

MANUAL OF ADMINISTRATIVE OPERATIONS
CHAPTER III
STRUCTURE AND ORGANIZATION

1. INTRODUCTION

- 1.1 Heartland Presbytery is under the jurisdiction of the Presbyterian Church (U.S.A.) and is governed by its Constitution. The role of the Presbytery is defined by Chapter 11 of the Form of Government in the Book of Order. In parliamentary matters, Heartland Presbytery will be governed by the latest edition of Robert's Rules of Order, except as otherwise provided in the special rules of order for Presbytery meetings contained in this manual.
- 1.2 As an effective instrument of mission, the Presbytery must be able to delegate to its various committees, where appropriate, the power to act in the name of the Presbytery in carrying out well defined and clearly stated policies and positions that have been made by the Presbytery. Therefore, the structure and organization of this Presbytery reflect an effort to coordinate the work of the Presbytery through its council, divisions, and committees so that the work of these groups serves the unified mission of the Presbyterian Church (USA).

2. NAME OF GOVERNING BODY

- 2.1. The name of this organization shall be HEARTLAND PRESBYTERY, a _____ presbytery of the Synod of Mid-America and the Presbyterian Church (U.S.A.).

3. GEOGRAPHICAL DEFINITION

- 3.1. Heartland Presbytery shall include within its bounds (with the exception hereinafter noted) all Presbyterian (U.S.A.) churches located in the following counties:

KANSAS

- | | |
|-------------|----------------|
| 1. Anderson | 6. Leavenworth |
| 2. Atchison | 7. Linn |
| 3. Coffey | 8. Miami |
| 4. Franklin | 9. Wyandotte |
| 5. Johnson | |

MISSOURI

- | | |
|-------------------------------------|---------------|
| 1. Andrew | 13. Gentry |
| 2. Atchison | 14. Harrison |
| 3. Bates | 15. Henry |
| 4. Benton | 16. Holt |
| 5. Buchanan | 17. Jackson |
| 6. Caldwell | 18. Johnson |
| 7. Carroll | 19. Lafayette |
| 8. Cass | 20. Nodaway |
| 9. Clay | 21. Platte |
| 10. Clinton | 22. Ray |
| 11. Daviess(excluding Lock Springs) | 23. Worth |
| 12. DeKalb | |

- 3.2 Any Presbyterian (U.S.A.) Church located within any of the foregoing counties which is, by proper constitutional action, a member of a non-geographic presbytery, is not included within the bounds of Heartland Presbytery.

4. OFFICERS, STAFF AND OTHER POSITIONS

4.1 **OFFICERS:**

The officers of the Presbytery shall be elected by the Presbytery at the last stated meeting of the Presbytery in the calendar year and shall be installed at the first called meeting of the year in which their term begins. The officers of the Presbytery shall be as follows, with the duties set forth herein and in the Book of Order:

4.2 **MODERATOR:**

The Moderator shall be the Moderator-Elect of the immediate past calendar year and shall serve a one-year term beginning January 1. The Moderator shall preside at all meetings of the Presbytery for that calendar year. In the case of the Moderator's absence, the last former Moderator who is present and who is a commissioner shall preside. If it is necessary or expedient for the Moderator to vacate the chair temporarily, any commissioner may be asked to preside.

- 4.2.1. Should the Moderator of Presbytery be unable to complete his or her term, the most recently available, previously installed Moderator of Presbytery shall be nominated by the Committee on Nominations and shall begin serving immediately until confirmation by the presbytery. That Moderator shall complete the unexpired term as Moderator of Presbytery and may become the Moderator of Council following that term if the previously elected Moderator of Presbytery is unable to serve as Moderator of Council.

4.3 **MODERATOR OF COUNCIL/IMMEDIATE PAST MODERATOR:**

The Immediate Past Moderator shall serve as Moderator of Council for a one-year term beginning January 1.

4.4 **MODERATOR-ELECT:**

The Moderator-Elect shall be nominated by the Nominating Committee and elected by the Presbytery and shall serve a one-year term beginning January 1.

4.5 **STATED CLERK:**

The Stated Clerk shall be nominated initially by a search committee established by the Presbytery for that purpose, shall be elected by the Presbytery, and shall serve a three-year term beginning on January 1. The Stated Clerk may upon nomination by the Nominating Committee and election by the Presbytery subsequently serve one or more additional three-year terms.

4.6 **TREASURER:**

The Treasurer shall be nominated by the Nominating Committee and elected by the Presbytery and shall serve a three-year term beginning January 1. The Treasurer shall serve no more than two consecutive terms.

OTHER POSITIONS

4.7. HISTORIAN:

4.7.1 The Historian shall be nominated by the Committee on Nominations and elected by the Presbytery for a three-year term beginning January 1 in the same cycle as the Stated Clerk, and shall report to Council through the Stated Clerk to fulfill the following functions:

- 4.7.2 1. Work with historians at all levels of the church.
 - 4.7.3 2. Encourage the collection of historical information and the writing of Presbyterian history.
 - 4.7.4 3. Encourage the celebration of anniversaries and special historic occasions.
 - 4.7.5 4. Encourage the presentation of programs, exhibits, and displays about the Presbyterian/Reformed tradition in the Presbytery.
 - 4.7.6 5. Be a member and encourage membership in the historical organization of the Presbyterian Church (U.S.A.).
- The Historian may be re-elected for any number of additional terms.

4.8 PARLIAMENTARIAN:

The Parliamentarian shall be nominated by the Committee on Nominations and elected by the Presbytery for a three-year term beginning January 1 in the same cycle as the Stated Clerk. The Stated Clerk is eligible to serve as Parliamentarian and may be reelected for any number of additional terms. It is the duty of the parliamentarian to advise, consult and confer with the Moderator and members concerning matters of procedure.

4.8.1 During a meeting of the Presbytery, the parliamentarian is limited to advising the Moderator, advising any other member when requested, and calling the attention of the Moderator to any error in proceedings that may affect the substantive right of any member or may otherwise be harmful or improper. The Moderator alone has the authority to rule on Points of Order or to answer parliamentary questions. After consultation with the parliamentarian the Moderator has the duty to make the final ruling. The advice of the parliamentarian may be followed or disregarded.

4.8.2 During a meeting, the parliamentarian shall not respond to questions from the floor or otherwise address the Presbytery unless requested to do so by the Moderator.

5. STAFF

5.1 The Presbytery shall employ such staff as necessary to carry out its ministry. All executive and administrative staff positions shall be filled in accordance with the principles of participation and representation and following procedures set out in the Heartland Presbytery Employee Handbook. Staff positions shall include, but not be limited to, the following:

EXECUTIVE PRESBYTER (EP)

ASSOCIATE EXECUTIVE PRESBYTER FOR CONGREGATIONAL NURTURE (AEP)

EXECUTIVE ADMINISTRATIVE ASSISTANT AND OFFICE MANAGER

ADMINISTRATIVE ASSISTANT FOR CONGREGATIONAL NURTURE

FINANCIAL ADMINISTRATOR

RESOURCE DIRECTOR FOR CHRISTIAN EDUCATION

ASSISTANT TO THE OFFICE MANAGER

EXECUTIVE DIRECTOR OF COMMUNITY OUTREACH FOR THE HAROLD THOMAS CENTER

5.2 The staff shall support and resource the committees, task forces, Commissions, and divisions of presbytery through the Executive Presbyter's delegation.

5.3 The Executive Presbyter, Associate Executive Presbyter and Stated Clerk are ex-officio members of every committee, commission, task force or division to which they are delegated.

6. EXPECTATIONS OF SERVICE

6.1 In keeping with Book of Order, ministers are expected to serve the larger church through presbytery, synod or General Assembly. When elected to serve in Heartland Presbytery, ministers and lay persons are expected to regularly attend meetings of the council, committee, commission task force or division to which they are elected or appointed.

6.2 When any member or moderator misses three (3) consecutive meetings, the Committee on Nominations may request that members voluntarily resign from service. If the member does not resign the Committee on Nominations may recommend to presbytery that member's removal from service and then nominate an individual to fill the vacancy.

7. CONFLICT OF INTEREST POLICY

- 7.1 In clarifying the Presbytery's adoption in 1998 of the General Assembly's "Life Together in the Community of Faith: Ethical Behavior for Church Officers", the following conflict of interest policy has been adopted by the presbytery.
- 7.2 All members of council, committees or divisions shall make every effort to avoid conflict of interest or the appearance of conflict of interest.
- 7.3 A council, committee or division member shall not disclose or use information relating to the business of Heartland Presbytery for purposes of personal advantage or profit or intimidation in such a manner that a conflict arises between the interest of Heartland Presbytery and his/her interest.
- 7.4 There shall be no self-dealing or conduct of private or personal services between council, committee or division members and Heartland Presbytery, except as procedurally controlled to assure openness, competitive opportunity and equal access to otherwise "inside" information.
- 7.5 Council, committee or division members shall not use their positions or "inside information" to obtain for themselves, their family members or close associates employment, grants, loan approvals or contractual agreements with or within Heartland Presbytery.
- 7.6 Certain conflicts of interest will always exist, for example: discussions concerning a church or entity of the presbytery where a council, committee or division member is either a member of that church or entity's board, staff (ordained or lay; volunteer or paid) or has family members (either by blood or marriage) in that congregation or on that entity's board.
- 7.7 In the event that it is not entirely clear that a conflict of interest exists, the individual with the potential conflict shall disclose the circumstances to the Stated Clerk who shall determine whether a conflict of interest exists.
- 7.8 A council, committee or division member who has a conflict of interest shall declare the conflict when the meeting agenda is being approved if possible, or at the first opportunity thereafter.
- 7.9 If it is believed a council, committee or division member does have a conflict of interest but has not declared it, the body shall determine with a simple majority vote if a conflict of interest exists. The member shall abide by the body's ruling.
- 7.10 Those who declare a conflict of interest shall be excluded from the meeting room during the discussion and vote and may not speak to or vote on motions or amendments concerning the matter in the future on the matter on which they have made the declaration. Members who declare a conflict of interest shall not attempt to exert personal influence with respect to the matter either at or outside the meeting.
- 7.11 Those abstaining from participation or leave the meeting because of their declared conflict of interest are still included as present in determining whether there is a quorum. The minutes must record all declarations of conflict of interest.

7.12 The Conflict of Interest/Related Party Questionnaire shall be distributed by the Stated Clerk for completion by all persons serving on a presbytery division, commission, committee, sub-committee or task force at the beginning of each calendar year.

**CONFLICT OF INTEREST/RELATED PARTY
QUESTIONNAIRE**

A conflict of interest may relate to you, your spouse, family members, business interests, and/or associates. Conflicts of interest may arise when one party has the ability to significantly influence the policies and practices of the other, to the extent that one of the transacting parties might be prevented from fully pursuing the interests of Heartland Presbytery rather than his/her own personal, ministerial, separate or related-party interests.

Considering the period from _____ to date _____:

	Yes*	No
1. I (or a party related to me) hold, directly or indirectly, a position of financial interest in an outside concern from which Heartland Presbytery secures goods or services.	_____	_____
2. I (or a related party to me) render directive, managerial, or consultative services to, or am an employee of, any outside concern that does business with Heartland Presbytery.	_____	_____
3. I have accepted gifts or other benefits from any outside concern that does, or is seeking to do, business with Heartland Presbytery.	_____	_____
4. I have participated in decisions of Heartland Presbytery that affect mission, ministry or management decisions concerning transactions that affect or benefit me, my family, my personal financial interests or my church of membership or service.	_____	_____
5. I (or a related party to me or my church) have been indebted to Heartland Presbytery at some time during the above stated period. If so, please note the nature, date, terms, and amount.	_____	_____
6. Heartland Presbytery has guaranteed a loan that benefited me, a related party of mine or my church of membership or service. If so, please note the nature, date, terms, and amount.	_____	_____

*If you answered “Yes” to any of these statements, please provide further explanation and information on any related-party transactions.

I have read and understand the Conflict of Interest Policy and agree to abide by it.

(Signature)

(Date)

8. MEETINGS

- 8.1 Meetings of Presbytery Council, committees, commissions and divisions should be face to face to allow for the working of the Holy Spirit and the deliberative process.
- 8.2 Telephone conference calls and electronic communications are viable options for Council, committee, commission and division meetings including voting on matters therein unless a simple majority of the body requests a face to face meeting of the Council, committees, commissions and division.
- 8.3 Meetings held by conference call or electronically abide by the same policies and procedures as a face to face meeting. Minutes should be recorded and approved by the body at its next meeting.

9. PERMANENT JUDICIAL COMMISSION (PJC)

- 9.1 The Permanent Judicial Commission of Heartland Presbytery is the Presbytery's court for deciding judicial matters brought to it in accordance with the Rules of Discipline. The Commission shall consist of seven members, both elders and ministers, elected by Presbytery for a term of six (6) years. The members shall be representative of the churches in the Presbytery with no two members from any one church.
- 9.2 Members of the Permanent Judicial Commission may also serve on a program division of Presbytery.

10. ADMINISTRATIVE COMMISSION (AC)

- 10.1 A commission is empowered to consider and conclude matters referred to it by Presbytery. A commission shall have a specific scope of power, keep a full record of its proceedings, which shall be submitted to presbytery to be incorporated into its minutes and its actions shall be regarded as the actions of the presbytery itself. (G-9.0503-0.0505)

11. PRESBYTERY COUNCIL AND ITS COMMITTEES AND DIVISIONS

- 11.1 **COUNCIL**
The presbytery's mission and ministry is coordinated through committees, divisions and commissions.
- 11.2 The ecclesiastical committees required by the Book of Order in every presbytery are:
 - Committee on Ministry
 - Committee on Preparation for Ministry
 - Committee on Representation
 - Committee on Nominations

11.3 MEMBERSHIP

The Presbytery Council shall consist of thirty-one (31) members:

- 11.3.1 The Moderators of the Council Committees – Business Affairs, Personnel and Trustees (who are included in the members-at-large);
- 11.3.2 The Moderators of the Council Divisions – Church Order and Listening, Congregational Development and Redevelopment, Congregational Ministries, Lay Ministries Committee Social Justice Ministries, Stewardship and Mission, and Worship and Fellowship;
- 11.3.4 The Moderators of the ecclesiastical committees – Committee on Ministry, Committee on Preparation for Ministry, Committee on Nominations and the Committee on Representation;
- 11.3.5 The Moderators of Related Entities – Heartland Presbyterian Center, Presbyterian Women, Linwood Properties, Inc. (LAMP), Presbyterian Urban Ministry Network and the Sexual Misconduct Response Panel;
- 11.3.6 Six elders and six ministers as members at large;
The Presbytery Moderator;
The Presbytery Moderator-Elect; and the
Immediate Past Presbytery Moderator who shall be the Moderator of Council.

11.4 VICE-MODERATOR OF COUNCIL

- 11.4.1 The Council will elect a Vice-Moderator of Council from among its members. In the absence of the Moderator of Council, the Vice-Moderator of Council shall chair the meetings of the Council. If the Vice-Moderator of Council is unavailable, the Moderator of Presbytery shall chair such meetings.

11.5 EX-OFFICIO MEMBERS:

- 11.5.1 The Executive Presbyter, the Associate Executive for Congregational Nurture, the Stated Clerk, the Treasurer, and the Coordinator of Community Outreach for the Harold Thomas Center shall be advisory members, ex-officio, without vote, The Stated Clerk will serve as the Council's secretary.
- 11.5.2 Elder members of Presbytery Council have full rights and privileges as members of the Presbytery during its meetings. Lay members of council shall have privilege of voice but not vote at Presbytery meetings.

11.6 QUORUM:

A quorum shall consist of the majority of Council provided that at least three elders and three ministers are present.

11.7 MEETINGS:

11.7.1 Presbytery Council will ordinarily meet the month preceding each stated meeting of presbytery. Any meeting of Council may be canceled by five (5) days' advance notice, if cancellation is approved by the Moderator of Council and Moderator Elect of Presbytery, jointly with the Stated Clerk, in the absence of any of them, the third approval may be given by the Executive Presbyter.

11.7.2 A special meeting of the Council may be called by (5) five days' advance notice, if the special meeting is approved by the Moderator of Council and Moderator Elect of Presbytery, jointly with the Stated Clerk in the absence of any of them, the third approval may be given by the Executive Presbyter.

11.8 ANNUAL REPORTS:

11.8.1 Annual Reports shall be made to Heartland Presbytery through Council by the following: Linwood Area Ministry Place, Heartland Presbyterian Center, the Urban Ministry Network, and the Presbyterian Women.

11.8.2 FUNCTIONS - The Presbytery Council shall:

- a. Provide leadership to Presbytery in developing mission priorities.
- b. Consult with Presbytery ecclesiastical committees when appropriate.
- c. Set the dates, times and locations of stated meetings of presbytery annually.
- d. Serve as the Board of Directors of the Heartland Presbytery with final authority and oversight over all financial and property matters, except for those matters reserved to the Presbytery by the Constitution of the Church.
- e. Propose the Presbytery docket as prepared in advance by the Stated Clerk and Moderator of Council.
- f. Have the responsibility and the right to review and comment to Presbytery on all of the actions of the program divisions, ecclesiastical committees and related entities; and to recommend to Presbytery that such actions be given further consideration by the appropriate parties.
- g. Hold an annual planning session for the Council to develop its plans for the year, taking into account the goals of the programmatic divisions and the objectives of Heartland Presbytery.
- h. Correspond with Synod and the General Assembly through the Stated Clerk and present to the churches the budget of the missionary and benevolent causes and agencies as adopted by the Synod and the General Assembly.
- i. Fill, on a temporary basis between meetings of the Presbytery, vacancies that occur in the divisions and committees of the Presbytery.
- j. Appoint task forces which may cross divisional lines to carry out specific goals and objectives. Such task forces report to Council and will exist for a specified term.
- k. Refer actions and announcements of other governing bodies to the proper entity for action, consideration, and interpretation.
- l. Report at least annually to Presbytery about progress made, mission coordinated, and goals and objectives achieved.

- m. Report at each regular meeting of the Presbytery every item of business transacted by it. Its decisions shall be immediately operative within the scope of its authority but may be reviewed and reversed by the Presbytery.
- n. Approve the membership and powers of administrative commissions for appointment by presbytery.

11.9 COMMITTEES OF COUNCIL

11.9.1

In order to carry out more effectively its functions of planning, review, administration, budgeting, and personnel oversight, the Presbytery Council shall establish three permanent committees (Business Affairs, Personnel and Trustees) at the first meeting of each newly elected Council. At large members shall be divided between Business Affairs, Personnel and the Board of Trustees. Five at large members shall serve on Business Affairs. Five at large members shall serve on Personnel. Two at large members shall serve on the Board of Trustees. In consultation with the Presbytery Moderator, the Stated Clerk and Executive Presbyter, the Moderator of Council shall recommend appointments of each at large member of council to one of the three council committees. The council shall ratify all appointments and changes in appointments for their committees.

11.9.2 QUORUMS FOR DIVISIONS, COMMITTEES, SUB-COMMITTEES AND TASK FORCES

Unless otherwise specified, the quorum for each division, committee, sub-committee or task force is a majority of its membership.

11.10.1 Membership (of Business Affairs)

The committee shall be composed of five at-large members of Council and the Presbytery Moderator-Elect. Up to four (4) additional ad hoc members may be added and shall be approved by council for a one year term, renewable up to 3 years and shall have voice and vote in the committee. The Treasurer and Executive Presbyter will staff the committee.

11.10 BUSINESS AFFAIRS

11.10.1 MEMBERSHIP

This committee shall be composed of five at-large members of Council and the Presbytery Moderator-Elect. Up to four (4) additional ad hoc members may be ratified by council for a one-year term, renewable for up to 3 years and shall have voice and vote in the committee. The Treasurer and the Executive Presbyter will staff the committee.

11.10.2 FUNCTIONS - The committee shall:

- a. Prepare and oversee the annual budget, consistent with the mission goals and objectives set by Presbytery, for adoption by Presbytery Council and the Presbytery.
- b. Ensure an audit of all accounts annually and make recommendations as to the employment of outside auditors, if any.
- c. Advise the Council on all matters relating to the financial operation of the Presbytery and provide for adequate financial reports on a regular basis.

- d. Prepare annually a recommended per-capita assessment to be approved by the Council and the Presbytery.
- e. Review and authorize any expenditures by divisions and committees not included in budgeted amounts.
- f. Have responsibility through the Office Manager for overseeing the administration of the buildings, equipment, property and offices of the Presbytery and the Harold Thomas Center (excluding the property and building being held by churches and the Heartland Presbyterian Center) of the Presbytery office.

11.11 **PERSONNEL COMMITTEE**

11.11.1 **MEMBERSHIP**

This committee shall be composed of five at-large members of Council and will include the Presbytery Moderator. Up to four (4) additional ad hoc members may be ratified by council for a one-year term, renewable for up to 3 years and shall have voice and vote in the committee. The Executive Presbyter will be staff resource to the committee.

11.11.2 **FUNCTIONS** - The committee shall:

- a. Consult with the Executive Presbyter in matters relating to Heartland Presbytery staff with respect to employing, supervising and dismissing support staff employees of the Presbytery.
- b. Coordinate with the Executive Presbyter in conducting an annual performance review with all employees.
- c. Conduct an annual performance review of the Executive Presbyter and Stated Clerk.
- d. Review the salaries of staff annually and make appropriate recommendations to Council.
- e. Help implement the Affirmative Action/Equal Opportunity Employment Program.
- f. Implement the Personnel policies of the Heartland Presbytery. Regularly review and recommend changes in the Presbytery's personnel policies.
- g. Respond to staff concerns and issues, negotiating and mediating as needed.
- h. Recognize, organize and celebrate milestones in staff service including anniversaries of service, departures, retirements and special achievements.

11.12 **TRUSTEES**

11.12.1 **MEMBERSHIP**

This committee of council shall be composed of two members of Council and up to four additional members elected by presbytery through the nominations process, at least half of who shall be lay persons knowledgeable or with expertise in legal, financial or real property matters, elected for three-year terms (in three classes) in addition the Executive Presbyter who shall serve ex officio, with voice but not vote.

11.12.2 **QUORUM**

A quorum of the Board of Trustees shall consist of the majority of members.

11.12.3 **FUNCTIONS**

- 11.12.3.1 The Board of Trustees shall be custodians of and consider all matters concerning the sale, lease, exchange, mortgage, pledge or other disposition of all property held in trust by the presbytery and shall make recommendations to the Council on all such matters.

11.12.3.2 The Council may, with the consent of the Presbytery membership, authorize the Board to approve and execute all necessary documents to sell, lease, exchange, mortgage, pledge or otherwise dispose of any property held in trust wherein the value of such transaction does not exceed an amount set by Council. (Bylaws 2.8)

12. ECCLESIASTICAL COMMITTEES

12.1 The ecclesiastical committees are those required by the Book of Order. These committees will report directly to Presbytery. They will consult and co-ordinate with Council on matters requiring joint consideration. The Executive Presbyter will serve as resource staff to the committees and may delegate to either the Stated Clerk or the Associate Executive Presbyter to serve on his/her behalf.

13. COMMITTEE ON NOMINATIONS (NOM)

13.1 MEMBERSHIP

13.1.1 The Presbytery shall elect a Committee on Nominations consisting of twelve persons broadly representative of the member churches of the Presbytery, with a membership of one-third ministers, one-third lay women and one-third lay men. The names of candidates for the Committee on Nominations will be submitted to the Presbytery by the Presbytery Moderator after consultation with Moderator of Council, Moderator-Elect and Stated Clerk for election at the last stated Presbytery meeting in a calendar year. Should a vacancy occur, the Moderator of Presbytery shall propose the requisite number of nominees to the next stated Presbytery meeting. Nominations may also be received from the floor.

13.1.2 The members shall serve for a three-year term, except where initial classes of one and two year terms are necessary to establish regular rotation; and, except where a member is elected to fill a vacancy. Members are eligible to serve no more than two consecutive terms or portions thereof.

13.2 QUORUM

13.2.1 The quorum for the Nominating Committee shall consist of the majority of members of said committee provided that there are at least twice as many elders present as ministers.

13.2.2 Sessions and pastors shall be responsible for helping members of their congregations understand their connection to the greater church through other governing bodies and shall encourage members to volunteer and serve according to their gifts. Sessions and pastors shall suggest names of capable and committed persons to the Committee on Nominations for positions and responsibilities within Presbytery and in other governing bodies. Elders bear particular responsibility to respond positively to requests for service beyond the congregation in response to their ordination vows.

13.2.3 If the Committee on Nominations cannot identify a sufficient number of capable and committed persons willing to serve in a particular responsibility, division, or committee, the Committee will make this known to Council and Presbytery.

13.3 FUNCTIONS

- 13.1 This committee shall carry out all functions as mandated in the Book of Order and shall, unless otherwise provided in the Book of Order, nominate persons in a timely manner to fill all vacancies in Presbytery offices and on continuing committees, divisions, councils, boards and other bodies that require election by the Presbytery. Except where otherwise mandated, care shall be taken to nominate an equal number of ministers and lay men and women.
- 13.2 The committee shall at all times observe all provisions of the Book of Order with respect to diversity of persons nominated and shall in all events give careful consideration to diversity in terms of geographical representation, size of church, various age groups and representatives of all racial ethnic groups in the Presbytery. The committee will consult with the Committee on Representation.
- 13.3 The Committee on Nominations will nominate a moderator for each committee, board or division for a one-year term. These moderators may be eligible for re-election for not more than one additional consecutive term.

14. COMMITTEE ON REPRESENTATION (COR)

14.1 MEMBERSHIP

This committee will be composed of eight (8) members elected for a three year term in three classes. Members are eligible to be re-elected for an additional consecutive term or portion thereof. The committee shall have an equal number of men and women, and a majority of the membership shall be selected from those of racial/ethnic backgrounds (i.e., African, Hispanic, Asian, Native American.) Members shall include those representing each of the following categories:

- a. Majority male membership
- b. Majority female membership
- c. Racial/ethnic male membership
- d. Racial/ethnic female membership
- e. Youth (under 22 years of age) male and female membership
- f. Persons with disabilities

14.2 QUORUM

The Committee on Representation shall be set by the committee provided that it is not less than one third of the committee's membership.

14.3 FUNCTIONS

This committee will oversee the implementation of the principles of participation and inclusiveness consistent with Book of Order G-4.0403, G-9.0105, and G-11.302.

15. COMMITTEE ON PREPARATION FOR MINISTRY (CPM)

15.1 MEMBERSHIP

This committee shall consist of eighteen (18) members, nine (9) elders and nine (9) ministers elected for three year terms in three classes of six members each. Members are eligible to serve no more than two consecutive terms or portions thereof.

15.2 QUORUM

A quorum of Committee on Preparation for Ministry shall consist of the majority of the members of each committee, provided that at least three elders and three ministers are present.

15.3 FUNCTIONS

This committee shall:

- a. Seek to instruct sessions on their role in the inquiry and candidacy process. Particular direction shall be given a session which has endorsed an inquirer or candidate.
- b. Be responsible for the examination and reception of inquirers and candidates to be taken under care of the Presbytery.
- c. Supervise all inquirers and candidates under care of the Presbytery, dismissed to the care of another Presbytery, or ordained.
- d. Be responsible for providing the annual consultation for each person on the roll of candidates and inquirers, as required by the Book of Order, G-14.0309. The Presbytery shall bear the necessary expenses of the consultation as required by the Book of Order G-14.0309, subject to the approval of the Committee on an individual basis.
- e. Consider requests for scholarship aid to inquirers and candidates.
- f. Conduct all examinations of candidates for ordination according to the provisions of the Book of Order.
- g. Recommend for election by presbytery representative(s) to the Regional Cooperative Reading Group of Presbyteries for the Cooperative Committee on Examination for Candidates.
- h. All inquirers applying for candidacy will be examined by presbytery.
- i. The CPM shall have the authority to enroll Inquirers on behalf of Presbytery.
- j. Unique to Heartland Presbytery, the Committee on Preparation will also require of all persons under their care:
 1. Two field education experiences;
 2. Criminal, financial, etc., background checks;
 3. Attendance at a Presbytery hosted sexual misconduct prevention workshop either in Heartland Presbytery or attendance documented by the presbytery which the student is attending;
 4. Attendance at a "Fiscal Fitness" seminar conducted by the Board of Pensions.

16. COMMITTEE ON MINISTRY (COM)

16.1 MEMBERSHIP

The committee shall consist of twenty-four (24) members (twelve (12) ministers and twelve (12) elders) elected for three year terms in three classes of eight members each. Members are eligible to serve no more than two consecutive terms or portions thereof.

16.2 QUORUM

A quorum of the Committee on Ministry shall consist of the majority of the members of the committee, provided that at least three elders and three ministers are present.

16.3 FUNCTIONS

The Book of Order 2005-7 Chapter 14 is the adopted policy of the presbytery on “Ordination, Certification and Commissioning” as of September 18, 2007. The full text and all amendments made by action of Presbytery is Administrative Policy 13.

The Committee on Ministry shall:

- a. Provide pastoral care for ministers and congregations, overseeing the pastor/congregation relationship.
- b. Assist ministers seeking calls.
- c. Examine the call, character, education, ecclesiastical status, and professional training of persons seeking admission into the Presbytery.
- d. Recommend to Presbytery the ordination, reception, installation, discipline and removal of ministers.
- e. Appoint a sub-committee or a single member to serve as a liaison between the Presbytery and the Board of Pensions.
- f. Carry out any other duties assigned to it by the Book of Order or Presbytery or delegated to the Committee on Ministry by Book of Order G-11.0502.
- g. On behalf of Presbytery, “Authorize specific elders for periods not exceeding one year at a time, to administer or preside at the Lord’s Supper in specific circumstances and with proper instructions by Presbytery in the doctrine and administration of the Lord’s Supper, when it deems it necessary to meet the needs for the administration of the Sacrament of the Lord’s Supper that cannot otherwise be met” (G11.0103z)
- h. Ensure that all candidates for installation or for membership in Heartland Presbytery shall:
 - i. Whenever possible, be examined by the full presbytery at a stated meeting.
 - ii. When necessary, be examined by the full Committee on Ministry at one of its stated meetings, with approval requiring a two-thirds majority.
 - iii. When absolutely necessary, be examined by a delegation (or sub-committee) of the Committee on Ministry, but only with three-quarters approval of the Committee on Ministry, and such examination not to be considered sustained until approved by the full Committee at its next stated meeting.
- i. Have the authority to recommend powers and membership on administrative commissions to be elected by Presbytery.
- j. Have the authority to structure itself to accomplish certain COM delegated actions or decisions between COM meetings.
- k. Carry out all other duties relating to ordination, certification, commissioning, and relationships between pastors and congregations in accordance with presbytery policy, as found in Administrative Policy 13.

16.4 POWERS GIVEN TO C.O.M. BY HEARTLAND PRESBYTERY

- To receive and dismiss minister members
- To establish calls
- To dissolve calls in all cases where there is concurrence
- To approve Administrative Commissions to ordain and install
- To appoint moderators of sessions
- To grant the status of honorably retired
- To grant permission to labor within and outside the bounds of Presbytery
- To designate persons as Parish Associates
- To take appropriate actions related to the commissioning and placement of Commissioned Lay Pastors

To grant relief of vacancy dues, where appropriate
To act on routine issues related to Board of Pensions
To authorize elders to administer the Lord's Supper in accordance with
G-11.0103z

16.5

Direct access to this committee shall be had at all times by ministers in the Presbytery, by all elders in the Presbytery in active service, by all certified Christian Educators in the Presbytery in active service and by sessions of the Presbytery in all matters relating to the spiritual welfare of the churches in which they hold office.

-- End of Ecclesiastical Committees --

17. SEXUAL MISCONDUCT PANEL

17.1 MEMBERSHIP

The Panel shall consist of fifteen (15) members elected for three-year terms in three classes of five (5) members each. The Panel should consist as nearly as possible of equal numbers of ministers and lay people.

17.2 FUNCTIONS

The Panel's primary functions are found in the current Sexual Misconduct Policy.

18. PROGRAM DIVISIONS

While the Presbytery shall be the policy-making body and the Council shall be responsible for overseeing the implementation of these policies, various divisions have been established by the Presbytery to carry out its policies and programs. Program divisions will have the responsibilities and authority as set out below and such other responsibilities and authority as may be assigned by the Presbytery or Council.

19. SUB-COMMITTEES AND TASK FORCES

19.1 All divisions have the power to establish, instruct and discontinue sub-committees or task forces as may be deemed appropriate by the division for the purpose of carrying out its assigned functions, subject to the supervision of the Presbytery. These sub-committees and task forces are responsible to their divisions and their divisions are likewise responsible for their sub-committees and task forces.

19.2 Task forces shall be given specified goals and a length of time in which to accomplish the goals. Membership shall consist of lay persons, elders and ministers and shall comply with the letter and spirit of G-4.0403 and G-9.0104 of the Book of Order. The moderator of the sub-committee or task force must be a member of the division, but other members of the sub-committee or task force need not be.

20. CHURCH ORDER AND LISTENING DIVISION (COAL)

20.1 MEMBERSHIP

This division shall consist of twelve (12) members, six (6) ministers and (6) elders elected for three-year terms in three classes of four members each. Members are eligible to serve no more than two consecutive terms or portions thereof.

20.2 FUNCTIONS - The committee shall:

- a. Examine carefully overtures coming to the Presbytery from the Synod or General Assembly and make recommendations to the Presbytery through Council.
- b. Receive from the churches and divisions of the Presbytery, or initiate overtures to the Synod and to the General Assembly and make recommendation(s) to the Presbytery for action.
- c. Give assistance to churches and divisions seeking the proper form by which an overture may be presented correctly to the appropriate governing body.
- d. Conduct annual training events for clerks of session during the church officer leadership workshops utilizing the Presbytery's Stated Clerk.
- e. Examine the session records of each church (minutes book and church register) in the Presbytery annually (G.11.0103x). The committee shall report to the Presbytery the names of those churches whose minutes are approved without exception, those whose minutes are approved with exception and the names of those churches whose minutes were not presented.
- f. Give assistance to the churches in writing by-laws and articles of incorporation.
- g. Assist churches in assessing insurance coverage to determine adequacy.

21. CONGREGATIONAL MINISTRIES DIVISION (CMD)

21.1 MEMBERSHIP

This division shall be composed of twelve (12) members, six (6) ministers and six (6) laypersons, elected for three-year terms in three classes of four each. Members are eligible to serve no more than two consecutive terms or portions thereof.

21.2 FUNCTIONS

- a. Working closely with the churches of the Presbytery and the ecumenical Resource Center providing the necessary resources needed in order for congregations to carry out their educational ministry for all age levels.
- b. Promote youth ministry, coordinating Presbytery-wide events and providing resources to local congregations to improve their ministries with youth.
- c. Oversee the work of:
 1. Youth Council (See 22.3)
 2. Communicator's Network (See Appendix)
 3. Older Adult Ministry (See Appendix)
 4. PLACE (See Appendix)
- d. Develop and implement plans encouraging evangelistic outreach in congregations and promote PC(USA) programs to develop effective evangelistic effort for spiritual growth and membership growth.
- e. Plan and design training for educational leadership, church officer training, etc., which cannot be done at the local level, paying particular attention to promoting networking among congregations with particular needs, i.e., rural and urban congregations.
- f. Educate congregations in the use of various media as tools for mission and ministry.
- g. Encourage the development of small groups within the Presbytery.

21.3 YOUTH COUNCIL

The Youth Council reports to the presbytery through the Congregational Ministries Division. Their emphasis is strengthening the presbytery's children and youth ministry initiatives through additional resources and presbytery-wide events.

21.3.1 MEMBERSHIP

The Youth Council is 18 members composed of 6 adult members (lay and ministers) and 12 youth from constituent churches. Adult members serve three year terms on a rotational basis and may serve two consecutive terms, if nominated. Youth members serve 1 or 2 year terms on a rotational basis and may serve two consecutive terms, if nominated.

21.3.2 QUORUM

Quorum is 1/3 of the Youth Council's membership.

22. LAY MINISTRIES COMMITTEE (LMC)

22.1 PURPOSE

The basis of the LMC is to "prepare all God's people, specifically elders, for the work of Christian service in order to build up the body of Christ." (EPH. 4:12). The primary purpose of the LMC is to enhance the congregational vitality of small churches by providing them with a trained person(s) to lead them in their ministries. A secondary purpose is to offer additional education to lay people in order to equip them for additional ministry at the local, Presbytery, Synod, and General Assembly levels of the PC (USA).

The LMC reports to the Council, and its moderator is a member of Council.*

22.2 MEMBERSHIP:

The LMC consists of nine members. There will be at least one from and appointed by the Committee on Preparation for Ministry (CPM) and at least one from and appointed by the Committee on Ministry (COM). The presbytery's nominating committee shall nominate the remaining members, giving consideration to persons who have previously served on COM or CPM. It is recommended that Ministers of Word and Sacrament and Elders be as evenly divided as possible on the committee. The term shall be for three-year terms aligned such that three members would complete their term each year. Members shall not serve more than 6 consecutive years.

22.3 FUNCTIONS:

1. Determine the need for CLPs, promote the program, and schedule training
2. Manage the CLP Program, including approval of instructors, materials, courses, and mentoring for CLP candidates while in training. The curriculum shall include, but not be limited to the subject areas specified by the Book of Order.
3. Provide for an ongoing process of discernment for potential CLP candidates.
4. Determine admission requirements and screen/accept candidates to become CLPs.
5. Meet with and oversee the training of those admitted to the CLP program.
6. To prepare CLP candidates for examination and approval by COM as ready to be commissioned.

7. Provide training to lay people interested in serving the church.

23. CONGREGATIONAL DEVELOPMENT AND REDEVELOPMENT (CD&R)

23.1 MEMBERSHIP

The division shall consist of twelve (12) members, six (6) ministers and six (6) laypersons, elected for three-year terms in three classes of four members each. Members are eligible to serve no more than two consecutive terms or portions thereof.

23.2 FUNCTIONS - The committee shall:

- a. Develop and implement a comprehensive mission strategy for congregational redevelopment within the Presbytery, with particular concern for rural and urban congregations.
- b. Develop and implement a strategic plan for funding for new church development and redevelopment projects.
- c. Support the formation of larger parishes or yoked fields wherever that would tend to promote the common interest.
- d. Study and determine areas where new and creative forms of ministry may take place and interpreting these opportunities to the entire Presbytery. The committee will recommend appropriate locations and the purchase of necessary properties where new ministries need to be developed or established.
- e. Consider all requests from churches seeking the approval of Presbytery to merge, relocate, or be dissolved and make appropriate recommendations to the Presbytery, including recommendations for the use or disposition of the property of such churches and the appointment of administrative commissions to merge, relocate or dissolve congregations to the presbytery.

24. MISSION AND SOCIAL JUSTICE DIVISION (MSJ)

24.1 MEMBERSHIP

This division shall consist of twenty-four (24) members, twelve (12) ministers and twelve (12) laypersons, elected for three-year terms in classes of eight members each. Members are eligible to serve no more than two consecutive terms or portions thereof.

24.2 FUNCTIONS - This division shall:

- a. Provide education and motivational leadership for congregations to address social justice concerns.
- b. Serve as liaison in carrying out resolutions and recommendations concerning church and society issues enacted by the Presbytery, except as otherwise provided.
- c. Have responsibility for recommending funding to the Presbytery Council through its sub-committee on Business Affairs for all social agencies and other mission entities seeking funding from the Presbytery.
- d. Develop and implement a comprehensive educational and motivational plan for church-wide mission.

- e. Arrange international and national mission trips annually for mission education and interpretation.
- f. Identify and co-ordinate annual hands-on mission project(s) within the bounds of Presbytery.
- g. Develop Presbytery-wide tools for mission and news dissemination.

24.3

Currently organized task forces reporting through and accountable to Mission and Social Justice Division include but are not limited to the following: Earthkeepers, Health Issues, and Peacemaking.

24.4

The Maya Quiche Guatemalan Partnership is a task force of Mission and Social Justice Division.

25. STEWARDSHIP DIVISION (SD)

25.1 MEMBERSHIP

The division shall consist of twelve (12) members, six (6) ministers and six (6) laypersons, elected for three year terms of four members each. Members are eligible to serve no more than two consecutive terms or portions thereof.

25.2 FUNCTIONS

- a. Promote stewardship commitment and develop training tools for congregational personal growth in stewardship.
- b. Recommend annually to Council, approval of related mission entities and organizations for display space and access to promotion through the presbytery packet.
- c. Provide opportunities for congregations to share their mission stories.

26. WORSHIP AND FELLOWSHIP DIVISION (W & F)

26.1 MEMBERSHIP

This division will consist of twelve (12) members, six (6) ministers and six (6) laypersons, elected for three-year terms in three classes of four members. Members are eligible to serve no more than two consecutive terms or portions thereof.

26.2 FUNCTIONS

- a. Plan worship and fellowship in Presbytery meetings in co-operation with the Stated Clerk.
- b. Co-ordinate other worship and fellowship events for Presbytery
- c. Encourage the development of worship and fellowship among congregations, support groups, and covenant groups.

27. RELATED ENTITIES

Related entities are mission and ministry resources of, or related to, the Presbytery. Articles and bylaws are on file in the Presbytery office. Changes in Articles of Incorporation or bylaws must be approved by Council.

28. PRESBYTERIAN URBAN MINISTRY NETWORK

The Presbyterian Urban Ministry Network of Kansas City is an urban outreach ministry of Presbytery. Its mission statement and its

- 28.1 The Presbyterian Urban Ministry Network of Kansas City is an urban outreach ministry of Presbytery. The Network and its affiliate congregations as determined by its bylaws:
- a. Work in partnership with one another and with Heartland Presbytery, sharing vision, needs and resources.
 - b. Strengthen the ministries of congregations by developing strong and committed leadership among ministers and laity.
 - c. Focus prayers, programs, and resources on issues that affect the larger community and work in concert with others beyond our congregations and denomination to address these issues.

28.2 STRUCTURE

The Network has been incorporated as a not-for-profit corporation under the laws of the State of Missouri and has been qualified as a 501(c) (3) tax-exempt organization under the Internal Revenue Code. Membership includes the minister and one active member of the affiliated congregation.

29. HEARTLAND PRESBYTERIAN CENTER

- 29.1 The Heartland Presbyterian Center (HPC) is a camp and conference center owned by Presbytery in Parkville, MO. It provides year-round opportunities for spiritual growth for people of all ages, as well as a summer camping program for youth.

- 29.2 When the facilities are not in use for scheduled programs, they may be reserved for congregational retreats and other special programs. Non-profit and for profit organizations are also invited to make use of HPC.

29.3 STRUCTURE

HPC is a 501(c) tax exempt corporation, managed by an incorporated board made up of 18 representatives duly elected by Presbytery and three elected from the Presbytery of Northern Kansas. An Executive Director is called by Presbytery through the Center to provide leadership and oversight and to promote increased use and development of the Center. The Center Board recommends nominees to the presbytery's Committee on Nominations and are elected by the presbytery.

30. PRESBYTERIAN WOMEN (PW)

- 30.1 Forgiven and freed by God in Jesus Christ, and empowered by the Holy Spirit, we commit ourselves to nurture our faith through prayer and Bible study, to support the mission of the church worldwide, to work for justice and peace, and to build an inclusive, caring community of women that strengthens the Presbyterian Church (U.S.A.) and witnesses to the promise of God's kingdom

30.2 STRUCTURE

PW is governed by a board which elects its own moderator and members to the board are elected at their annual meeting. PW is organized into clusters for regional gatherings for study and fellowship. Heartland Presbytery PW is active in the Synod of Mid- America PW activities and regularly sends representatives to the national PW gathering.

31. LINWOOD PROPERTIES, INC. (L.A.M.P.)

31.1 Linwood Properties represents Heartland Presbytery in revitalizing the Linwood Area Ministry Place and providing the neighborhood meeting spaces in order to build community.

31.2 STRUCTURE

Linwood Properties, Inc. is a 501(c) (3) tax exempt corporation, managed by a board of twenty-five directors of which no less than fourteen shall be members of the presbytery or its constituent churches. The L.A.M.P. Board recommends nominees to the presbytery's Committee on Nominations for election by the presbytery. It is accountable to the presbytery through the council.

32. CHURCH RESOURCE CENTER

32.1 The Church Resource Center is an ecumenical organization represented by the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.) and the Christian Church (Disciples of Christ) and supported by denominational budgets and user fees while providing shared educational materials.

32.2 The resources provided by the Church Resource Center may be borrowed for use in congregations or at denominational events, and include such categories as education, evangelism, mission, social justice, stewardship and worship.

32.3 STRUCTURE

The Church Resource Center Advisory Board is a nine member ecumenical board with equal numbers of representatives elected through their respective denomination's nomination process.

33. HAROLD THOMAS CENTER FOR RECONCILIATION (HTC):

33.1 HTC provides office spaces and meeting spaces as a reconciling witness to Jesus Christ in the city. Currently, the presbytery, Central States Synod of the ELCA, the Church Resource Center and other community outreach groups in mission partnership with Heartland Presbytery also office here. The Harold Thomas Center also hosts Alcoholics Anonymous and other community board meetings on a regular basis and special events for the neighborhood from time to time.

33.2 The Building Manager and Executive Presbyter control the use of the building on a daily basis. The Board of Trustees has oversight of the HTC.

34. PROCESS TO AMEND MANUAL OF OPERATIONS

Church Order and Listening Division shall receive all requests and recommendations for amending the Manual. COAL will research and recommend, if necessary, any amendments for the Manual to Presbytery Council. If Council has concerns or suggestions, Council shall refer

changes back to COAL for reconsideration. Following Council's approval, the amendments will be presented to the Presbytery for approval after their second reading. (Added 9/19/2009)

SPECIAL RULES OF ORDER and ADMINISTRATIVE POLICIES

Except as otherwise provided in the Constitution of the Presbyterian Church (USA), the parliamentary authority and the rules of order for the conduct of all meetings of the Presbytery shall be the most recent edition of *Robert's Rules of Order*.

The Administrative Polices shall be considered "Special Rules of Order," adopted by the Presbytery as authorized and provided for in the Rules and shall supersede any provisions of the Manual of Administrative Operations with which these policies may conflict.

Administrative Policies in the Manual of Administrative Operations are added to the Manual upon the recommendation of Council and a 2/3 affirmative vote of presbytery. Administrative Policies are amended or rescinded in the same manner. (Added 9/19/2009)

ADMINISTRATIVE POLICIES

- AP 1 Definitions (2008)
- AP 2 AA/EEO Policy (1987, 1992)
- AP3 Ethical Behavior for Church Officers (GA 1998)
- AP4 Sexual Misconduct Policy (2005)
- AP5 Financial Policies (2001) - currently under review by Business Affairs
- AP6 Mission Funding Guidelines (11/2005) – currently under review by Social Justice Ministries
- AP 7 Nomination Procedures for GA Commissioners (2006)
- AP8 Church Resource Center Advisory Board Guidelines (11/2006; 11/2009)
- AP9 Disaster Response Policies (1994)
- AP10 Church Property (3/1997) – currently under review by Trustees
- AP11 Seminary Guidance Statement (2009)
- AP12 COM Handbook: 2005-7 Book of Order Chapter 14 (2007) – currently under review by COM
- AP13 Guidelines for Health, Maternity and Paternity Leave for Pastors (2005) – currently under review
by COM
- AP 14 Sabbatical Program (1987) – currently under review by COM
- AP 15 Overture Advocates Policy (4/2006)
- AP 16 Certified Christian Educators and Presbytery Membership (09/2009)
- AP 17 Seminary Debt Policy (6/2007)
- AP 18 Property of Newly Organized or Relocated Churches (1997)

ADMINISTRATIVE POLICY 1: DEFINITIONS

Communicators' Network: One volunteer member from each congregation in Heartland Presbytery serves as a communications conduit from the presbytery to the pew. Communicators are not pastors but members who desire their congregation to be connected to the larger church. Communicators will gather for training and support at least twice annually. Communicators may be asked to include an announcement or insert in the worship bulletin or recruit an individual who is willing to work on a short term response, for example, in the case of a natural disaster. The Administrative Assistant for Congregational Nurture and the Executive Presbyter train and support the Communicators' Network.

Elders: Those active members of congregations in Heartland Presbytery who have been ordained as a ruling elder. Elders need not be currently serving on their sessions. The membership of ecclesiastical committees is limited to Presbyterian Church (USA) ministers and elders.

Lay, laity or lay members: Active members of congregations in Heartland Presbytery and may include ordained elders, deacons as well as non-ordained members.

Minister or ministers: A Presbyterian Church (USA) Minister of the Word and Sacrament who is an active member of Heartland Presbytery.

Older Adult Ministry: Those ministers and laity who have a passion for ministry with the members over age 65 share their concerns, insights and knowledge among themselves and with other congregations. The Associate for Congregational Nurture is the support person for Older Adult Ministry.

PLACE: Presbyterian – Lutheran Association of Christian Educators gathers monthly, September through May to share resources, learn new skills and enjoy fellowship. The group moves to a different church each month and is supported by the Church Resource Center Director.

Temporary Member of Presbytery: A minister from another denomination in full communion or correspondence with the General Assembly who retains their ecclesiastical status in their denomination. Temporary members have the right of voice and vote at presbytery meetings. Temporary members may not serve on an ecclesiastical committee, Council, committee of Council or the Board of Trustees. Temporary members are expected to follow Presbyterian polity, presbytery policies, teach and expound reformed theology and lead reformed worship from Presbyterian perspective when in the service of a Presbyterian Church (USA) congregation. When the relationship with the congregation ends, temporary membership in the presbytery ends.

Youth Council: Defined in 22.3 of the Manual of Administrative Operations

Administrative Policy 2:
AA/EEO POLICY
HEARTLAND PRESBYTERY

It was VOTED to approve the following AA/EEO Policy as recommended by the Committee on Ministry. The committee on Ministry is governed by the Book of Order and the Standing Rules of the Heartland Presbytery and will follow the Affirmative Action Equal Employment Opportunity Program in accordance with the guidelines and policies established by the General Assembly.

The Nominating Committee (local congregation) shall confer with Presbytery's Committee on the Ministry (normally) with an appointed liaison person, as provided in the Book of Order G. 11.0502d.) Particular attention must be made to the Equal Employment Opportunity Policy of our Church.

The following procedure is intended as a guide for the Affirmative Action Equal Employment Opportunity Program:

- A. When a pastor or associate pastor has made the decision to leave his/her local parish, he/she should contact the Committee on the Ministry (before he/she suggests the nomination of a Pulpit Nominating Committee to the session) so that the representatives from the Committee on the Ministry can meet with the session soon after the pulpit has been declared vacant.
- B. In the meeting with the session, the representatives from the Committee on the Ministry shall present, along with other information, the Policy of Equal Employment Opportunity. They will explain the Church Information Form where it asks whether the Nominating Committee intends to follow the Form of Government (Part VI G) in this regard and if the session endorses the intention.
- C. At a called congregational meeting, the session shall advise the congregation of the constitutional requirements that the Pulpit Nominating Committee be an Equal Employment Opportunity Committee. The session may request the presence of a resource person from the Committee on the Ministry to assist in the discussion at the congregational meeting.
- D. When the session, congregation and Pulpit Nominating Committee signify their intent to follow the Form of Government in this regard, the chairperson of the Pulpit Nominating Committee should send the AA/EEO Form to the Moderator for the Committee on the Ministry, or give it to the liaison person.
- E. No Church Information Form shall be approved for transmittal to the Church Vocations Ministry Unit which has not previously been read and approved by the appropriate persons from the Committee on the Ministry.
- F. When a session, congregation, and/or Pulpit Nominating Committee indicates by not signing the Affirmative Action/Equal Employment Opportunity Form an unwillingness to consider pastoral candidates without prejudicial regard to race, ethnic origin, sex, marital status, age, or persons with disabilities;

- (a) the session shall request permission of the Presbytery through the Office of the stated Clerk, to be exempt from the Constitutional provision;
 - (b) the session shall appear before the Presbytery to present its reasons;
 - (c) The Committee on Ministry may make recommendations to the Presbytery regarding disposition of this matter, and
 - (d) the Church Information Form to be filed with the Church Vocations Ministry Unit shall not be approved by the Committee on Ministry until so authorized by the Presbytery.
- G. When the Pulpit Nominating Committee has reduced the list of candidates under consideration to fewer than ten but not less than four, they will meet with the representatives from the Committee on Ministry to discuss the implementation plan described in Part IV of the Church Information Form. If the representatives from the Committee on Ministry have any questions or concerns on a final choice, such doubt should be voiced at this time and made clear to the Pulpit Nominating Committee and reported to the Committee on Ministry.
- H. When a pastor or associate pastor(s) is being considered, the Pulpit Nominating Committee and session shall be expected to follow the spirit as well as the letter of the provision of the Book of Order concerning the calling and inviting of women and minority persons.
- I. The Pulpit Nominating Committee shall submit evidence to the Committee on Ministry through the liaison person that they are abiding by the Affirmative Action Policy by interviewing persons of both sexes, or various races and a variety of ages as outlined in F (above) if such candidates are available.

Approved by Heartland Presbytery 9/87
2-26-92:jw

HEARTLAND PRESBYTERY
AFFIRMATIVE ACTION/EQUAL EMPLOYMENT OPPORTUNITY IN MINISTRY

Presbytery _____

TO: Moderator, Committee on the Ministry

FROM: _____
of Church)

(Name

Administrative Policy 3:

HEARTLAND PRESBYTERY

ETHICAL BEHAVIOR FOR CHURCH LEADERS

and

**PROCEDURES FOR RESPONDING TO CHURCH LEADERS REQUESTING
ASSISTANCE IN FULFILLING MORE EFFECTIVELY THE
ETHICAL IDEAL**

POLICY ON ETHICAL BEHAVIOR FOR CHURCH OFFICERS

Book of Order. The foundational ideal for all church officers is love for God, others, and themselves. They are called to live out their love in the pattern of Christ Jesus who "came not to be served but to serve". (Matt 20: 28) Church officers are defined in the Book of Order as ministers of the Word and Sacrament, elders and deacons (The Form of Government G-6.0103).

OUR CONDITION:

1. In the beginning God created everything and declared it to be good. This is our first foundation for hope of maintaining ethical and moral standards (Genesis 1 and 2).
2. Given the freedom to choose, we rebel against our Creator (Genesis 3). Refusing to love God and neighbor, corrupting ourselves, exploiting others, and threatening death to the planet entrusted to our care, we deserve God's condemnation (Brief Statement of Faith, Book of Confessions, 10.3).
3. Yet God chose a covenant people for the blessing of the nations, and remains faithful still. "But God proves his love for us in that while we still were sinners Christ died for us" (Romans 5:8). "It is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished" (The Confession of 1967, Book of Confessions, 9.53). This is our second foundation for hope.

OUR CALLING IS IN RESPONSE TO THIS GOOD NEWS:

1. We are forgiven, now set free to proclaim the Good News and to work for justice and for reconciliation. "The Church is called to be a sign in and for the world of the new reality which God has made available for human life ..." (Form of Government, G-3.0200).
2. By the power of the Holy Spirit, we are called to witness for Christ in positive and constructive endeavors, and to refrain from doing harm. We are called to bring Good News in word and in deed. "The Church is called to undertake this mission even at the risk of losing its life, trusting in God alone as the author and giver of life, sharing the gospel, and doing those deeds in the world that point beyond themselves to the new reality in Christ" (Form of Government, G-3.0400).

OUR STANDARDS FOR BEHAVIOR AS CHURCH OFFICERS:

1. Basic Principles

a. As Church officers, we are accountable for our behavior to the governing body of jurisdiction. Deacons and elders are under the jurisdiction of the session, and ministers of the Word and Sacrament are under the jurisdiction of presbytery (Jurisdiction in Judicial Process, Rules of Discipline, D-5.0100). We have the obligation to accept the governing body's discipline.

In affirming our ordination vows before the governing body, we enter into a covenant of exemplary behavior and obedience to Jesus Christ. We come under the authority of scriptures and the guidance of the Confessions, and accept the governance of the Church. This includes the furthering of the peace, purity, and unity of the Church and participating actively in the Church's government. (Constitutional Questions of Ordination, The Form of Government G-14.0207 and G-14.0405)

In spite of our fallen nature (rebellious against and hiding from our Creator - Brief Statement of Faith, line 33), we are called by the Holy Spirit to proclaim the Good News. We accept the discipline and support of our sisters and brothers in Christ. Fundamental to The Reformed and Presbyterian tradition of Christ's Church is the principle of subjecting oneself to the discipline and nurture of the Church. We acknowledge this when the governing body completes our ordination with prayer and the "laying on of hands".

b. As officers in the reformed Church, we seek the purity of God's truth according to the Word of God and the call of the Spirit.

We are constantly subject to error and we continually desire to exercise power over others in ways that sometimes lead to exploitation. "All human virtue, when seen in the light of God's love in Jesus Christ, is found to be infected by self-interest and hostility" (The Confession of 1967, 9.13). Yet God in Christ is the Reconciler. God accepts us in spite of what we are (The Confession of 1967, 9.22). This reconciliation does not call for complacency and lethargy, but acknowledges that our "old nature" still persists. This requires a constant and continuous reforming, seeking purity in the Church.

The Reformers admitted "that all synods and councils may err, through their frailty inseparable from humanity" (Form of Government G-1.0307); therefore we are "The Church reformed, always reforming, according to the Word of God and the call of the Spirit" (Form of Government G-2.02).

c. As Church officers we work for peace which emanates from God's righteousness. We work not just for "human peace", which tends to be both a transient illusion of

tranquility and a maintenance of the status quo, but we seek the peace which is beyond human understanding - God's peace. Peace comes from God to us (Galatians 1:3; Ephesians 1:2). It is the fruit of God's righteousness, not ours; it emanates from God's restoring the relationship (Romans 3:19-25). Being justified, we have "peace with God through our Lord Jesus Christ" (Romans 5:1) and manifest such peace in our behaviors. The salutation of Jesus, "Peace be with you", calls for "doing peace" as well as "receiving peace", with our being illuminated and charged by the Holy Spirit to make this peace possible (John 20:19-23).

- d. As Church officers we affirm the sacredness of confidences and we honor covenants. Being prideful creatures, we search for attention through boasting. We are tempted to divulge information given us in confidence. Yet if we boast, let our boasting be for the Good News of Jesus Christ (I Cor. 1:31). Information which has been divulged to a Church officer, in particular that divulged to a minister in his or her role as a pastor, counselor or chaplain, is guarded and protected. It has been given in context of a covenant relationship.

The sixth ordination question asks, "Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for reconciliation of the world?" (Form of Government G-14.0207 and G-14.0405) Such a vow includes holding to confidences and honoring covenants.

Although marriage is recognized in the secular world as a contract, we affirm the covenantal nature of marriage. The marriage vows are taken before the witnessing community of the faithful in the presence of our Creator. The couple seeks the Creator's blessing and prays to be bound for life. (Directory for Worship, Book of Order, W-4.9001). No Church officer shall intrude or be an instrument for shattering that relationship. When counseling participants in a troubled marriage in which the relationship appears to be deteriorating, a minister should allow the participants to make their own appropriate decisions. May a Church officer not be "caught in the moral confusion of our time" (Confession of 1967, 9.47) by taking lightly that which is God's ordering of relationships.

We recognize that not all persons marry, that some who were once married are no longer married, and that some have become widows or widowers. The Good News of Jesus Christ calls all of us to respect the dignity of each individual and exhibit a care for all persons, regardless of one's marital status. (Form of Government, G-4.0403)

2. Care For Others

- a. As church officers we honor our covenants to the governing bodies, to our families, to our friends, and to our communities, and we encourage each other's ministries through prayer and active support.

The fifth set of ordination questions ("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?") requires an

affirmation of covenants and a subjection to the ordering of God's Word (Form of Government, G-14.0207 and G-14.0405).

We honor our relationships with spouse and children, treating each family member with love and respect. We do not neglect those in our family, nor are we destructive toward them in any manner---verbal, physical, or spiritual. We heed the words of the author of Hebrews (13:4): "Let marriage be held in honor by all, and let the marriage bed be kept undefiled." Our responsibilities do not end with this admonition. We treat both adults and children with Christian love.

We honor our relationships with friends and community, acknowledging that "God has created the peoples of the earth to be one universal family. In his reconciling love he overcomes the barriers between brothers (and sisters) and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary" (The Confession of 1967, 9.44). We honor our friends and our worldwide community in God's spirit.

- b. As Church officers we refrain from remarks and behaviors that manifest discrimination.

Church officers are role models for the congregation and in the community, and therefore should refrain from any action or words that cast people of a particular race, nationality, sexual orientation, or faith in a negative manner. This statement applies to gender, handicap, and age. "In sovereign love God created the world good and makes everyone equally in God's image, male and female, of every race and people, to live as one community." (Brief Statement of Faith, lines 29-32)

- c. As ministers of the Word and Sacrament we reject any pastoral activities, which invade another minister's arena or calling, without a specific invitation by that minister, including returning to former calling bodies to perform pastoral services.

"Former pastors, associate pastors, and assistant pastors may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session." (Form of Government G-14.0606) We affirm that this applies to all members of Heartland Presbytery.

As ministers, we oppose any fostering of informal relationships in parishes in which we have served which in turn may harm the ministry of the current pastor or pastors.

- d. As church officers, while participating in a meeting of any governing body or of a congregation, or of a committee or other unit of a governing body or a

congregation, we encourage each other to refrain from

- 1) making comments which appear to be directed at the personality or integrity of another person; and

2) making derogatory comments about another person or about the motivation of another person.

3. Care for Self

- a. As Church officers we seek to maintain a healthy balance between work, recreation, and rest.

As Christ's spirit abides in us (The Second Helvetic Confession, Book of Confessions, 5.020), we strive to serve Christ in our daily tasks and to live holy and joyful lives (Brief Statement of Faith, lines 73-74). In both play and rest, we renew ourselves to be better able to serve God in every aspect of human life.

We find ourselves heavily occupied with the functions of daily life, performing in a secular occupation, managing a household, conducting classes, leading worship, engaging in pastoral care and many other occupational activities. Therefore, we seek and maintain at least one day each week free from these functions. The governing body expects its officers to find restful diversion.

- b. As Church officers we are servants of God and do not use our offices for personal gain or self-aggrandizement.

We strive to be without fault (Titus 1); be faithful in stewardship (Luke 12:41-48); be concerned with the interests of others (I Cor. 10:24); and not be boastful of our own merits (Scots Confession, Book of Confessions, 3:15). The Form of Government (G-6.0106) calls us to be a demonstration of the Christian gospel in the Church and in the world.

- c. As Church officers we will diligently pursue continuing education for on-going preparation for all aspects of ministry. In our choices of continuing education we will take into consideration both the needs of our ministry and our own areas in need of growth.

4. Pastoral Work

- a. As Church officers we refrain from spiritual, social and sexual intimacies that compromise pastoral care.

Our "manner of life should be a demonstration of Christian gospel in the church and in the world ... and one of sympathy, witness, and service after the example of Jesus Christ." (Form of Government G-6.0106, G-6.0303 and G-6.0401)

Our mission is to proclaim God's love as revealed in Jesus Christ and made known and empowered by the Holy Spirit. This requires a ministry of conciliation and reconciliation, not of division. The Good News contained in scriptures is for all persons. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we are all baptized into one body--Jews or

Greeks, slaves or free--and all were made to drink of one Spirit." (I Cor. 12:12-13)

In our role of leadership, we will "not commit adultery" (Exodus 20:14). "The Seventh Commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior." (The Shorter Catechism, Book of Confessions, 7.071)

5. Financial Work

- a. As Church officers we shall maintain financial integrity and engage in responsible stewardship.
"As stewards of God's creation who hold earth in trust, the people of God are called to ... use the earth's resources responsibly without plundering, polluting, or destroying ..."
(Directory for Worship, W-7.5003).

"Keep your life free from love of money, and be content with what you have; for he has said, 'I will never fail you nor forsake you.'" (Hebrews 13.5)

- b. Ministers of the Word and Sacrament should maintain complete distance from the church's receiving and disbursing of funds. The collection of money has been an activity of the church since earliest times. We strive to follow the example of Paul who, when asking for contributions from the Corinthian

Christians rejected any responsibility for collecting and transporting these funds himself, indicating that he knew that to do otherwise would leave himself open to criticism and suspicion. (I Cor. 16:3; II Cor. 8:16-21)

The Form of Government addressed this problem directly by assigning a church's financial responsibility to Session (Form of Government G-10.0102h) and its elected treasurer (Form of Government G-10.0401).

6. Conclusion

- a. We as Church officers affirm an ethical standard which reflects the Gospel and transcends that which is considered legal.

Christians find themselves in tension because of their obedience to Jesus Christ over the demands of the society and of those in power, who define what is legal. "Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death." (Theological Declaration of Barmen, Book of Confessions, 8.11) "We reject the false doctrine, as though there were areas of our life in which we would not belong to Jesus Christ, but to other lords--areas in which we would not need justification and sanctification through him." (Theological Declaration of Barmen, 8.15)

"In a broken and fearful world the Spirit gives us courage to pray without

ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask voices of peoples long silenced, and to work with others for justice, freedom, and peace." (Brief Statement of Faith, lines 65-71)

"In Christ God was reconciling the world to himself. (II Cor. 5:19) Jesus Christ is God with us. He is the eternal Son of the Creator, who became human "and lived among us to fulfill the work of reconciliation. He is present in the church by the power of the Holy Spirit to continue and complete his mission. "...(T)he church calls us to be reconciled to God and to one another." (The Confession of 1967, 9.07)

"Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to one's own interests, but also to the interests of others." (Philippines 2:3-4)

01-95; 9/2009

References:

Scripture
Brief Statement of Faith, 1991
The Confession of 1967
The Scots Confession, 1560
The Shorter Catechism, 1647
The Second Helvetic Confession, 1566
The Theological Declaration of Barmen, 1934
Form of Government, Book of Order, PC (U.S.A.)
Rules of Discipline, Book of Order
Directory for Worship, Book of Order
The John Knox Presbyterian Manual of Operations

Procedure for responding to church leaders requesting assistance in fulfilling more effectively the ethical ideal.

1. C.O.M. maintains a panel of six professionals. Each is appointed to a 3-year term.
 - a. The panel of professionals would have a variety of expertise: pastoral counseling, processes of values clarification, leadership development, health-development (physical, psychological, relational, spiritual), financial planning, etc.
 - b. These professionals would be:
 - 1) certified or licensed in their fields
 - 2) carry malpractice insurance
 - 3) be Presbyterian with theological and/or religious institutional understanding
 - 4) willing to serve on the Panel for 3 years under the oversight of C.O.M.
 - 5.) willing to provide professional services to church leaders who request this service for a maximum of 3 visits without charge
 - 6) willing to participate in the annual educational conference on ethics and sexual appropriateness/inappropriateness.

2. The panel will utilize the Board of Pensions “Healthwise” program in the health care promotion.
3. Church leaders would be informed of these professionals and services through Presbytery informational materials. Specialties and phone numbers would be included. The phone number of the Executive Presbyter and the Moderator of C.O.M. would be provided so that they would recommend the most appropriate professional to the church leaders requesting assistance. Finally, church leaders could listen to the professionals presenting at the annual conference and make their own selection.
4. No record will be kept of the names of participants in the program.

Administrative Policy 4:

Heartland Presbytery

The Presbyterian Church (U.S.A.)

**As approved
September 20, 2005**

SEXUAL MISCONDUCT POLICY

**As God who called you is holy, be holy yourselves in all your conduct.
I Peter 1:15**

**Tend the flock of God that is your charge,
not under compulsion but willingly,
not for sordid gain but eagerly,
nor lord it over those in your charge
but be examples to the flock.
I Peter 5:2-3**

**You know that we who teach shall be judged with greater strictness.
James 3:1**

This policy based upon the work of Sexual Misconduct Policy of Presbytery of Southern New England

TABLE OF CONTENTS

PREAMBLE

INTRODUCTION

PART I – PRESENTATION OF THE POLICY

- A. STATEMENT OF THE POLICY
- B. DEFINITIONS OF SEXUAL MISCONDUCT
- C. RESPONSIBILITIES OF THE PRESBYTERY
- D. REQUIRED PRACTICES
- E. RECOMMENDED PRACTICES
- F. DISTRIBUTION AND ACKNOWLEDGMENTS

PART II – PROCEDURES TO IMPLEMENT THE POLICY

- A. REPORTING RESPONSIBILITIES
- B. THE SEXUAL MISCONDUCT RESPONSE PANEL AND TEAMS
- C. INFORMAL PROCEDURE
- D. FORMAL PROCEDURE
- E. JURISDICTION
- F. ADMINISTRATIVE LEAVE

APPENDICES

I. ALTERNATIVES TO JUDICIAL PROCESS

- II. SEXUAL MISCONDUCT SELF CERTIFICATION**
- III. SUMMARY OF MANDATED CHILD ABUSE REPORTING LAWS**
- IV. SEXUAL MISCONDUCT ALLEGATION FORM**
- V. ACKNOWLEDGMENT OF RECEIPT FORM**
- VI. DEFINITION OF CONFLICT OF INTEREST**

ADMINISTRATIVE POLICY 4: SEXUAL MISCONDUCT POLICY

PREAMBLE

We believe and proclaim that all people are created by God. God values all life – men, women, and children – and intends that in all relationships everyone have dignity and worth. Further, we believe that God has shown love for all persons in Jesus Christ, and intends that all people should relate to one another with justice. We believe, therefore, that sexual misconduct is an offense against God. Scripture asserts that religious leadership involves a covenant relationship that assumes trustworthy exercise of power on behalf of those in our care. Sexual misconduct becomes an abuse of that power and trust, and is, therefore, unjust. Power in ministerial relationships is inevitably unbalanced because of the inherent authority associated with the office of ministry, both historically and culturally. In addition, those who are involved in ministry (both clergy and lay persons) have actual power because the people to whom they relate trust in the office of ministry and may be made vulnerable by their own life situations. Abuse that betrays this trust is not only a traumatic experience for the victim(s), but it also represents a tragic breakdown of the character and commitment of the abuser. This breakdown threatens not only those immediately affected, but also the well-being and credibility of the church itself.

We believe that incidents of sexual misconduct cannot be glossed over, rationalized or covered up for “the good of the church.” Heartland Presbytery hereby proclaims that:

the “good of the church” can never be served by overlooking an abuse of power and betrayal of trust;
sexual misconduct is always wrong;
charges of misconduct must be dealt with swiftly, fairly and with compassion for all parties involved;
responsibility for maintaining appropriate sexual boundaries and prohibiting sexual relationships belongs to the ordained minister, lay pastor, church staff or other leader, even if the parishioner, student, client or employee initiates or invites sexual content in the relationship.

INTRODUCTION

This is a policy statement which is binding on all ministers of the Word and Sacrament who are members of Heartland Presbytery of the Presbyterian Church (U.S.A.) [hereafter called "the Presbytery"], all elders, deacons and members of churches which are part of the Presbytery, when they are engaged in any activity organized, sponsored, or conducted by the Presbytery and any of its entities (Council, committees, task forces), and any person who

works or acts for the Presbytery in any capacity, whether he or she is a volunteer or paid employee or agent of the Presbytery.

This policy is directed primarily to those situations in which a person who holds a position of authority or trust misuses that position for his or her own sexual activity or gratification. The sexual abuse or exploitation of another human being, especially the vulnerable and children, is an affront to all that

the Church teaches and in most cases is also a violation of civil law.

While the Presbyterian Church (U.S.A.) calls all its members to a life of sexual purity and wholeness, it is incumbent upon the leaders of the church, especially deacons, elders and ministers of the Word and Sacrament, to live a life which demonstrates the Christian gospel. (G-6.0106)

Ordination in the Presbyterian Church (U.S.A.) is for the purpose of service to Christ and his Church. (BC-5.155, G-6.0100) Ordination does not confer status nor does it elevate anyone above his or her brothers and sisters in Christ. Ordination calls a person to minister in the name of Jesus Christ and to assume the duties, responsibilities and moral obligations of that office. (G 6.0106)

The procedures set forth in this policy seek to show the pastoral concern of the Presbytery for the victims of sexual misconduct, those accused of sexual misconduct, their families, and the

congregations or other parties involved. These procedures also seek to implement the Rules of Discipline of the Presbyterian Church (U.S.A.) so that cases involving accusations of sexual misconduct may be heard in a timely fashion, protecting all the rights of individuals involved. This policy consists of three sections:

Part I is the presentation of the policy.

Part II contains the procedures to implement the policy.

Appendix contains various forms to be used. This policy not only seeks to provide means to report alleged sexual misconduct and assure accusers that the Church stands with them to help them through the disciplinary process, but also seeks to inform, encourage, and challenge the Presbytery and its constituent parts to maintain appropriate and healthy relationships with those with whom they minister, so that incidences of sexual misconduct will be greatly reduced or disappear.

PART I - PRESENTATION OF THE POLICY

A. STATEMENT OF THE POLICY

1. The Presbytery recognizes that a certain level of authority resides in each member of a church. The Book of Order grants ordained elders and deacons – as well as members of a particular church – authority over the leadership of that church. The Presbytery likewise acknowledges that there are members who follow a biblical interpretation that men hold authority over women.

This understanding of the nature of a position of authority will serve to clarify that sexual misconduct may be committed by any member of the church community and may be directed at officers (elders, deacons, and ministers of Word and Sacrament) and employees of the church. The responsibility for maintaining the appropriateness of the relationship resides in whichever member of the community may exert power in this specific relationship.

2. It is the policy of Heartland Presbytery of the Presbyterian Church (U.S.A.) that all ministers, elders, and deacons honor their ordination vows and follow the teaching of the Presbyterian Church (U.S.A.) as expressed in its Constitution, obey the laws of the state, and do not engage in sexual misconduct as defined in this policy.

3. It is the policy of the Presbytery that members of any of its constituent churches while serving or working with the Presbytery or any of its entities in any capacity, follow the teaching of the Presbyterian Church (U.S.A.), obey the laws of the state, and do not engage in sexual misconduct as defined in this policy.

4. It is the policy of the Presbytery that any person who is not a member of any of its constituent churches but who works or acts for the Presbytery in any capacity, whether he or she is a volunteer or paid employee or agent, obeys the laws of the state, and does

not engage in sexual misconduct as defined in this policy, while serving the Presbytery or any of its entities.

5. It is the policy of the Presbytery that all officers, ministers, elders, deacons, employees, and

volunteers engaged in activities authorized by the Presbytery or any of its entities comply with all state laws with regard to mandatory reporting of suspected child abuse. (See Appendix I on Mandatory Reporting Laws)

B. DEFINITION OF SEXUAL MISCONDUCT

1. Sexual misconduct is the conscious and willful use of a position of leadership, authority, or trust to solicit, encourage, or engage in sexual acts or sexual activity which violate the teaching of the Presbyterian Church (U.S.A.) on sexual behavior and activity, and/or violate state law regarding sexual behavior and activity.

2. It is still considered sexual misconduct when sex is involved in a trust relationship even if the parishioner, student, client, or employee initiates or invites sexual acts or sexual activity. It is the duty of the minister, elder, deacon, supervisor or volunteer in authority to maintain the proper relationship.

3. The following list of activities and behaviors shall always be considered sexual misconduct:

- a. **CHILD SEXUAL ABUSE** - Child sexual abuse is any act of intercourse, sodomy, sexual fondling, or any suggestive or degrading speech used on or in front of a child, or any use of a child for the sexual gratification of another human being whether it uses the child directly or indirectly, through pictures or other visual media. Sexual activity between a child and an adult is always considered forced whether the child gives consent or not. No upper age limit for child sexual abuse had been

provided in this policy because the age of majority varies from state to state. The age limit for this policy is to be that age limit recognized by the state in which the act was committed.

- b. **FORCED SEXUAL ABUSE** - Forced sexual abuse includes rape, sexual contact using force, the use of any threat or intimidation to gain sexual favors or activity.

- c. **VOLUNTARY SEXUAL ACTIVITY** - Any voluntary sexual activity, even if there is mutual consent, is open to the charge of sexual misconduct if there is a prior relationship involving authority or trust, unless the person holding the authority or responsible for the trust relationship consults with a supervisor and the supervisor concurs in the judgment that the relationship is not exploitive.

- d. **SEXUAL MALFEASANCE** - Sexual malfeasance is sexual conduct within a ministerial or professional

relationship. Sexual conduct includes unwelcome sexual advances, request for sexual favors, and verbal or physical conduct of a sexual nature.

- e. **SEXUAL IMPROPRIETY** – Sexual advances toward those for whose spiritual welfare one is responsible by one’s position in the church. Such behavior can be verbal or physical conduct of an inappropriately sexual nature (e.g. risqué jokes, innuendoes, insults, ingratiating or over-solicitous behavior, including sexually inappropriate visits and phone calls, seductions and fondling.)

- f. **SEXUAL HARASSMENT** - Sexual harassment is any unwelcome sexual advances or requests for sexual favors

or any conduct of a sexual nature when (1) submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment, (2) submission to or rejection of such conduct by an individual is used as a basis for employment decisions affecting such individual, or (3) such conduct has the purpose or effect of substantially interfering with an individual’s work performance or creating an intimidating, hostile or offensive working environment.

C. RESPONSIBILITIES OF THE PRESBYTERY

The responsibilities of the Presbytery shall include but shall not be limited to the following.

1. The Presbytery shall make it abundantly clear that Presbytery officers, staff, clergy, and those serving the Presbytery or any of its entities shall not engage in sexual misconduct as defined in this policy.
2. The Presbytery shall publish this policy and circulate it so that all to whom this policy applies will have knowledge of it.
3. The Presbytery shall provide procedures so that accusations of sexual misconduct may be reported easily and promptly. Reports of sexual misconduct will not be taken lightly or disregarded.
4. The Presbytery shall provide procedures so that accusers may be assisted in making reports of sexual misconduct and be supported through the process of reporting and the filing of charges.
5. The Presbytery shall provide ways to protect the reputations and integrity of all persons engaged in such a process, whether he/she be the accuser, the accused, or the alleged victim. Reports shall be dealt with as matters

of highest discretion both before and after they have been submitted to appropriate authorities.

6. The Presbytery shall provide pastoral support for those accused of sexual misconduct and their families, and to for anyone making an allegation of sexual misconduct, and for alleged victim(s) of sexual misconduct by anyone covered by this policy.
7. The Presbytery shall provide direction, help and support for its constituent churches and pastors serving those churches whenever an accusation of sexual misconduct involves one or more of its members or staff.
8. The Presbytery shall provide a program of education and information so that clergy, staff, and constituent churches will have an opportunity to grow in awareness and knowledge of this policy and what it represents.
9. The Presbytery shall direct the Committee on Ministry to carry out this policy.
10. The Presbytery shall ensure that no one attempts to handle an allegation

independently or without adhering to this policy, with failure to comply

being grounds for disciplinary action

D. REQUIRED PRACTICES

1. All ministers, officers, employees, and volunteers of the Presbytery and any of its entities are required to cooperate with civil authorities in any investigation of sexual misconduct, and any investigation by the Presbytery is not to interfere with civil authority.
2. All ministers, officers, employees, and volunteers of the Presbytery and any of its entities are required to attend classes, seminars or workshops on sexual misconduct and sexual harassment that Presbytery mandates. The Committee on Ministry is responsible for ensuring that a required session be conducted or arranged for new members and new personnel at least annually.
3. The Council of Presbytery shall review regularly, and at least annually, the liability insurance policies of the Presbytery insuring that all information is correct, that coverage is adequate, and that the Presbytery is in full compliance with the requirements of the policies held.
4. The Presbytery shall maintain a personnel file for every minister, employee, inquirer and candidate for the ministry, and volunteer, which the Committee on Ministry votes to include. This file shall contain, among other appropriate documents, the forms required by this policy.
5. The Presbytery, through the Committee on Preparation for Ministry, shall require all candidates under care of the presbytery to

attend one training session before the candidate is approved for ordination. This may be done in our presbytery or it may be done through an equivalent program in the presbytery where the candidate resides for seminary.

6. Every minister, employee, inquirer and candidate for the ministry, and volunteer, which the Committee on Ministry votes to include, shall complete the Personal History and Misconduct Certification Form as approved by the Committee on Ministry. (Appendix II), and the Acknowledgment of Receipt form concerning compliance with this policy (Appendix III). If there is any history of sexual misconduct or alleged sexual misconduct in terms of church law or state law indicated on Personal History and Misconduct Certification form, the Committee on Ministry shall appoint one or more persons to investigate the matter and report back to the Committee on Ministry.
7. Before any minister, employee, candidate for the ministry, or volunteer, which the Committee on Ministry votes to include, assumes any office, work, or association with the Presbytery, the Committee on Ministry shall designate appropriate persons to investigate references and ascertain that the information contained on the personal history form is accurate and complete, as much as is practical to do.

E. RECOMMENDED PRACTICES

1. The Presbytery recommends that all sessions under the jurisdiction of the Presbytery, and all entities related to the Presbytery adopt a similar policy on sexual misconduct. It is further recommended that a copy of such be filed with the Stated Clerk of the Presbytery.

2. The Presbytery urges all sessions and other related entities to take steps to inform specific members, employees, volunteers and students of the church's standards of conduct and the presbytery's procedure for reporting allegations of sexual misconduct. Session minutes should show that the session and/or its

personnel committee discusses these issues and the policies annually.

3. The Presbytery recommends that all sessions under the jurisdiction of the Presbytery and all

F. DISTRIBUTION AND ACKNOWLEDGMENT

1. Copies of this policy shall be distributed* by the Presbytery office annually to all officers, ministers, and employees of the Presbytery, and volunteers who serve on the committees, boards and agencies of the Presbytery. It shall be sent to all churches of the Presbytery, clerks of sessions, and candidates for the ministry under care of the Presbytery. *this may occur electronically.
2. This policy shall be made available to persons who claim to be victims of sexual misconduct and their families.
3. Upon receipt of this policy all ministers, inquirers and candidates for the ministry, employees

entities related to the Presbytery cooperate with state and civil authorities in the investigation and prosecution of sexual misconduct cases.

and volunteers who are new to the Presbytery and serve the Presbytery and any of its entities, shall sign a written acknowledgment of receipt. (Appendix III.)

4. All ministers who are members of the Presbytery, inquirers and candidates for the ministry, and all employees of the Presbytery shall have the acknowledgment of receipt included with his/her personnel file.
5. It is strongly recommended that clerks of session distribute a copy of this policy to all officers. *this may occur electronically.

PART II - PROCEDURES TO IMPLEMENT THE POLICY

This section of the policy establishes the procedures to be followed when there is an allegation* of sexual misconduct. These procedures are meant to implement the Rules of Discipline of the Presbyterian Church (U.S.A.), to provide pastoral support for the accuser and/or alleged victims of sexual misconduct, and for the accused and his or her family, to guard the confidential nature of all such inquiries, to cooperate

with civil authority, and to provide a formal way to report allegations of sexual misconduct to the proper authorities or persons.

*An allegation is different from an accusation. An allegation is the initial report or assertion of wrongdoing. An accusation is the formal written complaint of wrongdoing filed with the Stated Clerk that initiates a formal process, See Section D. below.

A. REPORTING RESPONSIBILITIES

1. Allegations of sexual misconduct may surface in many ways. It is, therefore, important that all officers, ministers, elders, and deacons in the Presbytery or in the churches of Presbytery know the proper channels for reporting allegations of sexual misconduct. Those who receive such an allegation are

not to evaluate it but to take it seriously. Therefore, they shall report it to the proper person (listed below) within twenty-four hours.

2. Any allegation of sexual misconduct is to be reported to any one or more of the following

persons, unless the allegation is against or involves in any direct way the person who would receive the report.

The Executive Presbyter
The Associate Executive Presbyter
The Stated Clerk of Presbytery
Moderator of the Presbytery
The Moderator of the Presbytery
Council
The Moderator of the Personnel
Committee
The Moderator of the Committee on
Ministry
Any Minister on the roll of
Presbytery

3. Upon receiving a report of an allegation of sexual misconduct that person will contact one of the following persons: the Executive Presbyter, the Stated Clerk of Presbytery, or the Moderator of the Committee on Ministry, within 24 hours, with written report to follow within 24 hours. If the person to be contacted is a party to the allegation then another person enumerated above will be contacted.
4. If the allegation includes child abuse the Executive Presbyter, the Stated Clerk, or the Moderator of the Committee on the Ministry shall make appropriate reports to the civil authorities, if it has not already been done.

5. The Executive Presbyter or designee will immediately contact the Presbytery's insurance company that an allegation has been received and document that contact has been made.

6. The Executive Presbyter, the Stated Clerk, or the Moderator of the Committee on Ministry, upon receiving a report of an allegation of sexual misconduct, shall direct the moderator of the Sexual Misconduct Response Panel to convene within seventy-two hours a Sexual Misconduct Response Team and furnish that team with all the names, facts, and allegations reported.

7. All inquires from the media regarding any alleged incident of sexual misconduct shall be referred to the Executive Presbyter who shall confer with the Stated Clerk, Moderator of COM and Moderator of Council prior to responding to the media.

8. This policy recognizes the special problems related to discovery and recognition of various forms of sexual misconduct. Therefore, this policy recognizes no statute of limitations as to when sexual abuse may be acted and reported on. However, in sexual abuse cases, charges must be filed within one year from the date the investigating committee was formed. (D – 10.0401)

B. THE SEXUAL MISCONDUCT RESPONSE PANEL AND TEAMS

1. Response Panel.

- a. The Nominations Committee shall recommend to Presbytery fifteen (15) persons, including the moderator, according to the procedures outlined in the presbytery's Manuel of Operation.
- b. The Nominating Committee shall seek for this Panel men and women, who reflect as nearly as possible the racial-ethnic composition of the Presbytery, who are informed about or trained in the areas of sexual harassment and sexual misconduct, such as lawyers

and certified counselors, and who are persons of sound character and mature judgment.

2. Response Team

- a. A Sexual Misconduct Response Team shall consist of at least four (4) members drawn from the Response Panel. It shall have both men and women. The moderator of the Panel shall appoint the Team members and shall designate one as moderator. Two members of the Response Panel shall provide support for the accuser and/or the alleged victim(s). One of the two,

so assigned, must be of the same sex as the accuser. Two members of the Response Team shall be assigned to provide support for the accused, and, one shall be of the same sex as the accused. Once assigned, Response Team members providing support for the accuser shall not discuss the content of the case with the members providing support for the accused.

- b. The Panel moderator shall avoid conflicts of interest in appointing Team members. See Appendix VI.
- c. If the Moderator of the Response Panel is unable to make such appointments, or is involved or implicated in the case reported, then the Stated Clerk shall designate a member of the Response Panel to make the appointments.

3. Purpose. The purpose of the Sexual Misconduct Response Team is to provide assistance and pastoral care to anyone making an allegation of sexual misconduct, or any alleged victim(s) of sexual misconduct by anyone covered by this policy, and to anyone who is so accused. The Team is not to investigate any allegation, nor is it to take any part in the disciplinary process of the Church, save for assisting the accuser, or the alleged victim(s) address the disciplinary process through the filing of an accusation. (D-10.0100) The Team shall have its initial meeting within seven (7) days of being appointed.

4. Duties of the Response Team

- a. Provide pastoral care of an accuser and/or an alleged victim(s) of sexual misconduct.
- b. Provide pastoral care for the accused and his/her family.
- c. Provide pastoral care, appropriate information about the case, and resource persons to the congregation or other entities. Determine after-care for the congregation.

- d. Determine to the best of its ability whether psychological counseling is necessary for the accuser, alleged victim(s) or for the accused and/or his/her family and make appropriate recommendations to the Executive Presbyter. If the Executive Presbyter is in any manner connected to the allegations, the recommendations are to be made to the moderator of the Committee on Ministry.

- e. Assist the accuser in preparing a written accusation to be filed with the Stated Clerk of Presbytery or other appropriate governing body.

- f. Assure the accuser and/or alleged victim(s) of sexual misconduct that the whole Church through the Presbytery takes this matter very seriously and will support them through the disciplinary process.

- g. Inform the accused that allegations of sexual misconduct have been reported, and that the accused is to have no further contact with the accuser and/or the alleged victim(s) of sexual misconduct. This is to be done by the time that the Response Panel first meets with the accuser and/or alleged victim(s) of sexual misconduct.

- h. Suggest, where appropriate, the need for an advocate, a person chosen by the accuser, victim or accused to accompany him or her at any or all stages of the process and to provide moral support. In this policy, an advocate does not denote legal representation.

- i. Maintain strict confidentiality in all matters, and discuss the allegations and reports only with authorized persons.

j. The Response Team is not intended to do the following: advocate for any party involved; act as legal counsel; replace the functions of COM, council, or investigating

committee; determine guilt or innocence of the accused; or enforce a specific remedy or disciplinary action.

C. INFORMAL PROCEDURE

Informal procedure is providing pastoral support for the accuser and/or the victim(s) of sexual misconduct, the accused, and others who may be directly or indirectly affected by the allegations.

1. During a period of informal procedure the Response Team shall assist the accuser in filing an accusation with the Stated Clerk of Presbytery (D-10.0100) or other governing body.
2. Informal procedure shall stop once an accusation is filed and the formal procedure begins. The Response Team will continue to function during the formal procedures.
3. If an accusation is not filed within one calendar year of the first meeting of the Response,

Team the Response Team shall be automatically dismissed.

4. All the rights of the accused and accuser written or implied in the Rules of Discipline shall apply to informal procedure.
5. Complaints or concerns about the provision of services by any committee or team should be directed to the Stated Clerk who will notify the committee or Team moderator, the Executive Presbyter and the moderator of the COM. The committee or team will make a good faith effort to address all complaints and concerns quickly and sensitively.

D. FORMAL PROCEDURE

With the filing of an accusation with the Stated Clerk of Presbytery (D-10.0100) informal procedure ceases, and formal procedure begins. At this point the governing body shall follow the provisions in Chapter X of the Rules of Discipline in establishing an Investigating Committee to determine if charges should be filed with the Permanent Judicial Committee. The Investigating Committee is responsible for a number of duties, including determining if alternative forms of resolution are appropriate. See Appendix V.

1. During formal procedure the Response Team continues to provide pastoral care, support, and assistance to the accuser and/or alleged victim(s) of sexual misconduct, as well as the accused.

2. The primary duty of the Response Team to the accuser and/or alleged victim(s) during formal procedure is to explain the disciplinary procedures and policies of the Church, to keep the accuser and/or alleged victim(s) informed as to the progress of the case, and to assure the accuser and alleged victim(s) of the continuing concern and care of the whole Church.
3. The primary duty of the Response Team to the accused and his/her family during formal procedure is to provide pastoral care and support during the process, and to show the love of Christ for all.
4. The Response Team shall be dismissed when the disciplinary case is concluded.

E. JURISDICTION

The Presbytery itself is responsible for the conduct of its clergy, and is the direct supervisor of the clergy. The Presbytery is bound by the Book of Order in terms of roles and jurisdiction.

The officers and staff of the Presbytery, including the Executive Presbyter, are not responsible for the conduct nor the supervision of the clergy of the Presbytery.

A session by majority vote may request the Presbytery to take original jurisdiction of a case, when that session feels that it would be appropriate or beneficial for the health of that congregation.

1. The Presbytery has original jurisdiction over all ministers who are members of the Presbytery. (D-3.0101b(1)) Charges against ministers are to be filed with the Stated Clerk of the Presbytery (D-10.0100)
2. The Session of a church has original jurisdiction over all members of that church. (D-3.0101a) Elders, deacons and members of churches which are part of the Presbytery, whether appointed or elected by the Presbytery to any office, committee, or assignment in the jurisdiction of the Presbytery, are, nevertheless, under the discipline of the Session of the church in which that person holds membership. All charges against such persons must be filed with the Clerk of Session of that church. (D-10.0100)
3. Ministers who are employed by the Presbytery and who are members of the Presbytery are subject to the discipline of the Presbytery, and are also subject to the personnel policies and procedures of the Presbytery.
4. Elders, deacons, and church members who are employed by the Presbytery are subject to the discipline of the Session of the church in which they hold membership, and are also subject to the personnel policies and procedures of the Presbytery.
5. Employees of the Presbytery, who are not members of the Presbytery or any of its churches, are subject to the personnel policies and procedures of the Presbytery.
6. If a Session fails to act upon charges filed with it within 90 days, the Presbytery shall assume original jurisdiction in the case. (D-3.0103)The Sexual Misconduct Response

F. ADMINISTRATIVE LEAVE

1. It shall be the policy of the Presbytery that, when a duly appointed Investigating Committee files formal charges (D-10.0400), it shall be authorized to place on administrative leave any installed minister, officer of the Presbytery, or employee of the Presbytery who is on the roll of Presbytery, if or when

Panel assigned to the case shall monitor when charges are filed and shall notify the Stated Clerk of Presbytery if a Session fails to take action upon charges filed with it.

7. If an accusation is filed against a person who is neither a member of the Presbytery, nor a member of a church which is part of the Presbytery, nor is a paid employee of the Presbytery, but is nevertheless acting for the Presbytery or any of its entities, the Presbytery Executive or the Stated Clerk shall notify the appropriate person in the Church in which that person holds membership, and shall request from that Church a report on the disposition of the case. The accused shall be informed of the disciplinary process in the Presbytery and may choose to answer the accusation through this process. If the accused chooses to follow the disciplinary process of the Presbyterian Church (U.S.A.) he or she shall provide the Stated Clerk of the Presbytery with written consent including a statement that he or she will abide by the decision of the Permanent Judicial Commission. All provisions of the Book of Discipline shall be observed, save for the degree of censure. For censures the Permanent Judicial Commission may issue a letter of reprimand, it may provide for a temporary exclusion from activities related to the Presbytery and any of its entities, or it may exclude the person from activities related to the Presbytery and any of its entities, permanently. If the accused chooses not to follow the disciplinary process of his or her own Church or the disciplinary process of the Presbyterian Church (U.S.A.) in order to answer formal accusation(s), all relationships between the accused and the Presbytery and any of its entities shall be severed.

it decides that further harm to other individuals may occur if the accused is allowed to continue functioning in his or her present position.

2. Persons so placed on administrative leave shall be entitled to their normal compensation, and

that compensation shall continue to be paid by the employing body until the disciplinary case is resolved. In the case of an installed minister, the Presbytery, through the Committee on Ministry, shall replace the minister with a temporary supply, until the disciplinary case is resolved, and the cost of that replacement shall be paid by the Presbytery.

APPENDICES

- I. ALTERNATIVES TO JUDICIAL PROCESS**
- II. SEXUAL MISCONDUCT SELF CERTIFICATION**
- III. SUMMARY OF MANDATED CHILD ABUSE REPORTING LAWS**
- IV. SEXUAL MISCONDUCT ALLEGATION FORM**
- V. ACKNOWLEDGMENT OF RECEIPT FORM**
- VI. DEFINITION OF CONFLICT OF INTEREST**

SUMMARY OF MANDATED CHILD ABUSE REPORTING LAWS

The two states in which Heartland Presbytery operates have mandatory laws regarding the reporting Child Abuse and/or Neglect. There are some variations from state to state. The primary issues as they pertain to this policy are:

- who must report suspected child abuse
- when are criminal background checks required

Listed below are summaries of the State guidelines. Since these laws are frequently changed and updated, it is advisable to check the state regulations if necessary. Toll free numbers and Web addresses are listed for each state.

Missouri – Hotline – 1-800-392-3738

All medical and dental personnel, social workers, day care center workers, juvenile and court personnel, school officials and teachers, ministers, and law enforcement officers who “have reasonable cause to suspect” that a child has been abused or neglected “shall immediately” report the matter to the Missouri Division of Family Services. Its hotline is answered 24 hours per day. The report “may” also be given to law enforcement personnel. Persons who make such reports are immune from criminal or civil liability. Failure to report is punishable by six months imprisonment or a \$1,000 fine. For more information see www.dss.state.mo.us/cd/rptcan.htm and §210.115 R.S.Mo.

Ministers and church staff members are subject to a separate statute addressed only to religious personnel. The reporting language is the same as above, but the statute specifically states that a minister “shall not be required to report concerning a privileged communication made to him or her in his or her professional capacity.” §352.400.2 R.S.Mo.

The state regulates church-operated child care facilities through licensing, statutes and regulations. All personnel must have criminal background checks upon employment and every two years thereafter. §210.254.2(4) R.S.Mo.

Kansas – Hotline – 1-800-922-5330

Professional persons who have reason to suspect that a child has been abused or neglected are required to report the matter “promptly” to the Kansas Department of Social and Rehabilitation Services. When the Department is not open for business, reports must be made to a law enforcement agency. Professional persons include licensed medical and dental personnel, all personnel of a school which the child attends, therapists, counselors, social workers, and law enforcement personnel. Failure to report is punishable by a \$1,000 fine or up to six months imprisonment. For detailed information see [www.srskansas.org/cfs/child abuse/A Guide to Reporting Child Abuse](http://www.srskansas.org/cfs/child%20abuse/A%20Guide%20to%20Reporting%20Child%20Abuse) and K.S.A. 38-1522.

Sexual Misconduct Allegation Form

I. Person Reporting (Accuser)

Name: _____
Address: _____
Phone: _____

II. Person Alleged of Sexual Misconduct (Accused)

Name: _____
Address: _____
Phone: _____

III. Victim(s) of Misconduct (if same as accuser, write Accuser below)

Name: _____	Name: _____
Address: _____	Address: _____
Phone: _____	Phone: _____

IV. Other Persons Involved (Witnesses, Other Victims):

Name: _____	Name: _____
Address: _____	Address: _____
Phone: _____	Phone: _____
<u>Relationship to incident:</u> _____	<u>Relationship to incident:</u> _____

V. Description of alleged Sexual Misconduct- please be as specific as possible (dates, places, behavior) (attach additional pages if necessary)

VI. Attach other Information that may be helpful in fact-finding about the incident.

VII. Person Completing this Form

Name: _____
Address: _____
Phone: _____

Note: The same kind of information in writing will be needed by an individual who wishes to make an accusation against another individual to begin the process of a disciplinary case by the presbytery or the session of the appropriate church. See the Book of Order, D-10.0102.

Return to: Executive Presbyter, Stated Clerk, or the Moderator of the Committee on Ministry

Heartland Presbytery

3210 Michigan Avenue, Kansas City, MO 641109

Acknowledgment of Receipt

I hereby acknowledge that I received on _____(date), a copy of the Policy and Procedure on Sexual Misconduct of Heartland Presbytery dated _____, that I have read the policy, understand its meaning, and agree to conduct myself in accordance with the policy.

Signature _____

Date _____

A similar acknowledgement is to be signed at the time amendments to the policy are made and distributed.

Sexual Misconduct Self Certification

The following information related to sexual misconduct was mandated by the Sexual Misconduct Policy and Its Procedures adopted by the 203rd General Assembly (1991), and was revised by the 205th General Assembly (1993).

Please check one of the following:

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

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

The information contained in my Personal Information Form on file with Call Referral Services is accurate to the best of my knowledge and may be verified by the calling and employing entity. I hereby authorize the entity to which my Personal Information Form is being sent to inquire concerning any civil or criminal records, or any judicial or proceeding involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the entity to which my Personal Information Form is being sent.

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

Signature _____ Print Name _____ Date _____

- * **Sustained**
 - In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
 - In a civil court, "sustained" means that there has been a judgement against the defendant.
 - In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, by a permanent judgement judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.
- * **Pending**
 - In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
 - In a civil court, "pending" means a case in which there has not been a decision or judgement,
 - In an ecclesiastical case, "pending" means an accusation is being investigated by a special disciplinary committee or charges have been filed but have not been decided by a permanent judicial commission; or an accusation or charges are in an equivalent state or process in a church other than the PC (USA).

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

"Sexual Misconduct is the comprehensive term used in this policy and its procedures to include: 1) Child sexual abuse, as defined above [refers to Policy]; 2) Sexual harassment, as defined above [refers to Policy]; 3) Rape or sexual contact by force, threat, or intimidation; 4) Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another; 5) Sexual Malfeasance defined as sexual conduct within a ministerial (e.g. clergy with a member of the congregation) or professional relationship (e.g. counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, request for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships; 6) Sexual Abuse as found in Book of Order D-10.0401b (see Accuser/Victim)

Alternatives to Judicial Process

Non-judicial dispute resolution processes are widely and successfully used in private conflicts as well as in civil and criminal cases. (See, for example, Section 18.03, Personnel Policies of the General Assembly, PC (U.S.A.)) Religious bodies have served as valuable allies in the development of these alternatives, providing both incentive and resources for dispute resolution programs.

When allegations of sexual misconduct in the church are made, it may sometimes be appropriate to resolve the matter without recourse to judicial process under the Book of Order. If such alternatives are pursued, however, it is essential that the matter be handled with full regard for the interests and rights of all affected parties.

Alternatives to judicial process may include:

1. Arbitration

In the arbitration process, all parties to a conflict agree to submit the dispute to an independent person or panel to determine the best resolution. In a sexual misconduct case, the arbitrator should be someone with extensive experience in non-judicial arbitration who is also familiar with Presbyterian polity and the dynamics of sexual misconduct. All affected parties should have the opportunity to present their case to the arbitrator, and the arbitrator's decision may be final (binding) or subject to appeal to a higher authority (non-binding), such as a disciplinary committee, depending on the prior agreement of the parties.

2. Negotiation

In the negotiation process, advocates for the parties to a conflict are responsible for working out a solution that effectively resolves all issues and protects the interests of all parties. In some cases, an individual may successfully represent his or her own interests rather than having an advocate, but this is rarely advisable. Again, for a negotiated settlement to be successful, all parties affected by the dispute should be represented in the negotiation and all issues should be resolved.

3. Mediation

In the mediation process, the parties to a conflict are enabled, through the assistance of a mediator, to work out their own agreement for resolving the dispute. Mediation differs from arbitration in that the power to make the final decisions is retained by the parties themselves. The successful outcome of mediation is a function (among other things) of the willingness and ability of the parties to reach agreement and the creativity of the mediator in helping to shape that agreement in the interests of all concerned. A critical role of the mediator is the establishment and maintenance of a power balance between the parties during the mediation process.

4. Recommendation for No Further Action

While not technically a dispute resolution process, recommendation for no further action may sometimes be a way to resolve an allegation. This may happen because allegations are determined to be false or

insufficient. For a recommendation to be effective all parties must agree to it and all significant disputes should be set aside. This recommendation without this will very likely lead to continuing conflict and further damage to the parties and the church.

These processes (except for a recommendation for no further action) are not mutually exclusive, and the failure of one process may lead to another. (For example, if mediation fails, the persons may decide to try negotiation by their advocates; if that fails, private arbitration could follow.) All the methods have strengths and weaknesses, depending on the nature of the conflict and the persons involved. In every method, the assistance of skilled professionals and adherence to professional standards are critical. The protection of confidentiality, common agreement regarding the admissibility or inadmissibility of evidence obtained in the process, and guarantees of the due process rights of all persons are essential.

In the context of sexual misconduct in the Church, the use of an alternative process may be in the best interest of the parties and the Church. The success of the process, however, will be dependent upon many significant factors, including the degree and kind of injury suffered; the willingness of all parties to work to heal or remedy that injury; the resources available to assist the processes of healing and remediation; the expertise of the arbitrators, mediators, or other persons involved in facilitating the process; and the quality of the resolutions agreed upon. Informal or secret agreements that do not address all issues or meet the concerns of all parties are not in the best interest of the church

Definition of Conflict of Interest

In staffing Response Teams or Investigative Committees, the person or persons making the appointments should seek to avoid conflicts of interest. An individual who is named, or who is being considered, as a member of a Response Team or Investigative Committee should decline to serve if a conflict of interest exists.

An individual has a conflict of interest in the following situations:

1. The individual has or may have information about the alleged misconduct and may be interviewed by the Investigating Committee or may be called as a witness in a formal proceeding.
2. The individual is related to the accuser or accused by blood or marriage, or has in the past been related by marriage.
3. The individual currently has or in the past has had a close relationship with the accuser or accused. The relationship may be pastoral, social, work-related, or financial. A close relationship is determined by whether a reasonable person would believe that a conflict exists. It is not a conflict, for example, if the individual has only served on a committee with, or is only casually acquainted of the accused or accuser.

If the accused or accuser believes that a member of a Team or Committee has a conflict of interest, the accused or accuser must promptly notify the person or persons appointing the individual. The appointing person or persons and the individual involved should then decide whether continued service is warranted. Doubtful or uncertain cases should be resolved in favor of avoiding the possibility of a conflict.

**ADMINISTRATIVE POLICY 5:
FINANCIAL POLICIES**

**ADMINISTRATIVE POLICY 6:
MISSION FUNDING GUIDELINES**

Administrative Policy 7:
Nomination of Commissioners and Alternates
to General Assembly

The presbytery shall annually elect no more than 2 commissioners of the same gender as minister or elder commissioners to the General Assembly. Commissioners to the Synod shall be chosen by that same representative pattern with no more than 2/3 of the commissioners from the same gender. The same ratio shall be maintained in electing alternate commissioners. Alternate commissioners shall be of the same gender as commissioner for which they are an alternate.

A. QUALIFICATIONS

1. Any MINISTER on the Active Roll or Member at Large of the presbytery who fulfills the requirements listed below is eligible to submit an application to serve as a minister commissioner to the General Assembly.
2. Has attended three (3) of the five (5) stated meetings of the presbytery in the twelve months preceding the application deadline.
3. Is serving or has served during the twenty four months prior to the application deadline on council, divisions, committees or task forces of presbytery, synod or General Assembly.
4. Has been a member of Heartland Presbytery for at least three (3) years preceding the application deadline.
5. Normally a minister commissioner will not have previously served Heartland Presbytery as a commissioner to General Assembly.

B. SELECTION

The Committee on Nominations of Heartland Presbytery will review applications and nominate a slate of minister commissioners and alternates to the Presbytery. The committee will review each application, giving consideration to:

1. The service applicants are offering and/or have offered Heartland Presbytery or other presbyteries, as well as Synod or General Assembly.
2. The gifts applicants bring to General Assembly and Heartland Presbytery in the role of commissioner to the General Assembly.
3. A willingness to fulfill the role of commissioner as defined in N.9.1-N.9-6 of this policy.
4. The Committee on Nominations will seek to nominate a slate of commissioners that represents the full diversity of Heartland Presbytery, while also respecting the gifts and service of nominees.
5. Normally the Committee on Nominations will place a slate in nomination at the stated meeting of Presbytery held in November prior to the meeting of General Assembly.

Applications to serve as minister commissioner can be obtained from the Committee on Nominations and are submitted to the same. The deadline for submitting an application is September 1, in the year immediately preceding a meeting of the General Assembly. (For example, applications are due September 1, 2007 for the 2008 meeting of GA)

In keeping with the Book of Order (G-4.0403), to assure that minorities and women are represented, or to allow for the nomination of a commissioner for a special reason, one(1) commissioner may be chosen who may not fit the enrollment guide lines.

An alternate shall be chosen specifically for each of the minister commissioners and shall be of the same gender as the commissioner replaced. Similar consideration should be given to the racial and ethnic category as the commissioner for whom she/he is the alternate.

C. NOTIFICATION

The Committee on Nominations shall notify those who have been selected to be commissioners and alternates to the General Assembly in advance of the November Presbytery Meeting.

Selection of Elder Commissioners and Alternates to the General Assembly.

The presbytery shall annually elect no more than 2 commissioners of the same gender as minister or elder commissioners to the General Assembly. Commissioners to the Synod shall be chosen by that same representative pattern with no more than 2/3 of the commissioners from the same gender. The same ratio shall be maintained in electing alternate commissioners. Alternate commissioners shall be of the same gender as commissioner for which they are an alternate.

A. QUALIFICATIONS

1. Any CHURCH within the boundaries of the presbytery which fulfills the following requirements is eligible to nominate up to two elders to the Committee on Nominations.
2. For a church to be eligible to nominate elders the church must have had an elder commissioner (It does not have to be the same person each time) in attendance at least three (3) of the five (5) stated meetings of the Presbytery in the twelve months prior to the application deadline. The Committee on Nominations will be responsible for choosing a slate of elder candidates representative of the presbytery from those names presented to it by the eligible churches. Sessions who send names of elders representing both genders and various racial and ethnic categories will have the best chance of having one of their elder's names chosen for the nominations slate.
3. The elders who wish to submit an application must have served in leadership roles within twenty four months prior to the application deadline in the local church and/or Heartland Presbytery by serving on committees or other forms of leadership.
4. Applicants must also have familiarity with the governance and mission of the Presbyterian Church as a whole and be willing to fulfill the role of commissioner as defined in this document.
5. Applicants must have been an ordained elder for three years prior to the application deadline.
6. Normally an elder commissioner would not have previously served Heartland Presbytery as a

commissioner to General Assembly.

B. SELECTION

The Nominating Committee of Heartland Presbytery will review applications and nominate a slate of Elder Commissioners and Alternates to the Presbytery. The committee will review each application giving consideration to:

1. The service applicants have offered their home congregation, and/or Heartland Presbytery as well as Synod or General Assembly. Service beyond the congregation is not required.
2. The gifts applicants bring to General Assembly and Heartland Presbytery
3. A willingness to fulfill the role of Commissioner as defined in N.9.1-N.9-6 of this policy.
4. The Nominating Committee will seek to nominate a slate of commissioners that represents the full diversity of Heartland Presbytery, while also respecting the gifts and service of nominees.

Elders of Congregations within the bounds of Heartland Presbytery, who meet the above qualifications, are invited to submit an application to serve as Elder Commissioner. Applications can be obtained from the Committee on Nominations and are submitted to the Committee on Nominations. Applicants for Elder Commissioner must have the endorsement of their Session. Application deadline is September 1, in the year immediately preceding a meeting of the General Assembly. (For example, applications are due September 1, 2007 for the 2008 meeting of GA)

An alternate commissioner shall be chosen specifically for each of the primary Elder Commissioners and be of the same gender as the commissioner.

C. NOTIFICATION

The Committee on Nominations shall notify the twelve (12) commissioner nominees and alternates in advance of the November Stated meeting of Presbytery, and secure the willingness to serve.

Selection of Youth Advisory Delegates to General Assembly

The Committee on Nominations shall send applications for General Assembly no later than June 15th to the Pastor, the Clerk of the Session, and the Youth Director, if there is one, of all the churches in Heartland Presbytery, and to the person who coordinates the youth work of the Presbytery every other year.

The applications must be returned to the Presbytery office no later than September 1 .

Applicants shall have the recommendation of their Sessions.

The Youth Advisory Delegate (YAD) to the General Assembly must be between the ages of 17 and 21 on the day the Assembly convenes.

Selection of Minister Commissioners to Synod (to be written)

Selection of Elder Commissioners to Synod (to be written)

Selection of Youth Advisory Delegates to Synod (to be written)

The Role of the Commissioner

A commissioner to a meeting of the Presbytery, the Synod, or the General Assembly should be an ordained person committed to Christ and His Church, and deemed by the body he/she is elected to represent to be familiar with the structure, the mission, and the "workings" of the governing body to which he/she has been commissioned. Said person should be currently active in his/her local congregation, and supportive of the ministry and mission of that congregation and of the other governing bodies of the Presbyterian Church (U.S.A.)

A commissioner is a person who is faithful to her/his ordination vows, particularly those in which she/he promised to be "governed by our Church's polity" and to "abide by its discipline, serving in the governing bodies of the Church".

The commissioner should understand the seriousness of his/her task and be committed to faithfully performing it to the best of his/her ability under the guidance of the Holy Spirit.

The commissioner should recognize that she/he is not to be instructed by the commissioning body as to how she/he is to vote, but should remain open to the guidance of the Holy Spirit through the discussion and debate which occurs during the deliberations of the body to which she/he has been commissioned.

The commissioner should be willing to participate in all of the orientation sessions provided, to engage in diligent preliminary study of the issues to come before the body, and during the course of the meeting, attend all sessions faithfully.

The commissioner should be prepared to make a report of the meeting to which he/she has been commissioned to the body which has commissioned him/her. The commissioner should also be available to the Presbytery to speak on issues relating to the General Assembly throughout his/her term as Commissioner (which lasts until the following Assembly.)

Application to serve as Minister Commissioner to the General Assembly Heartland Presbytery

This application must be returned to the Nominating Committee by _____.

Name : _____

Date of Ordination: _____

Date of Membership in Heartland Presbytery: _____

1.) Service to Heartland Presbytery, Synod, or General Assembly within the Past 24 months:

2.) Additional Service to Presbytery, Synod or GA:

3.) Gifts that you bring to the work of General Assembly:

4.) State your reasons for wanting to serve as a Minister Commissioner (Please limit your response to 400 words on an additional page)

*5.) Are you willing to fulfill the "Role of Commissioner" as defined in the attached policy? Yes _____
No _____*

6.) Have you served as a commissioner to General Assembly before? If so, when? _____

Application to serve as Elder Commissioner to the General Assembly Heartland Presbytery

This application must be returned to the Nominating Committee by _____.

Name : _____ Church: _____

Date of Ordination: _____

1.) Service to Your Congregation within the past 24 months:

2.) Additional Service to your congregation:

3.) Service to Heartland Presbytery, Synod, or General Assembly:

4.) Gifts that you bring to the work of General Assembly:

5.) State your reasons for wanting to serve as a Elder Commissioner (Please limit your response to 400 words on an additional page.)

*6.) Are you willing to fulfill the "Role of Commissioner" as defined in the attached policy? Yes _____
No _____*

7.) Have you served as a commissioner to General Assembly before? If so, when? _____

ADMINISTRATIVE POLICY 8:
GUIDELINES FOR CHURCH RESOURCE CENTER ADVISORY COMMITTEE

PURPOSE:

The purpose of the Church Resource Center Advisory Committee is to carry out the mission of the Center, as follows:

The Church Resource Center is an ecumenical organization. The participating denominations are the Central States Synod of the Evangelical Lutheran Church in America, the Christian Church (Disciples of Christ) of Greater Kansas City and Heartland Presbytery, Presbyterian Church (U.S.A.). The mission of the Church Resource Center is to enrich the ministries of the participating denominations by enlisting the financial and programmatic support of these denominations, and addressing their needs for shared educational materials. The resources provided by the Church Resource Center may be borrowed or rented for use in congregations, or at denominational events, and include such categories as education, evangelism, mission, social justice, stewardship and worship.

ORGANIZATION:

The Church Resource Center Advisory Committee will meet at least quarterly on a date established by a majority of the Committee members.

The purpose of each meeting is to cover administration, promotion and review materials. Each meeting will begin with a devotion and the appointment of a person to take minutes.

Three representatives from each participating denomination are to be chosen in such a fashion as each denomination decides, but preferably in rotation appointments of three years each. Such staff as designated by each denomination will serve as ex-officio members.

The Church Resource Center Advisory Committee will appoint a Moderator, whose term is one year. Every effort will be made to rotate this offices among the denominations.

The Moderator establishes the agenda for meetings with the Resource Center Directors. The Moderator assists in communications among council members whenever needed and is occasionally responsible for correspondence.

The income of the Church Resource Center Revolving Fund comes from two sources: rental of resources and subscriptions. It is dispersed for new resources, (print and media), items such as shipping cartons and storage cases, and miscellaneous expenses of the Advisory Committee as needed. The Financial Manager of Heartland Presbytery keeps records of the funds in the CRC Revolving Account.

RESPONSIBILITIES:

1. Serve as a liaison between the Church Resource Center and congregations. Each representative is an important link between the Center and the denominations.
2. Serve as a support and advisory group to the Directors.
3. Provide a variety of means to acquaint congregations and the denominations with resources and services through events such as fairs and workshops.
4. Develop and interpret policies and procedures that will enable the smooth operation of the Center.
5. Plan the future development of the Church Resource Center.
6. Evaluate and coordinate the physical environment of the Church Resource Center.
7. Purchase materials, supplies and equipment for the Center out of moneys available through the Church Resource Center Revolving Fund.
8. Authorize per-item expenditures of over two hundred dollars (\$200.00). (Per-item expenditures of two hundred dollars or less are at the discretion of the Directors.)
9. Assist the Directors in preparing a written annual report, when requested.
10. With the Directors, establishes subscription rates and rental fees.

ADMINISTRATIVE OPERATION:

To provide ease of operation, the administration of the Center is related to the Central States Synod through the Synod Council and the Synod Administrator. It is also related to Heartland Presbytery through the Congregational Ministries Division and the Associate Executive Presbyter.

OWNERSHIP:

Ownership of the resources and equipment of the center is by the Central States Synod of the Evangelical Lutheran Church in America and Heartland Presbytery, Presbyterian Church (U.S.A.), with the Christian Church (Disciples of Christ) of Greater Kansas City buying into the services and operation of the Center.

The Church Resource Center resources are shared for use on a first come basis.

October 1975

Revised 1982

Revised November 1988

Revised December 1992

Revised March 1993

Revised September 1999

Revised November 2000

Revised May 2002

Revised July 2002

Revised September 2002

Revised March 2003

Revised December 2006

Revised August 2009

**ADMINISTRATIVE POLICY 9:
HEARTLAND PRESBYTERY DISASTER RESPONSE POLICY**

WHY THIS PROPOSAL

Heartland Presbytery 's response to the Flood of 1993 was much too late and quite inconsistent initially. This proposal is presented by the Disaster Response Task Force for three reasons. First, the Task Force believes that the Presbytery can be better prepared to respond to future disasters. Second, this Task Force was appointed for a limited time, but the need for the Presbytery to minister will continue throughout the extended recovery period following that flood. Finally, Presbytery requested that the Task Force suggest a plan.

WHAT IS THE PLAN

This plan describes how Heartland Presbytery will respond to disasters occurring within its bounds.

- It involves identifying and training a Disaster Response Team.
- It is useful in a variety of disaster situations.
- It focuses, primarily and intentionally on operations, not administration.
- It assigns authority to General Council and administrative responsibility to the Presbytery Executive.
- It understands that operational costs will be provided for out of disaster relief funds available to the Presbytery, while expenses related to the training, which is to be conducted at Heartland Presbyterian Center, will be included in Presbytery's annual budget.

THE FOCUS OF THIS PROPOSAL

This proposal has been developed from the point of view of THOSE IN NEED, rather than from the perspective of THOSE RESPONDING TO THE NEED. This is an important distinction. IN times of urgency and disaster clean, clear, simple lines of communication and authority are necessary for effectiveness. Denominations with a more hierarchical structure functioned far more effectively than did our Presbytery in this recent disaster. This Task Force believes that Heartland Presbytery's effectiveness in the future will correlate directly with the degree of simplicity and direction built into our response system, especially during the early stages of a disaster.

06-94

WHAT IS A DISASTER

A disaster exists when those who would normally respond to an emergency within a community are themselves in crisis. A disaster exists when the ability of a local community to function normally in crisis is exceeded, when a state of DYSFUNCTION exists. What this means, simply, is that in a disaster normal patterns of thought, communication and action are either compromised or rendered totally

inoperable. At such times those directly affected by the disaster cannot be depended upon to follow normal patterns of behavior; neither can their judgments be depended upon to be either accurate or appropriate. Further, it means that normal relief systems within the community are taxed beyond capacity. WHEN A DISASTER OCCURS, OUTSIDE HELP IS URGENTLY AND IMMEDIATELY NEEDED, first to provide emergency relief, later, to help restore normal functioning.

This proposal assumes that should a disaster occur within the Heartland Presbytery, the normal functioning of the Presbytery would not be compromised. EVEN THOUGH A STATE OF DYSFUNCTION MAY EXIST IN A PORTION OF THE PRESBYTERY. This proposal further assumes that Heartland Presbytery will initiate a response to a disaster occurring within its bounds, if a request for the same is not immediately forthcoming from those affected. This proposal assumes that presbytery will BE THERE with those in need, WORK THERE with those in need, and STAY THERE until all need is met and normal community functioning is restored.

GUIDING PRINCIPLES

1. The church has a unique role in disaster response as part of its ministry in and with the world.
2. Every disaster “belongs” to the local community. It cannot be stressed enough how critical and how central is the role of the local pastor.
3. Every disaster is unique.
4. The church has a responsibility to respond to small disasters as well as larger ones.
5. Suffering is non-denominational; our response should be, too.
6. Although a disaster belongs to the local community, each local community is part of the larger communion in the church.
7. Cooperation between church and private agencies is essential for a comprehensive response to the needs of a community in disaster.
8. The best response to a disaster is founded on being prepared as much as possible before one strikes.

.....adapted from UMCOR

BEFORE DISASTER STRIKES

Annually Heartland Presbytery will provide to every active member of Presbytery and to every Clerk of Session a page of PROCEDURAL GUIDELINES to follow should a disaster occur in their community (See Appendix A). With it will be included the names and phone numbers of Key Disaster Response Team Members. This information will be included, also, in the annual Presbytery Directory.

WHEN A DISASTER STRIKES

Presbytery's response will be initiated by a pastor or church member following the "Guidelines for Disaster Response" OR on the initiative of the Presbytery Executive. Regardless of whether the need or desire for some official presence of the Presbytery is expressed, the Executive or someone designated by the Executive will BE THERE at the disaster site as soon as the threat of physical danger is past. The Executive will contact the Director of the Disaster Response Team who, in turn, will convene the appropriate members of the Team.

THE DISASTER RESPONSE TEAM

Annually, a team of specialists will be identified by Heartland Presbytery as the Disaster Response Team. The Team may never meet, but must be able to meet at a moment's notice. As each disaster is unique, the Disaster Response Team (DRT) in every instance will be differently constituted, but drawn from a pool of Presbytery designated and trained volunteers. There will be three types of volunteers:

1. DIRECTORS, who will be trained to manage and coordinate Presbytery's response from a Disaster Response Office;
2. FIELD WORKERS, who are trained to work in the disaster area with THOSE IN NEED; and
3. ADVISORS, who are trained to provide professional support for the DISASTER RESPONSE DIRECTOR.

A Disaster Response Team, then, shall consist of one DIRECTOR who shall manage the Disaster Response of the Presbytery; a number of FIELD WORKERS; and a panel of professional ADVISORS available at the Director's call.

At the discretion of the Director, other trained volunteers will be added as needed to help in the office, answer hot-line calls, coordinate construction crews, provide consultation, offer advocacy, etc. As the circumstances in the Relief and Recovery change, so too may the personnel on the DRT.

06-94

DISASTER RESPONSE GOALS

1. To meet emergency needs.
2. To assist those immobilized (in shock) to begin to act.

3. To provide pastoral support and a loving presence for those affected, especially to pastors and lay caregivers.
4. To bring the spiritual ministries of the church to those whose faith is shaken.
5. To provide timely relief for any pastors who are at the same time victims and caregivers.

RESPONDING TO A DISASTER

The services of the DRT will be provided upon the team being activated by the Presbytery Executive or the Executive's administrative designee. Once activated the DRT will make personal visits and contacts to assess needs. Upon assessing the need, and IN COOPERATION WITH THE LOCAL CHURCH/PASTOR, the DRT will plan and coordinate Presbytery's response, using or developing resources both within and beyond the Presbytery. Appropriate spiritual resources will always and continually be provided as no secular agency can provide these.

LOCAL MINISTRY IS DONE BY THE LOCAL CHURCH, EVEN IN A

CRISIS.

And the pastor, through perhaps in crisis him/herself, is still central. The effectiveness of the Presbyterian witness and ministry in a disaster depends so much upon the local pastor's vision and energy; initiative and sensitivity; and connectional effectiveness. The DRT will work to support pastors in this very vital role.

A disaster has 3 phases. THE EMERGENCY PHASE exists until all persons are located and possible recurrence is past. Presbytery's DRT will respond as soon as it is safe to do so by being present and by assisting with those emergency needs they are equipped to handle.

This phase is followed by a much longer period, THE RELIEF PHASE. Here people begin to realize the magnitude of their loss; they experience futility and frustration; their capacity to cope with change is at its lowest. Presbytery's DRT will work side by side with the people in areas of clothing, shelter and utilities, food and water, emergency repairs, replacement items, counseling, health services and occupational supplies to allow persons to resume work. DRT will assist in organizing interfaith groups aimed at helping those people who "fall between the cracks" of other helping agencies.

THE RECOVERY PHASE is the last and longest phase. It is measured in months and years. Here people often experience a deep sense of grief as they realize that their lives are forever changed. Distress, depression and the sense of helplessness will likely increase. Presbytery's DRT will work with other long-term helping groups, assist the local "unmet needs" committee, develop programs of advocacy on behalf of the victims, provide "listening" ministries, develop programs and activities to support and relieve pastors, disperse Emergency Relief Funds received, keep before the church at large the disaster concerns that are now no longer front page news, assist in the gathering and telling of "the disaster stories", coordinate with ecumenical partners for work crews, and stay on the scene until the recovery is accomplished and normal community functioning is restored.

KEEPING IT SIMPLE FOR VICTIMS

We restate the focus. The intent of this plan is to simplify for the victims of a disaster their relationship with Presbytery. Therefore, all communication between the disaster victims and the Presbytery will be channeled through either the Field Worker or the Director, who themselves shall be in regular contact with each other. In each disaster area these two will receive all messages from the field and will convey all messages and coordinate all Presbyterian resources to the field. During the first two phases of a disaster IT IS NOT TO BE TOLERATED that people in disaster areas will be relating to a variety of Presbytery committees and staff.

DISASTER RESPONSE TRAINING

Presbytery will establish a pool of 20 or more volunteers to receive Disaster Response Training. Some will be trained as Field Workers, a few as Directors, and others as Advisors. Each volunteer will be chosen because of his/her special and unique skills, interests and aptitudes. DRT training will consist of one 24-36 hour disaster simulation to be played out at Heartland Presbyterian Center annually.

SELECTING THE DISASTER RESPONSE TEAM

Annually, from names recommended by the Presbytery Nominating Committee, General Council will appoint the Disaster Response Team. There will be no limit to the number of years an individual may serve consecutively.

APPENDIX A.

PROCEDURAL GUIDELINES FOR INITIAL DISASTER RESPONSE

A. PASTOR

1. Stay where you are until danger passes.
2. Assess your own damage first.
3. When it is safe, assess the general situation and the physical needs of the people in the congregation and the community.
4. Report your findings to the Presbytery Executive AS SOON AS POSSIBLE.
5. Respond to the needs of victims.
6. Assist Presbytery's response by working closely with the Disaster Response Director and your assigned Field Worker.
7. When the Relief Phase of the disaster begins, coordinate efforts of the congregation on the local level, working in cooperation with other pastors, ministerial alliance, other relief agencies.
8. Remember that no secular agency is equipped to provide the victims of the disaster with spiritual support. Pastors have a unique and most important role to play in a community's response to disaster. Play it.

(NOTE: ITEM #4 IS OF PARTICULAR IMPORTANCE. It is the step which activates Presbytery's Disaster Response Team.)

PRESBYTERY EXECUTIVE

1. Stay where you are until danger passes. Be available to receive messages.
2. Assess your own damage first.
3. Monitor damage in the Presbytery via news reports.
4. When it is safe contact the pastors in the disaster area if they haven't contacted you. Gather their reports.
5. Activate the Disaster Response Team by selecting and contacting a Disaster Response Director. Share with him/her your preliminary findings.
6. Arrange for temporary staffing of the emergency phone (only until DRT becomes operational).
7. Make a "ministry of presence" visit to all affected areas as soon as possible. Report any additional findings to Director.
8. Advise Synod, General Assembly and neighboring Presbytery's of the situation in Heartland Presbytery.

DISASTER RESPONSE DIRECTOR

1. Stay where you are until danger passes. Be available to receive messages.
2. Assess your own damage first.
3. Monitor damage in the Presbytery via news reports.
4. When it is safe, contact the pastors in the disaster area. Give them the necessary disaster response information. Get from them an updated assessment of their own, the congregation's, and the community's need..

5. In consultation with the Presbytery Executive select the initial Disaster Response Team members, both Field Workers and Advisors.
6. Set up an emergency communications network.
7. Convene the team for decision making. Evaluate the situation.
8. Make a damage assessment tour. Assess spiritual needs as well as physical needs.
9. Settle in for the long haul.

FIELD WORKERS

1. Stay where you are until danger passes. Be available to receive messages.
2. Assess your own damage first.
3. Monitor damage in your area via news reports.
4. Consult with the Director about needs.
5. When it is safe, enter the area.
6. Contact pastors, volunteers and government agencies.
7. Compile a list of what is needed, and convey this information to the Director.
8. Report daily to the director about changing needs.
9. Minister to the pastors and key lay leaders. Be particularly sensitive to their needs.

ADVISORY PANEL

These individuals are responsible for providing specialized professional advice. Such advice will generally have to do with PROTECTION AND SAFETY (of victims, workers and the Presbytery), POSSIBILITIES (for advocacy, contacts, creative response), and PROPRIETY (what norms, whose turf may be involved). Advisors will be available in many areas: medicine, law, finance, insurance, engineering, community organization, religion, psychiatry, agriculture, human rights, ecumenical relationships, governmental agencies, private enterprise, the environment, etc.

ADMINISTRATIVE POLICY 10:
PROPERTY OF NEWLY ORGANIZED OR RELOCATED CHURCHES

1. When the Presbytery assists financially in acquiring land or land and buildings for a newly organized (or newly re-located) particular church, it shall be the policy for title to the newly acquired property to be taken in the name of Heartland Presbytery (a Missouri Non-Profit Corporation).

2. At an appropriate later date, by vote of the full Presbytery on recommendation of the Division of Congregational Development/Redevelopment with concurrence of Presbytery Council, title to the property will be conveyed to the corporation of that particular church. In all such instances the deed whereby the title is conveyed to the corporation of the particular church will include a “reverter” clause substantially as follows:

3. In the event that this property at any time is no longer being used for a place of worship by a particular church affiliated with the Presbyterian Church (U.S.A.), or the legal successor to said denomination, then title to this property, without more, shall revert to and become the property of Heartland Presbytery (a Mission Non-Profit Corporation), or its lawful successor, for the use and benefit of the aforementioned denomination.

ADMINISTRATIVE POLICY 11:
HEARTLAND PRESBYTERY SEMINARY GUIDANCE STATEMENT

The Heartland Presbytery Committee on Preparation for Ministry understands that a calling to serve the Presbyterian Church (U.S.A.) as a Minister of Word and Sacrament is a calling that must be identified by a candidate but also confirmed by the church.

In order to provide the Presbyterian Church with pastors who have received the best possible theological education, who are grounded in the Reformed tradition, and who have an understanding of and commitment to ministry within the Presbyterian Church, the Heartland Presbytery Committee on Ministry (CPM) follows these guidelines in its ministry with those preparing for ordination as Ministers of Word and Sacrament:

- The Committee strongly encourages all years of theological education to be taken at a seminary of the Presbyterian Church (U.S.A.)
- The Committee requires that a period of study of at least one year in residence be taken at a seminary of the Presbyterian Church (U.S.A.) or the demonstration of to CPM's satisfaction a plan for instruction in Reformed and Presbyterian theology and polity, preferably through a seminary of the Presbyterian Church (USA).
- Students enrolled at Presbyterian Church (U.S.A.) seminaries will receive priority in the Committee's disbursement of financial aid.
- Students who take a majority of their education at a non-Presbyterian seminary may be assigned additional requirements by the Committee.

The CPM intends to use this policy as a general guideline when counseling potential Inquirers and Candidates regarding seminary choice, and when determining what expectations will be for particular Inquirers and Candidates. The Committee will apply the policy on a seminary by seminary and person by person basis.

02/20/2009

ADMINISTRATIVE POLICY 12:
COMMITTEE ON MINISTRY HANDBOOK
BOOK OF ORDER 2005/7 CHAPTER 14

Administrative Policy 13:
GUIDELINES FOR MINISTERS AND CONGREGATIONS
FOR HEALTH AND MATERNITY NEEDS

The Committee on Ministry of Heartland Presbytery presents the following guidelines for the compassionate care of church personnel who are covered by the Board of Pensions in sickness or when children are added to the family. Sessions should adapt these guidelines to fit the needs of other church staff not participating in the Board of Pension plan.

SICK LEAVE

1. Definition: When a minister is physically incapable of performing the functions of ministry, and is normally under the care of a physician, and has every expectation of returning to work.

2. Terms: A minimum of 14 days within a calendar year with full salary, housing and pension benefits, which can be accumulated up to 42 days within a three-year period. Business and travel allowances as well as other reimbursable ministry expenses would not be payable during sick leave.

Additional needs may be negotiable with the Session.

3. Applications: Notice shall be given by the pastor (or a responsible family member) to the Clerk of Session or Personnel Committee as soon as sick leave is needed, at which time the terms would become applicable.

LONG TERM SICK LEAVE

1. Definition: When the medical prognosis is that the ministry may not be able to return to work for an extended period of time. (More than three months.)

2. Terms: Sick leave days will be deemed to be accumulated at the rate of 30 days a year for three years. Full salary, housing and pension benefits will continue for 90 days or until the disability benefits of the Major Medical Plan of the Board of Pensions takes effect.

3. Applications: Notice shall be given by the pastor (or responsible family member) to the Clerk of Session or Personnel Committee as soon as it is determined that disability benefits will be necessary. Notice will also be given to the Board of Pensions.

MATERNITY LEAVE

1. Definition: When a female minister is to give birth.

2. Terms: a. Up to 60 days leave at full salary and housing allowance OR

90 days at 60% salary and housing allowance (for clergywomen in the final days of pregnancy, delivery and post-parpartum) would be included in the terms of call.

b. Travel allowance would be discontinued during the leave to help provide for pulpit supply.

c. Vacation and sick leave may be used to supplement the leave at the minister's discretion.

d. Major medical and minister's pension will be continued by the congregation at the full salary and allowance level for the maternity leave period.

e. If the minister is unable to return to work at the end of the leave agreed upon, the Session, in consultation with the Committee on Ministry, would take action appropriate to the particular situation.

3. Application: Maternity leave shall be negotiated with the Session at least four months before the anticipated birth. Unforeseen complications in the pregnancy and/or delivery may make adjustments in these plans necessary.

ADOPTION LEAVE

1. Definition: When a minister, either female or male, either married or single, adopts a child, consideration of an appropriate adoption leave may be negotiated with the Session.
2. Terms
- a. If the minister believes it necessary for the "bonding" of child and parent, accumulated sick leave may be used for this purpose.
- b. Beyond the sick leave terms, if the minister chooses to remain at home to care for the child, one of the following options may be negotiated.
- (1) 45 days at 75% of the annual salary and housing allowance OR
(2) 60 days at 60% of the annual salary and housing allowance.

PATERNITY LEAVE

1. Definition: When a male minister's wife gives birth, and he chooses to remain at home to care for his wife and child/children.
2. Terms: Then one of the following options may be negotiated:
- a. If the wife is under a physician's care, bed-ridden, or in a hospital as the result of the birth (or miscarriage), sick leave condition shall apply for the minister.
- b. Beyond the sick leave conditions, one of the following options

may be negotiated with the Session:

- (1) 7 days at 100% of salary and housing allowance, OR
- (2) 14 days at 75% salary and housing allowance, OR
- (3) 21 days at 60% salary and housing allowance.

c. Pension and medical benefits will be continued by the congregation at the full salary and housing allowance level for the paternity leave.

3. Application: Application for paternity leave will be negotiated by the minister with the Session at least four months before the anticipated birth. Unforeseen complications in the pregnancy and/or delivery may make adjustments in these plans necessary.

FAMILY EMERGENCY LEAVE

1. Definition: When a sudden emergency arises with the minister's immediate family which requires his/her presence, rendering the minister unable to perform the functions of ministry for an indefinite period of time.
2. Terms:
- a. Sick leave conditions will apply while the minister is unable to perform the functions of ministry.
 - b. Long term family illness needs (spouse or child) may be negotiated with the Session with the following suggested guidelines:
 - (1) 45 days at 100% of annual salary and housing allowance OR
 - (2) 60 days at 75% of annual salary and housing allowance OR
 - (3) 90 days at 60 % of annual salary and housing allowance.
3. Applications Application for the family emergency leave of less than seven days will be through the Clerk of Session or Personnel Committee. Longer family emergency leaves require negotiation with the Session.

FAMILY DEATH

In the case of a family member of the minister or the minister's spouse, a period of up to four days should be granted to be with other family members. That means, if the death occurs locally, up to four days is appropriate; if the death/funeral/burial is "out of state" or some distance from home, time for travel should be added to the four days.

SUMMARY

These guidelines are offered in the judgment of the Committee on Ministry as fair, reasonable and compassionate suggestions that ministers and Sessions may consider in negotiating family needs when a new child becomes a part of the family. It is not the intent of the Committee on Ministry that these guidelines should be limiting. Sessions are free to exercise their compassion in more generous ways if they deem it appropriate. The Presbytery urges congregations to follow these guidelines. If needed, Committee on Ministry may be called upon to assist with the negotiations in unusual circumstances.

The minister may elect, with the approval of the Session, to use vacation time in conjunction with sick leave. The Committee on Ministry does not encourage the combining of vacation time with sick leave because they are designed for two distinctly different purposes. It may well be that some time after a personal or family illness a “getting away from it all” on a vacation may have great therapeutic value.

The Committee on Ministry stands ready to assist sessions in the process of negotiation.

Adopted 2005

Under review 2010

Administrative Policy 14:
SABBATICAL PROGRAM

The purpose of the Sabbatical Program is to provide, in cooperation with the Session of the congregations involved, an opportunity for qualified pastors to spend three months away from the parish. The program provides for the pastor selected to engage in a program of study approved by the pastor's session. This would provide the pastor with an opportunity for increased skill development in a setting entirely free from the demands of the parish. It provides also for a method of continuing pastoral and administrative functions for the congregation. At the end of the sabbatical the pastor would return to the congregation renewed by the extended absence from regular pastoral pressures and by new insights and skills gained during the leave. It is hoped this will enable pastors to discover a newness in their professional life that some pastors seek through changing positions, even though they do not feel a need to move otherwise.

ARRANGEMENTS:

1. Congregations would continue to pay the pastor's salary during the sabbatical.
2. The Presbytery would provide for a 20-hour week interim pastor utilizing available clergy. Interim pastors would be paid \$500 a month.
3. Pastors would apply annual amount usually provided by the congregation for continuing education toward the cost of the program.
4. Presbytery would cover the other costs of the program.
4. To qualify, pastors would have completed 5 years of continuing service to their congregation and would agree to continue at least one additional year in the same location. A written report to the session and the Presbytery Career Support Committee would be required.
6. Presbytery would approve up to 4 sabbaticals a year through an application and evaluation process developed by the sub-committee of Committee on Ministry with representatives from Career Development Committee.

BUDGET:

Costs, 4 x \$1500	\$6,000
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SOURCES:

Pastor's continuing education money	
4 x \$250 (average)	\$1,000
Scholarship money	1,500
Other sources	<u>3,500</u>
	\$6,000

11-87; under review 2010

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**ADMINISTRATIVE POLICY 15:
OVERTURE ADVOCATES**

Adopted by Heartland Presbytery April 18, 2006

The organization that originally presented the overture for consideration may recommend to Presbytery Council an overture advocate to attend General Assembly.

If such a person cannot be secured or is unable to go to General Assembly, the Presbytery Council may appoint an advocate who is favorable to the overture.

Overture Advocates may be from one of the following categories of people:

- a) Presbytery Staff Persons
- b) A member of Presbytery who will attending anyway
- c) One of the Commissioners from Heartland Presbytery

The Council may decide whether or not an overture needs an Overture Advocate.

In 2006, the Overture Advocates will pay their own expenses. Beginning in 2007, Heartland Presbytery will cover reasonable expenses (travel, food and lodging) for Heartland Presbytery Overture Advocates attending General Assembly meetings.

ADMINISTRATIVE POLICY 16:
CERTIFIED CHRISTIAN EDUCATORS AND PRESBYTERY MEMBERSHIP

Certified Christian Educators who have been nationally certified by the Educator Certification Council on behalf of the General Assembly Council of the PC(USA), and who are officially employed by and serving a congregation of Heartland Presbytery, shall be granted voice and vote at all meetings of Heartland Presbytery, if an elder. Their vote will be in addition to all elder commissioner and minister member votes from the congregation they are serving and will not take the place of the vote of any commissioner from that congregation.

**ADMINISTRATIVE POLICY 17:
SEMINARY DEBT POLICY**

Adopted by Presbytery June 16, 2007

- 1. Any minister serving a first call following graduation from seminary, who comes with any educational indebtedness, shall be required to show evidence of having attended a financial planning workshop such as a Fiscal Fitness workshop sponsored by the Board of Pensions, or other financial planning workshop. If the minister has not attended such a workshop, he/she shall be required to do so within twelve months of start-up, the cost of registration fee, accommodation and travel for such a workshop to be considered legitimate reimbursable expense from study leave allowance.**
- 2. The Committee on Ministry shall encourage calling congregations to utilize further educational debt reduction as a point in negotiating salary with a prospective pastor who is a recent seminary graduate.**

Note: This policy will allow first-call pastors in our presbytery to receive seminary debt assistance grants from the Board of Pensions

ADMINISTRATIVE POLICY 18:
PROPERTY OF NEWLY ORGANIZED OR RELOCATED CHURCHES

1. When the Presbytery assists financially in acquiring land or land and buildings for a newly organized (or newly re-located) particular church, it shall be the policy for title to the newly acquired property to be taken in the name of Heartland Presbytery (a Missouri Non-Profit Corporation).

2. At an appropriate later date, by vote of the full Presbytery on recommendation of the Division of Congregational Development/Redevelopment with concurrence of Presbytery Council, title to the property will be conveyed to the corporation of that particular church. In all such instances the deed whereby the title is conveyed to the corporation of the particular church will include a “reverter” clause substantially as follows:

3. In the event that this property at any time is no longer being used for a place of worship by a particular church affiliated with the Presbyterian Church (U.S.A.), or the legal successor to said denomination, then title to this property, without more, shall revert to and become the property of Heartland Presbytery (a Mission Non-Profit Corporation), or its lawful successor, for the use and benefit of the aforementioned denomination.

