

Item

Overture 16. On Creating the Office of Minister of Christian Education—From the Presbytery of Mission.

The Presbytery of Mission overtures the 217th General Assembly (2006) to create the office of minister of Christian education and to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-6.0103 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The Church offices mentioned in the New Testament which this church has maintained include those of presbyters (ministers of the Word and Sacrament, *ministers of Christian education*, and elders) and deacons. (*Ephesians 4:11–12*)”

2. Shall G-6.0106 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. To those called to exercise special functions in the church—deacons, elders, and ministers of ~~the Word and Sacrament~~—God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. They must have the approval of God’s people and the concurring judgment of a governing body of the church.

“b. Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage between a man and a woman (W-4.9001), or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders or ministers ~~of the Word and Sacrament.~~”

3. Shall G-6.0203 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“When ministers *of the Word and Sacrament* are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry of the church, they shall evidence a quality of life which helps to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies.”

4. Shall a new section “*G-6.0300 Ministers of Christian Education*” be added and the subsequent sections, “*G-6.0300–.0503*,” be re-numbered as “*G-6.0400–.0603*.” The new section, “*G-6.0300*,” and subsequent sections, shall read as follows:

“*G-6.0300 3. Ministers of Christian Education*

“G-6.0301

“As the Lord has set aside through calling and training certain members to perform a special ministry of Christian education and has committed to them a form that is primarily educational, the church, through the presbytery, calls them to the responsibility and office of ministers of Christian education. Such ministers shall be members of presbytery, which shall designate them to such work as may be helpful to the church in mission, in the performance of which they shall be accountable to the presbytery. They shall be responsible for participation in the larger ministry of the church in addition to the duties to which they are called and designated by the presbytery. Ministers of Christian education have membership in presbytery by action of the presbytery itself, and maintain their membership in accordance with G-11.0000.

“G-6.0302

“When ministers of Christian education are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry in the church, they shall evidence a quality of life that helps to share the ministry of the good news. They shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery and in ecumenical relationships, and shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies.

“G-6.0303

“In the exercise of pastoral care, ministers of Christian education shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing such care and all information relating to the exercise of such care. When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of Christian education may, but cannot be compelled to reveal confidential information. A minister of Christian education may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.

“~~G-6.0300~~ G-6.0400 3. 4. Elders

“~~G-6.0301~~ G-6.0401 Scriptural Practice

[Text remains unchanged.]

“~~G-6.0302~~ G-6.0402 Governmental Responsibilities

[Text remains unchanged.]

“~~G-6.0303~~ G-6.0403 Gifts and Requirements

[Text remains unchanged.]

“~~G-6.0304~~ G-6.0404 Specific Responsibilities

[Text remains unchanged.]

“~~G-6.0400~~ G-6.0500 4. 5. Deacons

[Text remains unchanged.]

“~~G-6.0401~~ G-6.0501 The Ministry and Gifts of Deacons

[Text remains unchanged.]

“~~G-6.0402~~ G-6.0502 Responsibilities

[Text remains unchanged.]

~~“G-6.0403 G-6.0503 Organization~~
[Text remains unchanged.]

~~“G-6.0404 G-6.0504 Supervised by Session~~
[Text remains unchanged.]

~~“G-6.0405 G-6.0505 Meetings~~
[Text remains unchanged.]

~~“G-6.0406 G-6.0606 Related Services~~
[Text remains unchanged.]

~~“G-6.0407 G-6.0507 Decision Not to Use Deacons~~
[Text remains unchanged.]

~~“G-6.0500 G-6.0600 5. 6. Renunciation of Jurisdiction~~
[Text remains unchanged.]

~~“G-6.0501 G-6.0601 Renunciation of Jurisdiction~~
[Text remains unchanged.]

~~“G-6.0502 G-6.0602 Persistence in Disapproved Work~~
[Text remains unchanged.]

~~“G-6.0503 G-6.0603 Effect of Renunciation”~~
[Text remains unchanged.]

5. Shall G-6.0501 (or G-6.0601 as renumbered in Recommendation 4. above) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“When a church officer, whether a minister of the Word and Sacrament, *minister of Christian education*, elder, or deacon, renounces the jurisdiction of this church in writing to the clerk or stated clerk of the governing body of jurisdiction, the renunciation shall be effective upon receipt. Renunciation of jurisdiction shall remove the officer from membership and ordained office and shall terminate the exercise of office.”

6. Shall G-7.0102 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The particular church carries a vital responsibility in the mission of the church. There God’s people perform especially the ministries of worship, proclamation, sharing the Sacraments, evangelism, *education, teaching*, nurture, counseling, personal and social healing, and service. Without this basic ministry to persons, neighborhoods, and communities, and the support given at the congregational level through prayer, personnel, and money, any other significant ministry of the church becomes impossible. Congregations serve as essential mission arms of the presbytery and of the larger church.”

7. Shall G-7.0103 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The members of a particular church voluntarily put themselves under the leadership of their officers, whom they elect. The session, which consists of the pastor or co-pastors, the associate pastors, *the minister of Christian education*, and the elders in active service, is the governing body in a particular church. The law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one

another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love.

8. Shall G-7.0302a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The congregation shall hold an annual meeting and may hold other meetings as necessary. The annual meeting may consider such business as electing officers, hearing reports of the session along with plans for the coming year, hearing reports from the board of deacons and other organizations of the church, and transacting other business as is appropriate. It shall review the adequacy of the compensation of the pastor or pastors *and the minister of Christian education* upon report of the prior review by the session. (G-10.0102n) Public notice of the meeting shall be given on two successive Sundays.”

9. Shall G-7.0304a(2)–(3) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(2) matters related to the calling of a pastor or pastors *or minister of Christian education*;

“(3) matters related to the pastoral relationship *or relationship with the minister of Christian education*, such as changing the call, or requesting or consenting or declining to consent to dissolution;”

10. Shall G-7.0308 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“Since *neither a minister of Word and Sacrament nor a minister of Christian education* is ~~not~~ a member of the congregation, she or he may not vote in the meeting of the congregation. When there is a tie vote, a *minister of Word and Sacrament* presiding shall put the question a second time. If there is a tie vote again, the motion is lost.”

11. Shall G-9.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The Presbyterian Church (U.S.A.) shall be governed by representative bodies composed of presbyters: ~~both~~ *elders, and ministers of the Word and Sacrament and ministers of Christian education*. These governing bodies shall be called”

12. Shall G-9.0501b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. Committees of governing bodies above the session shall consist of laypersons, ~~and~~ *ministers of Word and Sacrament, and ministers of Christian education* with at least one half the members being laypersons.”

13. Shall G-9.0503a(1) and (4) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(1) to ordain ministers of Word and Sacrament *and ministers of Christian education* and to install them in permanent ~~pastoral~~ *called* relations.

“Sections (2) and (3) remain unchanged.

“(4) to visit particular churches, governing bodies, or other organizations of the church reported to be affected with disorder,^d and to inquire into and settle the difficulties therein, except

that no commission shall have the power to dissolve a ~~pastoral~~ *called* relationship unless such power has been specifically delegated to it by the appointing body;”

14. Shall G-9.0504a–b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. An administrative commission of a session shall consist of at least two elders and the moderator of the session or other minister of the Word and Sacrament *or minister of Christian education* installed in a permanent relationship within the particular church governed by the session.

“b. Administrative and judicial commissions of presbytery, synod, and the General Assembly shall be composed of ministers of the Word and Sacrament *and/or ministers of Christian education* and elders in numbers as nearly equal as possible.” [The rest of the text remains unchanged.]

15. Shall G-9.0801a–b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. Each presbytery and synod shall elect a nominating committee broadly representative of the member churches of the presbytery or presbyteries, with a membership of one third ministers of the Word and Sacrament *and/or ministers of Christian education*, one third laywomen, and one third laymen. The nominating committee shall consist of three classes, each serving for a three-year term except where initial classes of one- and two-year terms are necessary to establish regular rotation.

“b. The nominating committee shall nominate persons to fill all vacancies on continuing committees (except the nominating committee), councils, boards, and other bodies that require election by the presbytery or synod. Consideration shall be given to the nomination of equal numbers of ministers of the Word and Sacrament *and/or ministers of Christian education*, lay men, and laywomen (one third each), except that women elders and men elders shall be nominated to the committee on ministry to which presbytery functions may be delegated. (G-11.0501, G-12.0102d, G-13.0111, G-13.0202)”

16. Shall G-10.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The session of a particular church consists of the pastor or co-pastors, the associate pastors, *ministers of Christian education*, and the elders in active service.^a All members of the session, including the pastor, co-pastors, ~~and~~ the associate pastors, *and ministers of Christian education*, are entitled to vote.”

17. Shall G-11.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“Presbytery is a corporate expression of the church consisting of all the churches^a, ~~and~~ ministers of the Word and Sacrament, *and ministers of Christian education* within a certain district. When a presbytery meets, each church shall be represented by an elder^b commissioned by the session with the following additional provisions:” [The rest of the text remains unchanged.]

18. Shall G-11.0103n be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“n. to ordain, receive, dismiss, install, remove, and discipline ministers,^c to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation and benefit requirements for all ~~pastoral calls~~ *called positions* ...”

19. Shall G-11.0103p be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

p. to designate ministers to work as teachers, evangelists, administrators, chaplains, and in other forms of ministry recognized as appropriate by the presbytery. ~~Such as~~ *Ministers of Word and Sacrament* may administer the Sacraments at times and places approved by a governing body, or in conformity to other conditions specified by a governing body. The applicable provisions of W-2.3000, W-2.4000, and W-3.3600 shall be followed;”

20. Shall G-11.0402 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The presbytery, through its appropriate committee, shall examine each minister or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church, except as provided in G-14.0314. Every minister seeking membership in a presbytery shall have a ~~call to a pastoral relation~~ *called relationship* within the presbytery, or from a governing body or agency as defined in G-11.0411, for which the receiving presbytery shall give its permission, or shall be honorably retired as defined in G-11.0412.”

21. Shall the first paragraph of G-11.0403 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“A presbytery shall determine the ministers of the Word and Sacrament *and ministers of Christian education* who shall be its continuing members. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0200 and the following standards:”

22. Shall G-11.0403c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“c. The ministry shall give evidence of theologically informed fidelity to God’s Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-14.0402 *for minister of Word and Sacrament and the Masters of Christian Education degree or its equivalent and the completion of the requirements for minister of Christian education set forth in G-14.0300.*”

23. Shall G-11.0406a–c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. An active member is a minister ~~of the Word and Sacrament~~ who has been admitted to the presbytery in accordance with G-11.0401, and is now engaged in ministry that complies with all of the criteria in G-11.0403 without exception. An active member may be engaged in a validated ministry within congregations of the church (G-11.0409), in a validated ministry in other service of this church (G-11.0410), in a validated ministry in service beyond the jurisdiction of this church (G-11.0411), or may be honorably retired (G-11.0412). An active member is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office.

“b. A member-at-large is a minister ~~of the Word and Sacrament~~ who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with all the criteria in G-11.0403. A minister may be designated a member-at-large because he or she is limited in his or her ability to engage in a ministry fulfilling all of the criteria for a validated ministry because of family responsibilities or other individual circumstances which presbytery recognizes as important. A member-at-large shall comply with as many of the criteria in G-11.0403 as possible and shall be encouraged to become a parish associate in a congregation. A

member-at-large is entitled to take part in the meetings of the presbytery and to speak, vote, and hold office. The status of each member-at-large may be granted by the presbytery upon the minister's application and shall be reviewed annually.

“c. An inactive member is a minister of the Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, but is now voluntarily engaged in an occupation that does not comply with all of the criteria in G-11.0403. The presbytery may, at the minister's request or on its own initiative after notifying the minister in person or by certified mail at the last known address, determine that the minister's category of membership is that of inactive member. An inactive member is not entitled to take part in the meetings of the presbytery or to speak, vote, hold office, or serve on committees, except that the inactive member may speak when the matter under consideration concerns that minister. The continued status of each inactive member shall be reviewed annually up to three years. If at the end of three years the minister has not been restored to active membership or membership-at-large, the presbytery shall delete that person's name from the appropriate roll of presbytery and may give that person a certificate of membership to a particular church. (G-11.0414)”

24. Shall G-11.0407 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The stated clerk shall maintain ~~four~~ *seven* rolls, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are active members, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are members-at large, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are inactive members, *one listing the names of all the ministers of Christian education who are continuing members of the presbytery and who are active members, one listing the names of all the ministers of Christian education who are continuing members of the presbytery and who are members-at large, one listing the names of all the ministers of Christian education who are continuing members of the presbytery and who are inactive members,* and one listing all Certified Christian Educators and Certified Associate Christian Educators within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings, and a fifth roll listing those who have been deleted from the other rolls. On or before December 31 of each year, the presbytery shall determine the category of membership of each continuing member in accordance with the relevant sections of this chapter and cause appropriate record of such determination to be made.”

25. Shall G-11.0408 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“A minister of Word and Sacrament *or a minister of Christian education* who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired.”

26. Shall G-11.0409 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“An active *minister of Word and Sacrament* member engaged in a validated ministry within congregations of this church shall serve a particular church or churches as pastor, co-pastor, associate pastor, designated pastor, designated co-pastor, designated associate pastor, stated supply, temporary supply, interim pastor, or interim associate pastor, or organizing pastor as provided in G-6.0202, G-14.0501, and G-14.0513.”

27. Shall G-11.0414b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. Release from the exercise of the ordained office of a minister of the Word and Sacrament *or minister of Christian education* requires a discontinuance of all functions of that office. The designations reverend, minister, pastor, or other similar term shall not be used. The status of a minister who has been so released shall be the same as any church member.”

28. Shall G-11.0415b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. A minister of the Word and Sacrament *or minister of Christian education* who has received permission to labor outside the bounds of the presbytery of membership but has not received permission to labor within the bounds of the presbytery of labor shall, after a period of two years, be placed on the inactive roll.”

29. Shall G-11.0502b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“b. It shall make recommendations to presbytery regarding calls for the services of its ministers. Every call for the services of a minister or candidate in a ~~pastoral relationship~~ *called position* shall be placed in its hands and presented by it to the presbytery with a report as to the call being in order and recommendation as to whether the call shall be placed in the hands of the minister or candidate. Every request by a minister or candidate for the presbytery’s approval of a task appropriate to the ministry, though not a pastoral relationship to a particular church, shall be made by the minister or candidate through the committee and shall be reported by it to the presbytery with recommendation for presbytery’s action.”

30. Shall G-14.0101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The persons elected by the church to service in the offices of the church (G-6.0000) shall be ordained to these offices by the church. Ordination is the act by which the church sets apart persons to be presbyters (ministers ~~of the Word and Sacrament~~ or elders) or deacons, and is accompanied with prayer and the laying on of hands. Ordination to the office of minister of the Word and Sacrament *and of Christian education* is an act of the presbytery. Ordination to the offices of elder and deacon is an act of the session, except in the case of the organization of a new church. (G-7.0202)”

31. Shall G-14.0209a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session. Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other elders and ministers ~~of the Word and Sacrament~~ to participate in the laying on of the hands.”

32. Shall G-14.0300 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“3. Preparation for the Office of Minister of the Word and Sacrament *and Minister of Christian Education*”

33. Shall G-14.0301 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“It is important that those who are to be ordained as ministers ~~of the Word and Sacrament~~ receive full preparation for their task under the direction of the committee on preparation for

ministry. (G-9.0902) For this purpose, presbyteries shall enter into covenant relationship with those preparing to become ministers ~~of the Word and Sacrament~~. This relationship shall be divided into the two phases of inquiry and candidacy.”

34. Shall G-14.0302 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The purpose of the inquiry phase is to provide an opportunity for the church and for those who believe themselves called to ministry ~~of the Word and Sacrament~~ to explore that call together in such a way that a decision regarding the inquirer’s suitability for ministry ~~of the Word and Sacrament~~ will be based on knowledge and experience of one another.”

35. Shall G-14.0303a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. A person desiring to become an inquirer shall indicate to the session of the particular church a desire to explore the personal implications of becoming a minister ~~of the Word and Sacrament~~.”

36. Shall G-14.0303g(6) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(6) a statement of his or her understanding of the task ministers ~~of the Word and Sacrament~~ perform, including an awareness of his or her specific gifts for ministry ~~of the Word and Sacrament~~ and of areas in which growth is needed.”

37. Shall G-14.0304 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of the Word and Sacrament *and ministers of Christian education*. This shall be accomplished through the guidance and evaluation of candidates, using learning contacts within a context of supportive relationships.”

38. Shall G-14.0305a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. An inquirer shall apply to the presbytery through the stated clerk to become a candidate for ~~the office of minister of the Word and Sacrament~~ *ministry* through the session of his or her church.”

39. Shall G-14.0305f(1) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(1) Do you believe yourself to be called by God to the ministry of the Word and Sacrament (*ministry of Christian education*)?”

40. Shall G-14.0305f(4) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“(4) Do you desire now to be received by this presbytery as a candidate for the ministry of the Word and Sacrament (*ministry of Christian education*) in the Presbyterian Church (U.S.A.)?”

41. Shall G-14.0305j be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“j. By the end of the candidacy phase, each candidate to be ordained *to the ministry of Word and Sacrament* shall demonstrate readiness to begin ministry of the Word and Sacrament by”

42. Shall a new section, “*G-14.0305k*” be added to read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“k. *By the end of the candidacy phase, each candidate to be ordained to the office of minister of Christian education shall demonstrate readiness to begin the ministry of Christian education:*

“(1) *presenting evidence of competence in the fields of religious education theory and practice, theology, Bible, polity, and worship and Sacraments, ordinarily attested by completion of the requirements of G-14.0703a-g and G-14.0311; and evidence of ministerial skill attested in the supervised practice of ministry;*

“(2) *presenting evidence of readiness to participate in a calling presbytery’s plan for transition and of plans for continuing study and growth (G-11.0103n and G-14.0506, last sentence);*

“(3) *expressing theological views compatible with the confessional documents of the church;*

“(4) *expressing understanding of the meaning of the questions required for ordination (G-14.0405) informed by knowledge of the church in diverse settings;*

“(5) *revealing commitment to the ministry of Christian education within the discipline of the Presbyterian Church (U.S.A.) with personal maturity, spiritual depth, and a capacity to respond to the needs of others, including colleagues in ministry;*

“(6) *presenting an outline for a teaching segment together with the contemporary need to which it was addressed and exegetical interpretation of the biblical material out of which the teaching arose as set forth in G-14.0703. This lesson shall be presented before the calling presbytery, or committee thereof, as a part of the appearance of the candidate as set forth in G-14.0402.*”

43. Shall G-14.0310a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“a. In the final year of theological education or when a candidate *for the ministry of Word and Sacrament* has satisfied the requirements of G-14.0310, and before a candidate may receive a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of the candidate’s readiness to begin ministry. This consultation shall focus on the outcomes of inquiry (G-14.0303g) and candidacy (G-14.0305j) and shall include each of the requirements of certification set forth in G-14.0310b–e. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. When, in the opinion of the committee on preparation for ministry, a candidate is ready for examination for ordination, pending a call, it shall recommend to the presbytery that the presbytery so certify the candidate. (See G-14.0507.) It may be given authority by the presbytery to certify candidates on behalf of the presbytery with the provision that all such actions shall be reported to the next stated meeting of the presbytery.”

44. Shall a new section “*G-14.0311*” be added and subsequent sections “G-14.0311–.0314” be re-numbered as “*G-14.0312–.0315,*” which shall now read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“*G-14.0311*

“a. *In the final year of theological education or when a candidate for minister of Christian education has satisfied the requirements of G-14.0311, and before a candidate may receive a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of*

the candidate's readiness to begin ministry. This consultation shall focus on the outcomes of inquiry (G-14.0303g) and candidacy (G-14.0305k) and shall include each of the requirements of certification set forth in G-14.0311b–e. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. When, in the opinion of the committee on preparation for ministry, a candidate is ready for examination for ordination, pending a call, it shall recommend to the presbytery that the presbytery so certify the candidate. (See G-14.0507 and G-110103L.) It may be given authority by the presbytery to certify candidates on behalf of the presbytery with the provision that all such actions shall be reported to the next stated meeting of the presbytery.

“b. The candidate's presbytery shall require a candidate to fulfill the following requirements to be certified as to be ready for examination for ordination, pending a call:

“(1) demonstration of readiness to begin ministry of Christian education as required in G-14.0305k;

“(2) presentation of a transcript showing satisfactory grades at a regionally accredited seminary, college, or university, together with a diploma and completion of requirements as outlined in G-14.0703;

“(3) presentation of satisfactory grades together with the examination papers in the six areas as listed in G-14.0311c.

“c. The areas of these examinations are:

“(1) Open Book Bible Exegesis. This examination shall assess the candidate's ability to find and state the meaning of an assigned passage of Scripture. The candidate shall have access to any or all of the following: Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she shall be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.

“(2) Bible Content. This examination shall assess the candidate's knowledge of the form and content of the Bible.

“(3) Theological Competence. This examination shall assess the candidate's capacity to make effective use of the classical theological disciplines and of the confessional documents of the church in relating the gospel to the faith of the church in the contemporary world.

“(4) Worship and Sacraments. This examination shall assess the candidate's understanding of the meaning and purpose of corporate worship and the Sacraments, familiarity with the Directory for Worship and The Book of Confessions and their application to the life of worshiping communities.

“(5) Educational Theory and Practice—This examination shall assess the candidate's ability to integrate educational theory and practice in the church's educational ministry.

“(6) Church Polity. This examination shall assess the candidate's working knowledge of the constitutional structure of the Presbyterian Church (U.S.A.) and the method by which differences are properly resolved and programs to fulfill the mission of the church are determined.

“d. The examinations required in the six specified areas shall be graded by representatives of the presbyteries under the supervision of the Presbyteries' Cooperative Committee on Examinations for Candidates as provided in G-11.0103m.

~~“G-14.0311~~ *G-14.0312 Transfer of Covenant Relationship*
[Text remains unchanged.]

~~“G-14.0312~~ *G-14.0313* Removal from Covenant Relationship
[Text remains unchanged.]

~~“G-14.0313~~ *G-14.0314* Extraordinary Circumstances
[Text remains unchanged.]

~~“G-14.0314~~ *G-14.0315* Location of Ordination
[Text remains unchanged.]

45. Shall G-14.0313a (or G-14.0314a as renumbered in Recommendation 44 above) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. If the inquirer’s or candidate’s presbytery judges that there are good and sufficient reasons why certain of the educational requirements of G-14.0310b(2) or b(3) should not be met by an inquirer or candidate, it shall make an exception only by three-fourths vote of the members of presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. (~~G-14.0311~~ *G-14.0312* and ~~G-14.0314~~ *G-14.0311b(2)*) The successful completion of the course of study specified in such an exception shall fulfill the requirements of G-14.0310b(2) or b(3) *or G-14.0311b(2).*”

46. Shall the first sentence of G-14.0313b (or G-14.0314b as renumbered in Recommendation 44 above) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. The examination requirements of G-14.0310b(4) *or G-14.0311b(3)* shall not be waived until an inquirer or candidate has failed on two attempts to receive a satisfactory grade, unless the inquirer or candidate has a disability, documented by a person or persons of the presbytery’s choice, which disability affects the individual’s test-taking ability.”

47. Shall G-14.0400–.0402 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“G-14.0400~~ Ordination for the Ministry of the Word and Sacrament *and of Christian Education*

~~“G-14.0401~~ Ordination of Candidates

“Ordination for the office of minister of the Word and Sacrament *and minister of Christian education* is an act of the whole church carried out by the presbytery, setting apart ~~a persons~~ *persons* to ~~the ministry of the Word and Sacrament~~ *these ministries*. Such a person shall have been in covenant relationship with a presbytery or presbyteries for a period of at least two years including at least one year as a candidate (see G-14.0313c for exception), met the requirements of G-14.0310 together with the completion of the theological degree, and received a call for service to a church or other work in the mission of the church that is acceptable to the candidate and the presbytery.

~~“G-14.0402~~ Examination for Ordination

“a. The candidate shall appear before the presbytery in which he or she shall make a brief statement of personal faith and of commitment to the ministry ~~of the Word and Sacrament~~ except as provided in ~~G-14.0314~~ *G-14.0315*. The presbytery, having received certification of a diploma from a theological institution accredited by the Association of Theological Schools and acceptable to the presbytery, having heard the candidate and his or her sermon *for a minister of the Word and Sacrament* preached *or a lesson presented for a minister of Christian education* before the presbytery or a committee thereof (G-14.0305j(6)), and having received the recommendation of its responsible committee (G-11.0402), shall conduct any further examination of his or her Christian faith and views in theology, the Bible, the Sacraments, and the government of this church as it deems necessary.”

48. Shall G-14.0404a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The ordination of candidates to the ministry of the Word and Sacrament *and the ministry of Christian education* shall ordinarily take place in the presence of the congregation in which the candidate is a member, and in the place for the regular worship of that congregation.”

49. Shall G-14.0405b(4) be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(4) Will you be a (minister of the Word and Sacrament, *minister of Christian education*) in obedience to Jesus Christ, under the authority of Scripture, and continually guided by our confessions?”

50. Shall G-14.0405b(9) be amended and a new section “(10)” be added to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(9) (*For Ministers of Word and Sacrament*) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

“(10) (*For Ministers of Christian Education*) Will you be a faithful minister, guiding the church’s educational program, teaching the faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?”

51. Shall G-14.0405d–e be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. The candidate, having answered the questions in the affirmative, shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the office of (minister of the Word and Sacrament, *minister of Christian education*). The member presiding shall then say:

“(Name) _____, you are now ordained a (minister of the Word and Sacrament, *minister of Christian education*) in the Church of Jesus Christ. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“e. Then the members of the presbytery, and others as may be appropriate, shall welcome the new minister in the ministry (of the Word and Sacrament, *of Christian education*). At the conclusion of the ordination service, the new minister may make a brief statement and shall pronounce the benediction.”

52. Shall G-14.0500 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-14.0500 5. Calling and Installing Ministers of the Word and Sacrament *and Ministers of Christian Education*”

53. Shall the title of G-14.0501 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-14.0501 Pastors, Co-Pastors, ~~and~~ Associate Pastors, *or Minister of Christian Education*”

54. Shall G-14.0501b be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. A ~~pastor or associate pastor~~ *minister* shall be elected by the vote of the congregation and the relationship between them shall be established by the presbytery. The call extended to a ~~pastor or associate pastor~~ *minister* shall be approved by the presbytery and cannot be changed except by consent of the presbytery, at the request of the ~~pastor or associate pastor~~ *minister*, or at the request of the church by action of the congregation.”

55. Shall G-14.0502-.0505 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-14.0502 Election of a ~~Pastor~~ *Minister*

“a. When a church is without a ~~pastor~~ *minister in any of its called relationships*, or after the effective date of the dissolution of the ~~pastoral~~ relationship, the congregation shall, with the guidance and permission of the committee on ministry, G-11.0502d, proceed to elect a ~~pastor~~ *minister* in the following manner. The session shall call a congregational meeting to elect a nominating committee, which shall be representative of the whole congregation. This committee’s duty shall be to nominate a minister to the congregation for election as pastor, *co-pastor, associate pastor, or minister of Christian education*. Public notice of the time, place, and purpose of the meeting shall be given at least ten days in advance, which shall include two successive Sundays.

“Work of the Committee

“b. The nominating committee shall confer with the committee on ministry as provided in G-11.0502d and when seeking an associate pastor, ~~or~~ *co-pastor, or minister of Christian education*, with the pastor or any continuing co-pastors. Care must be taken to consider candidates without regard to race, ethnic origin, sex, marital status, age, or disabilities. When a church is considering extending a call to a minister of another denomination, the minister shall follow the procedures required in G-11.0400.

“c. When the committee is ready to report, it shall notify the session, which shall call a congregational meeting, giving public notice as required in the paragraph a. above, for the purpose of acting on the report of the nominating committee. The same procedure shall be followed in the selection of an associate pastor *or minister of Christian education*. The action of the congregation, if favorable, shall be presented to the presbytery for its concurrence. If the presbytery concurs, it shall make arrangements for the minister’s installation. A call ~~to a permanent pastoral relationship~~ shall not be issued until it has been approved by the presbytery. (G-11.0502d)

“G-14.0503 Congregational Meeting

“a. When a congregation is convened for the election of a ~~pastor (associate pastor)~~ minister, the moderator of the session appointed by presbytery or some other minister of the presbytery shall preside.

“Vote by Ballot

“b. Following prayer for the guidance of God, the moderator shall call for the report of the nominating committee. Following the report, the moderator shall then put the question: “Are you ready to proceed to the election of a pastor (associate pastor *or minister of Christian education*)?” If they are ready the moderator shall declare the name submitted by the nominating committee to be in nomination. The vote shall be upon the question whether the congregation, under the will of God, shall call the person nominated to be its pastor (associate pastor *or minister of Christian education*), and it shall be taken by ballot. In every case a majority of the voters present and voting shall be required to elect.

“G-14.0504 Larger Parish

“When two or more churches established by presbytery as a larger parish unite in calling a ~~pastor~~ *minister*, the call must specify the support promised by each church. With the approval of

presbytery, such a call may be issued by a larger parish council providing for the approval of the churches given in properly called meetings of their congregations, for payment of a total salary from a common parish treasury along with an explanation of the financial agreement between the churches of the parish, and for the annual review of the ~~pastor's~~ *minister's* salary by the parish council with provision for a vote thereon by each congregation. When such a call has been issued by a parish council, and approved by the presbytery, each participating church shall be obligated to continue its financial support of the parish for the duration of the ~~pastorate call~~, unless excused by the other participating churches with the approval of the presbytery. The call shall specify that the minister is called to be pastor (associate pastor *or minister of Christian education*) of the churches constituting the parish.

“G-14.0505 Dissent

“On the election of a ~~pastor (associate pastor)~~ minister, if it appears that a substantial minority of the voters are averse to the nominee who has received a majority of the votes, and that they cannot be persuaded to concur in the call, the moderator shall recommend to the majority that they not prosecute the call. If the congregation is nearly unanimous, or if the majority insist upon their right to call a pastor (associate pastor *or minister of Christian education*), the moderator shall forward the call to the presbytery, certifying the number of those who do not concur in the call and any other facts of importance. The moderator shall also inform the person being called of the nature and circumstances of the decision.”

56. Shall G-14.0510a(1) be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(1) Do we, the members of the church, accept (Name) _____ as our (pastor, associate pastor, *or minister of Christian education*), chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?”

57. Shall G-14.0510a(3) be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(3) Do we promise to pay her/him fairly and provide for her/his welfare^f as she/he works among us; to stand by her/him in trouble and share her/his joys?^g Will we listen to the word she/he preaches/*teaches*, welcome her/his pastoral care, and honor her/his authority as she/he seeks to honor and obey Jesus Christ our Lord?”

58. Shall G-14.0510b–e be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Prayer and Laying on of Hands

“b. The members of the congregation having answered these questions in the affirmative, a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer^h and the laying on of hands,ⁱ ordain the candidate to the office of minister of the Word and Sacrament/*minister of Christian education* and install him or her in the particular ~~pastoral~~ *ministerial* responsibility. A minister, previously ordained, who is being installed ordinarily shall stand, if able, for the prayer of installation.

“Statement

“c. The member presiding shall then say:

“(Name) _____, you are now a minister of the Word and Sacrament/*minister of Christian education* in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus,^j giving thanks to God the father through him. Amen.

“(For a minister previously ordained say only: You are now a minister of the Word and Sacrament in and for this congregation. Whatever you do, ... etc.)

“Welcome

“d. Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed minister into their fellowship in the ministry of the Word and Sacrament.

“Brief Charges

“e. Persons invited by the presbytery may then give brief charges to the ~~pastor (associate pastor)~~ minister and to the congregation¹ to be faithful in their relationship and in their reciprocal responsibilities.”

59. Shall G-14.0511–.0512 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G.-14.0511 Welcome

“After the installation service, the officers and members of the church should come forward to their pastor (associate pastor *or minister of Christian education*) and give him or her an appropriate expression of cordial reception and affectionate regard.

“G.-14.0512 More Than One Church

“The installation of a minister as ~~pastor or associate pastor~~ of more than one church may take place in a joint service, provided each church is present and answers for itself the constitutional questions set forth in G.-14.0510.”

60. Shall the first paragraph of G-14.0513 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G.-14.0513 Temporary ~~Pastoral~~ Called Relations

“When a church does not have a pastor, or while the pastor is unable to perform her or his duties, the session should obtain the services of a minister of this denomination in a temporary pastoral relation. When a congregation employs more than one ~~pastor~~ minister, or a pastor and one or more associate ~~pastors~~ ministers, and there is a vacancy in one of these positions, it may obtain the services of a minister in a temporary ~~pastoral~~ relation. No formal call shall be issued by the congregation and no formal installation shall take place. Temporary ~~pastoral~~ relations are those of stated supply, interim pastor, interim co-pastor, interim associate pastor, *interim minister of Christian education*, temporary supply, or organizing pastor:”

61. Shall G-14.0513b–c be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Interim Pastor

“b. An interim pastor is a minister *of the Word and Sacrament* invited by the session of a church without an installed pastor to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a pastor. An interim co-pastor is a minister *of the Word and Sacrament* invited by the session of a church without an installed co-pastor which had a co-pastor model which was in effect for at least three years and where the congregation desires to continue such model of permanent ministerial relationship, to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a co-pastor. The session may not secure or dissolve a relationship with an interim pastor or interim co-pastor without the concurrence of the presbytery through its committee on ministry. A ~~minister~~ pastor may not be called to be the next installed pastor, co-pastor, or associate pastor of a church served as interim pastor or co-pastor.

“Interim Associate Pastor

“c. An interim associate pastor is a minister *of the Word and Sacrament* invited by the session to serve in this position while the church is seeking a new associate pastor or is seeking a pastor to serve as co-pastor in accord with G-6.0202. The session may not secure or dissolve a relationship with an interim associate pastor without the concurrence of the presbytery through its committee on ministry. An interim associate pastor shall serve for a specified period not to exceed twelve months at a time and may not be called to be the next installed pastor or associate pastor of a church served as interim associate pastor.”

62. Shall a new section, “*G-14.0513d*,” be added and current sections G-14.0513d, e, and f be renumbered and amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Interim Minister of Christian Education

“d. An interim minister of Christian education is a minister invited by the session to serve in this position while the church is seeking a new minister of Christian education. The session may not secure or dissolve a relationship with an interim minister of Christian education without the concurrence of the presbytery through its committee on ministry. An interim minister of Christian education shall serve for a specified period not to exceed twelve months at a time and may not be called to be the next installed minister of Christian education of a church served as interim.

“Temporary Supply

“~~d.~~ e. A temporary supply may be a minister *of the Word and Sacrament*, a candidate *of the Word and Sacrament*, a commissioned lay pastor, or an elder secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral duties. The session shall seek the counsel of presbytery through its committee on ministry before securing a temporary supply. A temporary supply may not be called to be a pastor or associate pastor of a church served as temporary supply, unless six months have elapsed since the end of the temporary supply relationship, except by a two-thirds vote of presbytery. A presbytery may choose to shorten or cancel the six-month interval if it is determined to be in the best interest of the congregation.

“Inquirer or Candidate as Temporary Supply

“~~e.~~ f. When a church is without a ~~pastor~~ minister or when a ~~pastor~~ minister is unable to perform ~~pastoral~~ ministerial duties, the session, after obtaining the approval of the presbytery having jurisdiction over the church through its committee on ministry, may secure the services of an inquirer or candidate *of Word and Sacrament* to serve as temporary supply. Appropriate guidance and supervision for such an inquirer or candidate serving as temporary supply must be assured by the presbytery having jurisdiction over the church and approved by the inquirer’s or candidate’s committee on preparation for ministry.

“Organizing Pastor

“~~f.~~ g. An organizing pastor is a minister *of the Word and Sacrament* or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor may be designated a member of the presbytery administrative staff and is to be hired in accordance with the principles of G-9.0702, G-9.0704, and G-4.0403. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the committee on ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.”

63. Shall G-14.0514 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary ~~pastoral~~ relationship, provided that such ministers present to the

presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the temporary ~~pastoral~~ relationship.”

64. Shall G-14.0515a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. A parish associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with *his or her* ordination to the ~~ministry of the Word and Sacrament~~. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor, as head of staff, on an “as needed, as available” basis and with or without remuneration. A parish associate may not be called to be the next installed pastor or associate pastor of a church served as parish associate unless at least six months have elapsed since the end of the parish associate relationship.”

65. Shall G-14.0600–.0606 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-14.0600 Dissolution of ~~Pastoral~~ *Called* Relationships

“G-14.0601 By Presbytery

“The ~~pastoral~~ relationship between a pastor, associate pastor, *or minister of Christian education*, and a church may be dissolved only by presbytery.

“G-14.0602 Request by Minister

“The minister may request the presbytery to dissolve the ~~pastoral~~ *called* relationship. The minister must also state her or his intention to the session. In the case of a pastor or associate pastor *or minister of Christian education*, the session shall call a congregational meeting to act upon the request and to make recommendations to presbytery. The presbytery may grant authority to its committee on ministry to dissolve the ~~pastoral~~ *called* relationship and to inform the presbytery in cases in which the congregation and the ~~pastor~~ *minister* concur. If the congregation does not concur, the presbytery shall hear from the church, through the congregation’s elected commissioners, the reasons why the presbytery should not dissolve the ~~pastoral~~ relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the ~~pastoral~~ relationship dissolved.

“G-14.0603 Request by Congregation

“If any church desires the ~~pastoral~~ *called* relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called congregational meeting, may request presbytery to dissolve its relationship with its ~~pastor~~ *minister*. The pastor shall moderate the congregational meeting (in accordance with G-7.0306) unless he or she deems it to be impractical. The presbytery may grant authority to its committee on ministry to dissolve the relationship and to inform the presbytery in cases in which the ~~pastor~~ *minister* and the congregation concur. If the ~~pastor~~ *minister* does not concur, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the ~~pastor~~ *minister* fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.

“G-14.0604

“[This section was stricken by action of the 200th General Assembly (1988).]

“G-14.0605 Pastor/*Minster* Emeritus, Emerita

“When any pastor, ~~or~~ associate pastor, *or minister of Christian education* retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor (*or*

minister) emeritus or emerita, with or without honorarium, but with no ~~pastoral ministerial~~ authority or duty. This action shall be taken only after consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of ~~the pastoral or associate pastoral~~ *ministerial* relationship or anytime thereafter.

“G-14.0606 Officiate by Invitation Only

“Former ~~pastors and associate pastors~~ *ministers* 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.”

66. Shall G-15.0502 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“When a minister *of the Word and Sacrament* of another Christian denomination is called to a work properly under the jurisdiction of a presbytery, the presbytery, after the constitutional conditions (G-11.0404–.0405) have been met, shall recognize the minister’s previous ordination to the office of the ministry. Similar procedures shall be followed in dismissing a minister from this denomination to another.”

67. Shall G-16.0201j–k be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Ministers of Union Churches

“j. The pastoral relations of the ministers *of the Word and Sacrament* of the uniting churches shall be dissolved automatically by the action of the presbytery in approving this plan, but they may be eligible to be ministers (pastors, or associate pastors) of the union church according to the will of the union church and subject to the approval of the governing bodies.

“Full Members

“k. The minister or ministers *of the Word and Sacrament* of the union church shall be full and responsible members of each governing body of immediate jurisdiction and shall be subject to discipline as provided below in subsection s.”

68. Shall G-16.0201s–t be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Judicial Cases

“s. The minister or ministers *of the Word and Sacrament* shall be subject to the discipline of the presbyteries or comparable governing body provided that when either shall begin an action it shall invite a committee from the others to join the commissioner, prosecutor, or prosecuting committee in formulating and pressing the charges. In the event of appeal the case shall be finally decided by the highest governing body to which the appeal is taken in the church which commenced the action, and that decision shall be equally binding on the governing bodies of jurisdiction.

“Pension

“t. The minister or ministers *of the Word and Sacrament* shall participate in the denominational pension plan of one of the churches. If the minister is already participating in one plan, membership in that plan shall be retained. If the minister is not a member of any plan, one or the other of the churches’ plans shall be chosen.

69. Shall G-16.0400e be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“e. The minister or ministers *of the Word and Sacrament* of the union church shall be full and responsible members of each governing body of immediate jurisdiction and shall be subject to discipline as provided below in subparagraph m.”

70. Shall G-16.0400m–n be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Judicial Cases

“m. The minister or ministers of the Word and Sacrament shall be subject to the discipline of the governing body of jurisdiction provided that when one shall begin an action, it shall invite a committee from the others to join the commissioner, prosecutor, or prosecuting committee in formulating and pressing the charges. In the event of appeal the case shall be finally decided by the highest governing body to which the appeal is taken in the church which commenced the action and that decision shall be equally binding on the governing bodies of jurisdiction.

“Pension

“n. The minister or ministers *of the Word and Sacrament* shall participate in the denominational pension plan of one of the several churches. If the minister is already participating in one plan, membership in that plan shall be retained. If the minister is not a member of any plan, one or the other of the churches’ plans shall be chosen.”

71. Shall W-1.4005a be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The minister *of the Word and Sacrament* as pastor has certain responsibilities which are not subject to the authority of the session. In a particular service of worship the pastor is responsible for”

72. Shall W-2.3011b be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. A governing body may also authorize the celebration of the Sacrament of Baptism by chaplains or other ministers *of the Word and Sacrament* serving in hospitals, prisons, schools, or other institutions where the governing body has an authorized ministry or an institutional witness, by chaplains ministering to members of the armed forces and their families, and by ministers *of the Word and Sacrament* engaged in new church development under the jurisdiction of the governing body. In all such cases of Baptism, the minister of the Word and Sacrament shall take responsibility that the newly baptized person is enrolled as a member of a particular church. Such enrollment may be arranged in advance in consultation with the session of the church, or the governing body may provide that any such newly baptized member shall be enrolled in absentia as a member of a particular church designated by the governing body and under its jurisdiction or upon the roll held by the governing body until a new church is organized.”

73. Shall W-2.4010 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“It is also appropriate to observe the Lord’s Supper on other occasions of special significance in the life of the Christian community, as long as the celebration of the Sacrament is open to the whole believing community. The Lord’s Supper may be observed in connection with the visitation of the sick and those isolated from public worship as a means of extending the church’s ministry to them. On all such occasions of the celebration of the Sacrament, the Word shall be read and proclaimed. Even though such a celebration may involve only a few members of the congregation, nevertheless it is not to be understood as a private ceremony or devotional exercise, but as an act of the whole church, which shall be represented not only by the minister *of the Word and Sacrament* or the one authorized by presbytery to administer the Sacrament, but also by one or more members of the

congregation authorized by the session to represent the church. (W-2.4012; W-3.3609–.3618; W-3.6204)”

74. Shall W-2.4012b be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. Chaplains or other ministers *of the Word and Sacrament* serving in hospitals, prisons, schools, or other institutions, and chaplains ministering to members of the armed forces and their families, may administer the Sacrament of the Lord’s Supper when authorized to do so by the governing body which has jurisdiction over the ministry exercised by the particular minister. The terms of the authority to administer the Sacrament of the Lord’s Supper shall be stated in the minister’s terms of call or endorsement.”

75. Shall W-3.3606 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The minister *of the Word and Sacrament* shall use the name given the person to be baptized and shall baptize in the name of the triune God. The baptismal formula is: “_____, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

76. Shall W-3.3612 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The minister *of the Word and Sacrament* or one presiding shall invite the people to the Lord’s Table using suitable words from Scripture. (W-2.4011) If the words of institution (1 Cor. 11:23–26, or Gospel parallels) will not be spoken at the breaking of bread or included in the prayer of thanksgiving, they are to be said as part of the invitation.”

77. Shall W-4.4001 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“In ordination the church sets apart with prayer and the laying on of hands those who have been called through election by the church to serve as deacons, elders, ministers of the Word and Sacrament, *and ministers of Christian education*. (W.2.1005) In installation the church sets apart with prayer those previously ordained to the office of deacon, elder, ~~or~~ minister of the Word and Sacrament, *or minister of Christian education*, and called anew to service in that office.”

78. Shall W-4.5001 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“When those especially commissioned for specific acts of discipleship; those ordained as deacons, elders, or ministers ~~of the Word and Sacrament~~; or others serving in the church conclude a period of ministry, it is appropriate for the congregation and others associated with the ministry to recognize those person’s gifts and service.”

79. Shall W-6.2005 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“In the service of Baptism the congregation, trusting in the power of the Holy Spirit, and on behalf of the universal Church, pledges responsibility for Christian nurture. (W-2.3013; W-3.3603) The session and the elders are responsible for providing for the development and supervision of the educational program of the church, for instructing church officers, and for developing discipleship among members. (G-6.0304; G-10.0102e, f, h, j, l) The pastor nurtures the community through the ministries of Word and Sacrament, by praying with and for the congregation, through formal and informal teaching, and by example. (G-6.0106; G-6.0202) Some in the community of faith whose special gifts and training have prepared them for a ministry of education are called to the task of

leadership in nurture. *The minister of Christian education nurtures the community through the ministries of educating, instructing, and guiding in the Christian faith.* Teachers, advisors, and others appointed by the session guide, instruct, and equip those for whose education and nurture they are responsible. (W-3.3503) Parents or those exercising parental responsibilities share the faith of the church with children. (W-4.3002; W-5.7000)”

80. Shall W-6.3002 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“All Christians are called to care for one another in daily living, sharing joys and sorrows, supporting in times of stress and need, offering mutual forgiveness and reconciliation. This care is primarily offered as the community of faith worships together. It is also provided as people interact in community and as they come together in groups for nurture or to carry on ministries of the church. Elders, deacons, and ~~pastors~~ *ministers* are called to special responsibility for this common pastoral care.”

81. Shall D-12.0104f be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“f. If a ~~pastor~~ *minister* is temporarily excluded from the exercise of the office of ordained minister, the presbytery may, if no appeal from the case is pending, declare the ~~pastoral~~ *called* relationship dissolved.”

82. Shall D-12.0105d be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. If a minister is removed from office without removal from membership, the presbytery shall give the minister a certificate of membership to a Christian church of the minister’s choice. If the minister is a *pastor or minister of Christian education*, the ~~pastoral~~ *called* relationship is automatically dissolved by the censure.”

Rationale

This will be the ordination process for minister of Christian education

This proposal for the creation of the office of the minister of Christian education is not intended to replace the certification process (as outlined in G-14.0700) for those persons who do not feel called to become a minister of Christian education. However, for those persons who do feel called to seek ordination, the process would be as follows:

1. Whether pursuing a master’s degree from a Presbyterian Church (U.S.A.) seminary or its equivalent or taking certification courses accredited by the Presbyterian Church (U.S.A.) Educator Certification Council, the individual desiring ordination will enter the process of Preparation for the Office of the Minister of Christian Education as currently outlined in the *Book of Order* for the Office of Minister of Word and Sacrament (G-14.0300 and following).

2. Upon completion of the educational requirements (G-14.0703a–g), the candidate for ordination to minister of Christian education will take the standard ordination exams of the Presbyterian Church (U.S.A.) with one exception. For the Open Book Bible Exegesis, the candidate will include an outline for a teaching segment as opposed to an outline for a sermon. The candidate will not be required to demonstrate working knowledge of the original language of the text (G-14.0310d(1)). Hebrew and Greek are not required for the master’s of Christian education degree.

3. The committee on preparation for ministry, in its final assessment of a candidate for ordination to minister of Christian education, may require the candidate to demonstrate knowledge of religious education theory and practice by designing a piece of original curriculum and teaching a portion of it.

4. When the committee on preparation for ministry (CPM) has made its final assessment of the candidate's readiness to begin ministry and certified that all requirements have been fulfilled, a summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. When, in the opinion of the CPM, a candidate is ready for examination for ordination, pending a call, it shall recommend to the presbytery that the presbytery so certify the candidate. (See G-14.0507.)

5. Upon receipt of a call for service to a church or other work in the mission of the church that is acceptable to the candidate and the presbytery, the calling presbytery shall proceed with the ordination as outlined in G-14.0400 and following.

This overture is seeking the creation of a fourth ordained office within the Presbyterian Church (U.S.A.). This office will be called minister of Christian education. This overture is offered because we believe that:

- This office will benefit the life and mission of our denomination.
- This office is in line with our Reformed tradition and polity.

The Presbyterian Church (U.S.A.), as a Reformed body, has historically declared education central to creating faithful disciples of Jesus Christ. This belief is based in the Scriptures and in our theology derived from those Scriptures. In Deuteronomy, the sixth chapter, God's people are reminded,

Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates. (Deut. 6:6-9)

In the closing words of the Gospel of Matthew, Jesus commanded that his followers not only make disciples, but that they teach those disciples all that Jesus had commanded. The Apostle Paul lists teaching as one of the gifts given by the Holy Spirit to build up the body of Christ and in his letters to Timothy and Titus mentions his concerns for sound teaching no fewer than eight times.

John Calvin in the *Institutes of the Christian Religion* (4.3.4) mentions a fourth office of "doctor" or teacher. He writes,

Those who preside over the government of the church in accordance with Christ's institution are called by Paul as follows: first Apostles, then prophets, thirdly evangelists, fourthly pastors, and finally teachers [Eph.4:11]. Of these only the last two have an ordinary office in the church; the Lord raised up the first three at the beginning of His Kingdom, and now and again revives them as the need of the times demands.

The nature of the Apostle's function is clear from this command: "Go, preach the gospel to every creature" [Mark 16:15]. ... Next come pastors and teachers, whom the church can never go without. There is, I believe, this difference between them: teachers are not put in charge of discipline, or administering the sacraments, or warnings and exhortations, but only of Scriptural interpretation—to keep doctrine whole and pure among believers. But the pastoral office includes all these functions within itself.¹

On his return from his Strasbourg sojourn in 1541, Calvin presented a schedule of ecclesiastical organization with four offices: pastor, teacher, elder and deacon. The second order, the teacher, was charged with teaching the faithful in wholesome doctrine. In Puritan New England, the First Church (Congregational) of Boston ordained John Cotton in 1632 to serve as teacher alongside their pastor, John Wilson. The next year, the newly organized Church of Cambridge selected Thomas Hooker as its pastor and Samuel Stone as its teacher.

The centrality of education continues to be witnessed to in our *Book of Order*. In G-5.0102c we are reminded that "...studying Scripture and the faith of the Christian Church" is one of the marks of membership. In G-10.0102e and G-10.0102f sessions are called "to provide for the growth of [the

¹ McNeill, John T., ed. Calvin: *Institutes of the Christian Religion* 2. Translated and Indexed by Ford Lewis Battles (Louisville: Westminster John Knox, 1960)

church's] members and for their equipment for ministry through ...educational programs including the church school" and "to develop and supervise the church school and the educational program of the church." The importance of education is also emphasized by our denomination through the support we offer Union Theological Seminary—Presbyterian School of Christian Education and its ministry of training Christian educators.

The Presbyterian Church (U.S.A.), as a denomination, has been inconsistent in its commitment to Christian education. This inconsistency can be seen in a number of ways:

1. Presbyterian seminaries seldom require that their students take more than a single introductory course in Christian education. This minimal training does not adequately prepare ministers of Word and Sacrament to lead a Christian education program. Additionally, there is no ordination examination testing knowledge of Christian education theories and practices.

2. Most of those who lead Christian education programs in Presbyterian Church (U.S.A.) congregations have little, if any, formal training in Bible, theology or faith development. While these individuals bring great faith and effort to their task, they are limited in both knowledge and experience.

3. We have historically offered limited support, oversight, and compensation to trained Christian educators.

This inconsistency has contributed to the following:

1. A declining level of biblical knowledge among Presbyterians. Anecdotal evidence implies that vast numbers of our members know neither the books of the Bible nor the major stories and themes of Scripture.

2. A declining level of Reformed theological knowledge. Presbyterians today are influenced by a variety of theological views. Popular authors and television evangelists whose doctrine is seldom in line with our own often have as much if not more impact on the theological positions of Presbyterians.

3. A lack of participation by adults in continuing biblical or theological education. The denominational annual statistics show that only a small percentage of adults are engaged in Sunday school or Bible studies.

4. A loss of our children from a life of active adult faith. Many of our children who finish confirmation classes see that moment as a time to exit from the life of the church. It is believed that most of the individuals who leave the Presbyterian Church (U.S.A.) do not go to other denominations, but merely drop out.

These outcomes will only become more acute because:

1. We now live in the post-Christian era. Presbyterians can no longer assume that the dominant culture, either through our educational institutions or social institutions, will teach our children the Christian faith.

2. Many of our members are coming to Presbyterianism from other faith traditions. When they do so they bring with them the values and concepts formed in a variety of traditions not always compatible with our own. Other members are coming from either a minimal or nonexistent religious background, thus requiring intensive discipleship.

3. Presbyterian Church (U.S.A.) congregations are in competition with highly visible mega-church and television ministries whose theology, style of biblical interpretation, and government are far removed from those of our Reformed tradition.

4. The racial-cultural make-up of our nation is rapidly changing. As a largely Anglo denomination, the Presbyterian Church (U.S.A.) will face great challenges in adapting our educational materials and styles to meeting the needs of these ever growing racial-ethnic minorities.

The office of minister of Christian education is in line with our Reformed tradition and polity. As noted above, John Calvin believed that this fourth office was important to the life and work of the Reformed church. Presbyterian Church (U.S.A.) polity also offers us a context in which to place this office. The *Book of Order* (G-6.0104) states:

While the ministry is one, specific forms of ministry may emphasize special tasks and skills and the ordering of the offices of ministry shall reflect this variety. There may be forms of ministry in which primary emphasis is given to proclamation of the Word and the celebration of the Sacraments, forms that stress deeds of love and mercy, forms that are primarily educational, administrative, legislative, or judicial, and forms that are primarily prophetic.

Each of these forms of ministry, with the exception of educational, is already a primary responsibility of one or more of the existing ordained offices. Proclamation of the Word and the celebration of the Sacraments are covered by the office of minister of Word and Sacrament. Forms that stress deeds of love and mercy are housed in the office of deacon. Administrative, legislative, judicial, and prophetic are housed in the offices of the elder and the minister of Word and Sacrament. However, no office has as its primary purpose the ministry of education. If we desire to ensure that educational ministry is emphasized in the life of the church, we need to create the office of minister of Christian education.

Therefore, the office of minister of Christian education will benefit the life and mission of our denomination. This office will commit to the teaching ministry of our church by creating the office of minister of Christian education. This position will:

1. Give greater visibility to the ministry of Christian education.
2. Encourage more individuals to use their gifts for the purpose of Christian education.
3. Provide for input from ordained educators in the overall work of sessions and presbyteries.
4. Ensure greater accountability for and support of those who engage in Christian education.
5. Encourage higher quality education and equipping of Christian educators.