c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

As previously mentioned, I was not born into the Presbyterian Church, and that there is something beautiful in consciously making that choice. Sovereignty, election, covenant, obedience to the Word, stewardship and idolatry are all expressed in other ordination vows, not just this one, which speaks to its importance and integration throughout the Reformed faith, as well as my personal faith. The tenets aren't our only guide for what we are instructed and led to do. The Confessions express faith through a variety of historical contexts and perspectives. In this vow, I hear not only that conscious choice I am making, but also that I am following in the great cloud of witnesses that have gone before me. I find the Confession of 1967 particularly meaningful, especially because it focuses on reconciliation, which is work that I feel called to be part of. However, I think the scary part is that the PCUSA has not always done as good a job at emphasizing the Confessions as we could have. To integrate the use of the Confessions in my own life, I have

taken to turning to them during the sermon writing process. Depending on the topic of the sermon, there is usually something to be found within the pages.

d. Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

To be in obedience to Jesus Christ, under the authority of Scripture and guided by the Book of Confessions means to be a disciple. Discipleship defines the whole of our lives, our identity, and our purpose in life. Micah 6:8 calls us to “do justice, love mercy and walk humbly with God,” and it is a principle that has guided my life. It means that we treat those we love, and those we don’t, with generosity and compassion. It means that we work to make the world a better place for all people.

e. Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?

Part of the strength of the PCUSA is our polity. Things are laid out neatly, with order, and with paths for us to follow processes and protocol to the best of our ability. The challenge of this is that there are people on all sides of every issue, and though it is easy to be a friend to those we like, sometimes it is harder to be a friend to those we don’t. In PCUSA polity, I like that there is communal authority, and it takes the pressure off one person making all the decisions. This, in particular, is the beauty of our polity, that we are to be in community with one another, evening the playing field between us.

f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I think it was Karl Barth who once said “Keep the Bible in one hand, and a newspaper in the other.” This vow excites me because it gives us permission to be “in” the world, not some sort of Christian bubble that we might place ourselves in. I think though that this might also be the scary part of it. There can be so much pushback in the church to not be political, especially if we make the mistake of assuming that all are on the same page. I’ve seen and heard many instances where even the whiff of naming some opinion that concerns politics has gone awry. However, if Jesus is to serve as our example to follow, I think it is easy to say that Jesus was political. He actively worked to oppose the culture and authorities of the time, and indeed was ultimately persecuted for it. This vow calls us to be active in the world, to be a witness in and to the world. Having come from the seminary that taught the brilliant Fred Rogers, I see him as a perfect example of following Christ, loving our neighbors and working for the reconciliation of the world.

g. Do you promise to further the peace, unity, and purity of the church?

In particular, this vow brings to mind the struggle of whether or not to include the LGBTQ+ community in the life and work of the church, among many other things. Whole denominations have split over this issue, including our own. I can’t help but think that this vow might be the scariest of them all, but perhaps that’s what makes it important. Peace, unity and purity can all be subjective, depending on individual views. That is what makes it exciting and scary, all at the same time. My favorite part of PCUSA polity is that we are a church that is “always reforming,” and though we should not use that as an excuse to jump into every issue without careful discerning of God’s will, it is important to keep in mind as our world changes, and as the church changes. We are given the opportunity to reform, change our minds, and make new paths, as we continuously work for the peace, unity and purity of the church.

h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?

This vow, I find to be the most beautiful of the ordination vows, and perhaps continuously challenging. Prayer is something that I have struggled with. I thought it looked like sitting quietly, bowing our heads, and speaking softly. It works for some people, but never quite seemed to work for me. That was, until I was introduced to embodied prayer, like labyrinths, prayer walking, or doodling. While quiet prayer certainly has its place, I found embodied prayer to be a beautiful mix of energy, imagination and love, which I find incredibly exciting, especially for those who find themselves a little too different. This vow speaks to the creativity that God has imbued in us, teaching us the ways in which we can care for one another through prayer. Just recently, I co-lead a Bible study on a book about spiritual resilience, which had chapters on prayer when it's easy and when it's hard. Prayer is easy when the person/people you are praying for are easy to like and care for. It becomes harder when we pray for those who don't fit in that category. We were given "homework" that we would stop and pray for a person whenever we became mad or upset with that person. Not only was it a great practice in learning to pray for others, but it gave me a moment to think about what praying for others means. The person I picked is a man that comes singing underneath my window most nights, around 1-2 am. He causes a bit of an upheaval in my sleep schedule, with the dog barking, me jolting awake. I admit that I often want to shout out the window. Instead of that, I started thanking God that the man was happy as he traveled to and from wherever, and that I hoped he got home safe.

Will you be a faithful minister of the Word and Sacrament†, proclaiming the good news in Word and Sacrament, teaching faith and caring for people?

This vow is very specific about what it means to be a pastor, and the honour of holding that title. Teaching, preaching, and administering the sacraments is what sets teaching elders apart from ruling elders and deacons. It is exciting; these are our marching orders and what ministers are called to do in the world and in the church. However, this is also scary, in that, it's a lot of responsibility, and I want to honour the position and all that comes with it.

Will you be active in government and discipline, serving in the councils of the church;

It takes a community to do the work of the church, and I think that serving on councils and committees within the church, the Presbytery, and the wider community I am called to is a wonderful way to commit to the work of the church. However, sometimes committees can be a clunky way to do governance. If there is too much talk, and not enough action, sometimes things do not get accomplished. However, too much action and not enough talk can hinder the work of the church as well. A balance must be struck between the two. Additionally, subjecting ourselves to the discipline of the church can be scary, however, there is much grace to be found in our polity, as we all grow and change into who God calls us to be.

and in your ministry will you try to show the love and justice of Jesus Christ?

This vow gets back to the reconciliation of the world. We are called to do justice, love mercy and walk humbly with God (Micah 6:8). Love and justice need to inform one another if we are to be a faith community in the world, witness to its beauty and its downfalls. However, there is a balance that must be struck. The struggle is to find a way to show love and care for justice, to be heard and to be effective, while also still being loving and kind.

YELLOWSTONE PRESBYTERY REQUIRED BOUNDARIES TRAINING RATIONALE

At the time of ordination and installation all teaching elders, ruling elders (including commissioned ruling elders) answer the same questions. Questions four through seven read, “Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions? Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit? Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors and work for the reconciliation of the world? Do you promise to further the peace, unity, and purity of the church?”

These shared vows offer a high bar for how we, as teaching elders and ruling elders in the Presbyterian Church (U.S.A.), are to live as pastors, leaders, and people in the community called the church. In all areas, we are called to follow our Lord Jesus Christ. The Book of Order uses the following language, “Their manner of life should be a demonstration of the Christian gospel in the church and in the world” (Book of Order, G-2.01014a).

This applies to a whole variety of areas, but perhaps especially our leadership and ethical conduct. For those who minister in the name of Jesus Christ, attention must be given to such issues because it is through us, as leaders, that others come to understand God and the good news of the gospels.

There are many ways that we, as a Presbytery, could address issues of leadership, power, and ethical conduct. One such way is creating a shared understanding of appropriate professional boundaries, communicated through a required boundaries training. The goal of such a training is to prevent misconduct in its many forms.

Participation in boundaries training every three years is a process of mutual accountability and understanding, so that we, as church leaders, take responsibility for governing our own behavior in accordance with scripture and the example of Jesus Christ, so that we might become the people and the leaders God calls us to be.

Further, creating a process of accountability for such training is one way that we, as Yellowstone Presbytery, seek to be friends among our colleagues, helping one another uphold our personal conduct

We understand that mandating boundaries training every three years will not eliminate all issues of misconduct and broken boundaries. However, it is our hope that by engaging in such a process, we seek to hold one another accountable to our ordination vows, as well as seek the healing and wholeness of the entire body of Christ. This policy, alongside policies such as our Child Protection Policy, are tools that enable us to be faithful witnesses to God and to the good news of Jesus Christ.

PMT: Recommended March 10, 2022

Presbytery: Approved ????

YELLOWSTONE PRESBYTERY REQUIRED BOUNDARIES TRAINING

All clergy, including members-at-large, Commissioned Ruling Elders and retired clergy serving with any pastoral or ecclesiastical responsibilities (including, but not limited to, preaching, teaching, weddings, funerals, pastoral care, or presbytery service), shall take the Boundaries Training once every three years. Two training opportunities (arranged by the Pastoral Ministry Team) will take place every three years for Boundaries Training. If a person is unable to attend one of these two trainings, it will be necessary for that person to participate in an alternate training approved by the Pastoral Ministry Team. Retired pastors not serving in any pastoral capacity should notify the Stated Clerk of their status.

Procedure for notification of non-compliance:

Members who have not attended one of the training events in the required year will be notified by the Stated Clerk of their non-compliance and have their names included in the Stated Clerk's report for the first Presbytery meeting of the next year. In addition, a letter will be sent by the Stated Clerk to their clerk of session (if applicable). Ministers shall continue to be listed in each Stated Clerk's report until they are in compliance.

Two years of non-compliance will subject the Teaching Elder to a meeting with the Pastoral Ministry Team for conversation and appropriate action and consequence.

**YELLOWSTONE PRESBYTERY
POLICY FOR VALIDATING A MINISTRY
RATIONALE**

According to G-2.0503, "A minister of the Word and Sacrament is a member of a presbytery and shall be engaged in a ministry validated by that presbytery, a member-at-large as determined by the presbytery, or honorably retired."

It is the responsibility of Yellowstone Presbytery, to review and approve the ministries of those wishing to serve in a validated ministry as a means of accountability and celebration.

The Policy for Validating a Ministry, and its associated paperwork, is a tool to enable the Pastoral Ministry Team to fulfill its responsibility to develop relationships of support, encouragement, nurture and care for the ministers of Word and Sacrament within its bounds.

YELLOWSTONE PRESBYTERY
POLICY FOR VALIDATING A MINISTRY
(For Those Who Are Already Ordained)

In compliance with the Book of Order, (G-2.0503) a teaching elder...shall be engaged in a ministry validated by that presbytery..." and it shall:

- Demonstrate conformity with the mission of God's people
- Serve and aid others, and enable the ministry of others
- Give evidence of theologically informed fidelity to God's word
- Be carried on in accountability for its character and conduct to the presbytery
- Include responsible participation in the deliberations, worship, and work of the presbytery and in the life of a congregation of this church

A new reality of church is both the aging of our members and the dissolving of our congregations. This reality calls us to a new sense of flexibility and creativity in new ways of defining pastoral service. Many who are qualified for parish ministry are unable to find such positions. In an attempt to consider these realities while being faithful to the Book of Order regarding validated ministries, the Presbytery of Yellowstone puts forth the following criteria for validating ministries for those who are ordained.

Guided by the General Assembly who categorizes various ministries, (see Book of Order G- 2.0503a1-4) when the additional criteria are met, the Pastoral Ministry team will validate the ministries of to those who are called to:

1. Chaplaincy: in a variety of commonly recognized contexts such as military, hospital, correctional, healthcare, and educational institutions
2. Christian educators in an institution or a church
3. Campus Ministries
4. Overseas Mission
5. Seminary Professors
6. Presbyterian related agencies such as Presbyterian Homes and The Foundation
7. Counseling in a recognized Christian Pastoral Counseling Center or as a grief counselor
8. Serving another denomination in a pastoral context
9. Tentmaking if serving a PCUSA congregation within our bounds
10. Ecumenical organizations that have a specific relationship to the PCUSA and/or the Presbytery of Yellowstone.
11. Those engaged in home church ministries

This is not an exhaustive list. Those wishing to seek validation for a ministry not listed, may still submit an application to be reviewed by the Pastoral Ministry Team. In all cases, the Pastoral Ministry Team may require an interview before a decision is made.

Recommended by PMT April 2022

Approved by Presbytery ????

Additional Criteria to be met regarding the above:

1. A hospital chaplaincy or residency program must be approved by the Pastoral Ministry Team
2. The supervisor for any validated ministry must state that ordination is recommended or required for the position. The applicant will also have the opportunity to discuss on the application why the ability to administer the sacraments enhances their ministry.
3. The person must be affiliated, or will affiliate if just relocated, with a local congregation, ordinarily as PCUSA church in Yellowstone Presbytery, or be involved with judicatory work on the Presbytery, Synod or GA level.
4. Each minister will ordinarily maintain his/her permanent and/or primary residence within the bounds of Yellowstone Presbytery.
5. The expectation is that every validated minister shall attend at least one Presbytery meeting a year.

Application Process

An application is required to seek validation. The appropriate application for someone who is already ordained and seeking to have their ministry is available on the website or from the Stated Clerk.

If an application is not approved, the person (if already a member of the presbytery) will be placed on the minister-at-large of the presbytery. We do not have a time frame for ministers staying on the minister-at-large role as long as the minister continues to reside in our bounds, worships in one of our churches, and submits their annual reports.

Annual Reports

As indicated by the Book of Order, every minister serving in a validated position is required to submit an annual report regarding his/her work. The annual report should be used by those who currently performing a ministry that was previously validated and are requesting re-validation of that same ministry. If an individual is seeking validation for a new role, he/she must fill out a new application form. Annual reports are ordinarily sent out in October/November and are due at the end of December.

A minister will be notified up to two times if an annual report has not been received. After the third notification, which will be by certified mail, if the report is not received by the date indicated, the minister shall be identified as a member-at-large.

The BOO does not offer a definitive timeline of how long someone may remain a member-at-large. However, in G-2.0508 says, "If after three years the minister of Word and Sacrament does not meet the criteria for validated ministry or membership-at-large, the presbytery may delete that person's name from the roll of membership and, upon request of a session, dismiss that person to a congregation."

Presbytery of Yellowstone

Application to Validate the Ministry of an Ordained Person

(This form should be used by those who are already ordained and who are requesting validation of a ministry.)

Name _____ Date _____

Address _____

City, State, ZIP _____

Phone Numbers _____ Cell _____

Email Address _____

JOB TITLE _____

1. Please attach a copy of the current Job Description for this job title.
2. Write a paragraph describing what your duties are/will be and attach to this form. Include how this ministry supports the mission and vision of the Presbytery of Yellowstone.

SUPERVISION

1. Attach a letter from your employer/supervisor which states that you are currently employed and are in good standing or list starting employment date for the position.
2. Indicate who will supervise your work and how that supervision will be accomplished.

ORDINATION

When were you ordained? _____

In what Presbytery are you an active member? _____

How does the preaching of the word and administration of the sacraments enhance your ministry?

PARTICIPATION

Within which church, ordinarily a PCUSA congregation in the Presbytery of Yellowstone, are you now, or do you expect to be, active?

In what ways do you or will you participate in the life of this congregation? _____

In what ways do you or will you participate in the life of Presbytery of Yellowstone?

SIGNATURE

By signing this application, I certify that I know the contents and the statements in the application are a true and correct representation of my proposed ministry activities for a validated ministry.

I make the following motion: **that my application for ministry be validated and approved for the coming year.**

Signature

Print your name

**YELLOWSTONE PRESBYTERY
POLICY FOR ANNUAL REPORTING
RATIONALE**

According to G-3.0307, “Each Presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to its ministers of the Word and Sacrament, commissioned ruling elders, and certified Christian Educators of the Presbytery.”

The Pastoral Ministry Team assumes responsibility for such matters by appointing mentors for commissioned ruling elders, assigning liaisons from the Pastoral Ministry Team to each church within our bounds, and developing relationships of support, encouragement, nurture, and care for teaching elders and commissioned ruling elders.

However, the Pastoral Ministry Team recognizes that those efforts do not always reach those serving in validated ministries, members-at-large, and honorably retired clergy. In an effort to increase communication, enable mutual support and encouragement, and care for all our members, the Pastoral Ministry Team recommends a Policy for Annual Reporting.

Implementing such a policy allows the Pastoral Ministry Team, and the Presbytery, to hold its members accountable to the standards of conduct as outlined in the Book of Order, and to celebrate all of God’s work happening around the Presbytery.

As indicated in the policy, this applies to all those serving in validated ministries, members-at-large, and honorably retired clergy.

Recommended by PMT: April 2022

Approved by Presbytery: ????

YELLOWSTONE PRESBYTERY POLICY FOR ANNUAL REPORTING

In accordance with the *Book of Order*, any teaching elder not actively serving a PCUSA church in Yellowstone Presbytery must report their activities annually to the Pastoral Ministry Team.

Validated Ministry

Those serving in, or wishing to serve in a Validated Ministry, should follow the process outlined in Yellowstone Presbytery's "Policy for Validating a Ministry." Once serving in a validated role, he/she shall submit the Annual Report for Validated Ministers when seeking re-validation for the same ministry. If seeking validation for a new ministry, a new application shall be submitted.

Honorably Retired

Honorably Retired clergy should submit the Annual Report for Honorably Retired Ministers. The status of Honorably Retired is designated by Yellowstone Presbytery. If this status is not granted, a minister member should fill out the appropriate report for either Validated Ministry or Member-at-Large.

For Honorably Retired clergy serving the church in a capacity that might be considered a Validated Ministry, PMT may follow-up on an annual report to discern with the Honorably Retired clergy if further support is needed from the Presbytery to support their service. This conversation would not change one's status as Honorably Retired.

Member-at-Large

Members-at-large should submit the Annual Report for At-Large Ministers. According to the BOO, a member-at-large is defined as anyone who "without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with the criteria in G-2.0503a (standards for Validated Ministry)" (G-2.0503b).

In accordance with the BOO, Yellowstone Presbytery recognizes that some ministers may be limited in their ability to engage in a ministry fulfilling all the criteria for a validated ministry due to family responsibility or other individual circumstances recognized by the presbytery.

In all cases, a member-at-large should make every effort to be involved in the life of a church, ordinarily a PCUSA congregation of Yellowstone Presbytery. In addition, a member-at-large shall report any change of status that occurs during the year to the Pastoral Ministry Team. In the case of employment, validation of such ministries should be sought following the guidelines in Yellowstone Presbytery's "Policy for Validating a Ministry."

Recommended by PMT: April 2022

Approved by Presbytery: ????

Timeline

All minister members serving in a validated ministry, as honorably retired, or as a member-at-large must report their activities annually. Annual reports should be submitted by the end of December each year.

A minister will be notified up to two times if an annual report has not been received. After the third notification, which will be by certified mail, if the report is not received by the date indicated, the Stated Clerk of the Presbytery shall take appropriate action.

In the case of validated ministers and members-at-large, failure to complete an annual report will be reported to the Stated Clerk and the minister shall not have voice or vote at presbytery meetings (per BOO G-2.0508). That information will be included the Stated Clerk's report to the Presbytery.

The BOO does not offer a definitive timeline of how long someone may remain a member-at-large. However, in G-2.0508 says, "If after three years the minister of Word and Sacrament does not meet the criteria for validated ministry or membership-at-large, the presbytery may delete that person's name from the roll of membership and, upon request of a session, dismiss that person to a congregation."

Therefore, if a member-at-large has not completed an annual report for three consecutive years, the Presbytery may delete that person's name from the roll of membership, and, upon the request of a session, dismiss that person to a congregation. Per G-2.0507, such a release requires discontinuance of all functions of the ministry of Word and Sacrament.

Presbytery of Yellowstone Annual Report and Request for Revalidation of Ministry

(This form should be used by those who are currently performing a ministry that was validated last year and who are requesting a revalidation of that same ministry.)

Name _____ Date _____

Address _____

City, State, ZIP _____

Phone Numbers _____ Cell _____

Email Address _____

JOB TITLE _____

1. Please attach a copy of your current Job Description for this job title. Write a paragraph describing your duties.
2. Indicate how this ministry supports the mission and vision of Yellowstone Presbytery.

SUPERVISION

1. Attach a letter from your employer/supervisor for this position which states that you are currently employed and in good standing.
2. Indicate who supervises your work and how that supervision is accomplished.

ORDINATION REQUIREMENTS

What about this position requires you to administer the sacraments and preach the word? OR how does the preaching of the word and administration of the sacraments enhance your ministry?

PARTICIPATION

Within which church, ordinarily a PCUSA congregation in the Presbytery of Yellowstone, are you now, or do you expect to be, active?

In what ways did you participate in the life of Presbytery of Yellowstone? _____

Describe some of the high points and challenges of your ministry. _____

Each Minister is encouraged to perform ecumenical/ecclesiastical/religious activities including, but not limited to, preaching, and administering the sacraments. Please report on when and how you fulfilled this requirement.

YOUR SPIRITUAL LIFE

How are you caring for your emotional, physical, and spiritual needs at this time?

How can the Pastoral Ministry Team of Yellowstone Presbytery be praying for you throughout this next year?

SIGNATURE

By signing this application, I certify that I know the contents and the statements in the application are a true and correct representation of my Ministry activities for my validated ministry.

I make the following motion: **that my report is accepted and that my ministry is validated and renewed for the coming year.**

Signature

Print your name

DRAFT

Presbytery of Yellowstone Annual Report For At Large Ministers

Name _____ Date _____

Please Print

Address _____

City, State, ZIP _____

Phone Numbers _____ Cell _____

Email Address _____

Presbytery meetings attended in the previous year: _____

PARTICIPATION

As an At Large member you may have continued to perform ecumenical/ecclesiastical/religious activities including, but not limited to, preaching and administering the sacraments. We appreciate your ongoing commitment to serve in the Presbytery of Yellowstone and would like to have a report of any ways you have been involved. Please respond to any applicable questions.

In the last year, within which church, ordinarily a PCUSA congregation in the Presbytery of Yellowstone, were you active and how did you engage in ministry?

In what ways did you engage in ministry in the life of the Presbytery of Yellowstone?

YOUR SPIRITUAL LIFE

How are you caring for your emotional, physical, and spiritual needs at this time?

How can the Pastoral Ministry Team of Yellowstone Presbytery be praying for you throughout this next year?

SIGNATURE By signing this application, I certify that I know the contents and the statements in the application are a true and correct representation of my Ministry activities.

I make the following motion: **That my report is accepted and that I remain on the Presbytery of Yellowstone rolls as an At Large Minister for the next year.**

Signature

DRAFT

Presbytery of Yellowstone Annual Report For Honorably Retired Ministers

Name _____ Date _____

Please Print

Address _____

City, State, ZIP _____

Phone Numbers _____ Cell _____

Email Address _____

Presbytery meetings attended in the previous year: _____

PARTICIPATION

As a retired Minister you may have continued to perform ecumenical/ecclesiastical/religious activities including, but not limited to, preaching and administering the sacraments. We appreciate your ongoing commitment to serve in the Presbytery of Yellowstone and would like to have a report of any ways you have been involved. Please respond to any applicable questions.

In the last year, within which church, ordinarily a PCUSA congregation in the Presbytery of Yellowstone, were you active and how did you engage in ministry?

In what ways did you engage in ministry in the life of the Presbytery of Yellowstone?

YOUR SPIRITUAL LIFE

How are you caring for your emotional, physical, and spiritual needs at this time?

How can the Pastoral Ministry Team of Yellowstone Presbytery be praying for you throughout this next year?

SIGNATURE By signing this application, I certify that I know the contents and the statements in the application are a true and correct representation of my Ministry activities.

I make the following motion: **That my report is accepted and that I remain on the Presbytery of Yellowstone rolls as an Honorably Retired Minister for the next year.**

Signature

DRAFT

2022 Revised Contract for Stated Supply Pastor

The Church of the Big Hole and The Reverend Mary Davis

The following contract between the session of the Church of the Big Hole Presbyterian Church and the Reverend Mary Davis is for the purpose of providing pastoral services as Temporary Supply Pastor to the Church 60 hours per month (preaching 3 Sundays each month) for a period of 6 months. The contract is to begin on April 1, 2022.

This contract is a revision of the original 2022 contract, because with the approval of the Church of the Big Hole session and the Yellowstone Presbytery Pastoral Ministry Team, Pastor Mary Davis has changed her residency to Missoula due to medical reasons.

This agreement may be terminated by either party (session or pastor) upon 30 days written notice. This agreement will be renegotiated at the end of September, 2022 and may be extended in one to twelve month periods, upon written notice to, and the approval of the presbytery.

DUTIES

The pastor will be responsible to

- Moderate the session and congregational meetings
- Lead worship and preach at regular Sunday services 3 weeks per month (2 times in person in the Church of the Big Hole and 1 Sunday online)
- Arrange for substitute preachers on any Sundays not present
- Facilitate the training of lay leaders in leading worship, calling on the sick and the home-bound, and any other training deemed necessary by the Pastor and session.
- Officiate at baptisms, weddings, and funerals.

The congregation and session will be responsible to:

- Support the pastor in her ministry
- Provide regular financial compensation according to the terms outlined below.
- Provide a performance review to the pastor at least annually
- Pray for the pastor during this contract period

TERMS

% Call: 35% (approximately 60 hours per month)

The pastor is employed on a part-time basis, serving approximately 60 hours each month, which includes leading worship and preaching 3 Sundays each month. The pastor will be compensated for a six month period (April 1, 2022 to September 30, 2022) as follows:

Effective salary

Cash Salary \$8750

Reimbursable expenses

Continuing Education \$ 600

(\$600/year for 2022)

Mileage

Current IRS rate of reimbursement
(approximately \$1250)

In addition, Mary will receive two weeks (including two Sundays) paid vacation for year 2022 and one week (including one Sunday) study leave for year 2022. Therefore, Mary will preach approximately 15 to 18 Sundays (depending on vacation and study leave) during this 6 month period.

Because Mary's status with the Board of Pensions is post-retirement service, and she is working less than 1/2 time, no dues to the Board of Pensions are required.

APPROVALS:

The session approved this contract and its conditions.

Signed: (clerk of session) Julie H. Bohach Date: 4/3/22

I agree to accept the terms of this contract and its conditions.

Signed: (pastor) Mary A. Davis Date: 4/3/22

The presbytery approved this contract and its conditions.

Signed: Kimmy King Date: 4/8/22

Signed copies to be given to: (1) the minister, (2) the clerk of session, (3) the presbytery

**Covenant With
Commissioned Ruling Elder
And Pastoral Service**

NAME OF CHURCH: First Presbyterian Church, Stanford, Montana

NAME OF C.R.E.: Margee Smith

SERVICE FROM: January 1, 2022 to December 31, 2022

RESPONSIBILITIES OF C.R.E.:

1. To provide a worship and teaching ministry including all services of the ministry of the Work, including the Sacraments.
2. To provide pastoral services to the congregation and to the community, providing services for wedding (state law must allow), funerals and other pastoral activities/duties including home, hospital and nursing home visitation.
3. Moderate session meetings.
4. Work with church boards and committees as an ex-officio member, to assist them in carrying out their assigned tasks, i.e. Sunday school, Vacation Bible School, adult Bible study, PW and Communicants class.
5. Contract provides for 4-Weeks of paid vacation (4 Sundays; plus, additional hours) not cumulative from year to year and 2-Week s (2-Sunday; plus, additional hours) of continuing education cumulative to six weeks.
6. Pastor agrees to pay (pulpit expenses + mileage) if (4) Sunday's off is exceeded; if required by session.
7. To participate in Presbytery, serving on the Councils of the Church.
8. Mentorship: monthly meeting with Appointed Member of Pastoral Team and annually with the Pastoral Ministry Team.

Pension and Medical not applicable at this time.

The salary is for 20 hours work week not including time for travel. CRE Margee Smith will keep a log of her job activities to help determine her work schedule. Monthly narrative of activities is highly encouraged, however quarterly reports will be accepted.

BASE SALARY: \$ 22,083.40 (per month \$1,840.28)

HOUSING ALLOWANCE: \$3,646.80 (per month \$303.90) reported on W-2 as housing

MISC ALLOWANCE: \$2,000.00 (CONTINUING EDUCATION, BOOKS, ETC, AND MILEAGE AND TRAVEL EXPENSES) Material expenses paid from receipts/mileage paid from log kept by Margee and reimbursed at 2022 IRS mileage reimbursement rate

Presbytery permission must be granted for the above listed responsibilities. Performance reviews will be conducted annually by the Session on the basis of mutually agreed upon objectives. Annual Self Evaluation Form will be required. The Session will annually review the adequacy of the compensation plan set forth in this contract.

Review of this contract prior to renewal or termination will be by the Session and the Pastoral Ministry Team. This contract will be considered ratified upon the approval of the following parties.

Margaret Smith
CRE Margaret (Margee) Smith

3-15-2022
Date

Bonnie Soulsby
Clerk of Session Bonnie Soulsby

3-15-2022
Date

Kenny Kees
Pastoral Ministry Team

4-8-2022
Date