

**COMMISSION ON PASTORAL TRANSITIONS**  
**Presbytery Report**  
**August 20, 2019**

**The Commission celebrates with the *11 churches who have welcomed a new pastoral leader in the past year and is actively working with 20 churches currently in transition.***

**The Commission has taken the following actions since the last meeting of Transylvania Presbytery on May 19, 2019:**

1. Dismissed the following Teaching Elders:
  - a. Burt McGlawn (At-Large) to Western Kentucky Presbytery (5/22/19)
  - b. James Blankenkemper (Validated Ministry) to Presbytery of Ohio Valley (7/24/19)
2. Received the following Teaching Elders:
  - a. Elizabeth Stone as a member At-Large from the Presbytery of West Virginia (5/22/19)
  - b. Raymond Jacob “Jake” Hofmeister as a member in a Validated Ministry (College Chaplain, Berea College) from the Presbytery of Whitewater Valley (7/24/19)
3. Appointed the following Session Moderators:
  - a. Teaching Elder Jim Gilbert – Stanford
  - b. Teaching Elder Hannah McIntyre – Old Paint Lick
4. Dissolved the Pastoral Relationship between Teaching Elder Jay Mumper, Pastor, and Stanford Presbyterian Church effective July 26, 2019.
5. Approved the request from the Session of Graham Memorial Presbyterian Church, Whitesburg, to elect a PNC.
6. Approved the addition of Ruling Elder Ginny Harville Baker to the Pulpit Supply List.
7. Revised the Commission’s *Guidelines for Session Moderators* to allow for the appointment of a Ruling Elder who has served as a Moderator of the Presbytery of Transylvania as a Session Moderator.
8. Approved the agreement between the Session of First Presbyterian Church of Pikeville and Timothy “Scot” Robinson, candidate under care of the Presbytery of Transylvania, for temporary pastoral service (full-time) from September 1, 2019 through August 31, 2020.\* Responsibilities include: providing spiritual and administrative leadership; leading worship and preaching; officiating at funerals; providing pastoral care; assisting congregational boards and committees; and participating in the Presbytery. (Responsibilities do not include celebration of the sacraments, moderating the Session, officiating at weddings).

Terms:

Cash Salary	\$29,551
Use of Manse	
Utilities & Repairs (except cable and telephone)	
Social Security Offset	\$ 1,833

Mileage reimbursement up to	\$ 3,500
Continuing Education Allowance	\$ 750
Health Insurance	\$14,400
Manse Escrow	\$ 1,020
Moving Expenses up to	\$ 3,000
Vacation of 4 weeks per year	
Study Leave of 2 weeks per year	

\*This agreement is made with the expectation that Scot Robinson will become Designated Pastor upon successful completion of all requirements for ordination in the PC(USA). All parties (Session, Scot Robinson, Pastoral Transition Commission) shall review and confirm this expectation no later than January 31, 2020.

9. Approved the call from First Presbyterian Church, Lexington, to Linda M. Kurtz, candidate under care of National Capital Presbytery, as Associate Pastor (full-time) effective September 1, 2019.

Cash Salary	\$40,000
Housing Allowance	\$15,000
Supplement for Social Security Tax	\$ 2,925
Full medical, pension, disability, and death benefit coverage under the Board of Pensions	
Other benefits:	

Medical/Dental Reimbursement Allowance	\$ 1,500
403b match	\$ 2,000

- Paid Vacation Leave of 4 weeks annually
- Paid Continuing Education Leave of 2 weeks annually (cumulative up to 6 weeks)
- Consideration of 12 weeks of Sabbatical Leave after 5 years of service
- Reasonable and customary Moving Expenses
- Travel Expense/Continuing Education/
- Professional Expense Reimbursement Allowance \$ 4,200

**For Action:**

1. The Pastoral Transitions Commission presents Linda M. Kurtz, called as Associate Pastor of First Presbyterian Church, Lexington, KY, to be examined for ordination to the office of Teaching Elder/Minister of Word and Sacrament. Linda is a candidate under care of National Capital Presbytery, and certified ready for examination by a presbytery having completed all other requirements for ordination (G-2.06). (Her Statement of Faith and Autobiographical Statement are attached. Sermons: <https://lkurtz.wordpress.com/portfolio/sermons/>)
2. Should the examination for ordination be sustained, the Pastoral Transitions Commission recommends that the Presbytery of Transylvania request National Capital Presbytery to ordain Linda M. Kurtz to the office of Teaching Elder/Minister of Word and Sacrament, and transfer her membership to the Presbytery of Transylvania in order that she may be installed as Associate Pastor of First Presbyterian Church, Lexington, KY.
3. The Pastoral Transitions Commission recommends that the Presbytery of Transylvania approve the *Proposed Minimum Terms of Call for 2020*.

Rationale: At its meeting of November 3, 2018, in Danville, KY, the Presbytery of Transylvania approved the following motion: *that the Presbytery of Transylvania Minimum Terms of Call, beginning in 2020, be tied to the percentage increase in the Board of Pensions Churchwide Median Effective Salary.* The Cash Salary figures in the *Proposed Minimum Terms of Call for 2020* reflect the 2.9% increase reported by the Board as shown:

### Median effective salary

The Board uses salary information reported to it as of May 1 of each year to set *median effective salaries* for the next year. When a member's annual effective salary is less than the median, pension credits, disability benefits, and death benefits are calculated based on the applicable median salary.

Classification	Median effective salaries		% Change
	for 2020	for 2019	2020 vs. 2019
Ministers	\$60,800	\$59,100	2.9%
Employees	\$44,500	\$42,600	4.5%

The Board sets a median effective salary based on salary information for minister members of the Benefits Plan who are serving PC(USA) congregations. The congregational ministers' median effective salary applies to *all* minister members, whether they serve congregations or not, for purposes of calculating pension credits and benefits.

The Board also sets a median effective salary based on salary information for non-minister members enrolled for pension and/or death and disability coverage. Median effective salaries are prorated for work schedules of less than 35 hours a week.

## **Linda M. Kurtz**

I, like many Christians, was baptized as a baby. One of my most treasured photos from my childhood is of my family – my parents, various aunts and uncles, other extended family members – gathered around my mom's pastor, surrounding a baptismal font. I cannot recall any other occasion in my life thus far where so many family members have been gathered. So though I do not remember the occasion, I hold onto this photo to remind me of all of these people who have supported my spiritual journey along the way.

Since then, my spiritual journey has always been about the people. That just was not the case immediately. After my baptism, it was many years before I entered any community of faith. Though my mom is Presbyterian, my dad was raised Catholic; in adulthood, he does not profess any faith. Therefore, though I was baptized, I had zero involvement in church as a child. I went to a VBS or two with my cousins but never learned the stories or songs or rituals of the faith. When I tell people that I "grew up" at Burke Presbyterian Church, I simply mean that this is the church that raised me spiritually – even if only since age 13.

I suppose my entry into this family of faith was what one might call a "God thing." My mother's account of how this came to be doesn't match mine, but here is what I remember: My then-best friend Amanda brought me to her youth group at a Lutheran church for a Harry Potter-themed kickoff party. (Thusly, my faith story is always quite specifically situated in a particular cultural moment.) I remember being quite enamored and fascinated by the fact that Amanda had all of these church friends. I remember wanting those too – but I knew (somehow) that I was Presbyterian, so I went home and asked my mom to bring me to "our" church. My clearest memory from this time is her bringing me to Wednesday night middle school youth group, dropping me off, and leaving me to fend for myself. I walked into a big room in the basement of that church completely wide-eyed; a complete stranger. And my soon-to-be best church friend Krista walked right up to me, welcomed me, and made me feel at home. Krista's welcome was one of my first encounters with God.

Throughout my teenage years, I was heavily involved at church. I was an active participant in youth group; I sang in the youth choir; I held a variety of roles in our annual youth musical (it turns out God did not gift me with any acting ability, but I make a pretty good stage manager); I served as a lay leader; I participated in mission trips. My extracurricular activities were church. My second home was church. That church community not only taught me about God; they also taught me about myself and cultivated the person, woman, leader, and Christian that I am today.

Like many young adults, however, I was not as active in church during my college years. Even though I knew it was a pointless (and ridiculous) criteria, I could not find a church that was like Burke Presbyterian. After a year or two, I gave up trying. I eventually spent Sundays during my final year of college worshiping in an on-campus service, but it did not feed my spirit. Not much fed my spirit in those days. In an area where mega churches were as dominant as the New Testament-centered, prosperity-type gospels they proclaimed, I struggled to find the right Word for me.

Fast forward to January 2014.

I was 25, experiencing what I now fondly refer to as my quarter-life crisis. I was out of college and had moved back home to pursue my desire to work with nonprofits near Washington, D.C. My parents were gracious enough to put up with me crashing their empty nest, but I was hardly home between work and all the time I spent at church. Not three months after receiving my bachelor's degree, the church called me to serve on session. At 22, I was ordained, promising to serve the people with energy, intelligence, imagination and love – but not even entirely sure why those people believed I was up to the task.

Three years and four pastors (and a whole new appreciation for interim ministry) later, I had fallen in love with worship planning, long-range visioning and even short-term budgeting (mostly). And I really fell for the youth and young adults of my church. So that fateful winter, I accompanied several college students to the Montreat College Conference, praying that they would grow in their relationship with God and one another. What I didn't expect was to run into a college friend who then introduced me to the director of admissions at Union Presbyterian Seminary in Richmond, Virginia. What I couldn't believe was feeling so clearly called to seminary instantly – a feeling I can only describe as a lightbulb moment and the clearest I've understood a call yet in my life.

Ultimately, serving as elder at that church was what led me to seminary and pastoral ministry. Had God not called me to that ministry, I wouldn't have had such a hands-on worship planning and coordinating experience. I wouldn't have had the opportunity to work under two interim pastors and the co-pastors we eventually called – all but one of whom were women. I wouldn't have seen various leadership and worship styles up close. Had God called me to seminary without serving as an elder, I don't think I would have had the courage to follow God's call. (This, incidentally, is just one of the reasons I know God deeply understands each and every one of us.)

Since entering seminary, I've had many experiences that have shaped my call, equipped me for ministry, and drawn me closer to God. The four years I spent living in Richmond learning, working, and fellowshiping were extraordinarily formative. And as before, it was all about the people. My spiritual journey thus far has showed me the importance and the power of community and the love found in it – the love that empowers each of us to learn about God, Jesus, the Spirit, confessions, the Bible, and even Presbyterianism. This love is given by God – thanks be to God.

## **Statement of Faith – Linda M. Kurtz**

I believe in the Father, Son, and Holy Spirit; a magnificent, mysterious Trinity I will never entirely understand. Our God is a God of relationship, who models the very kin-dom of heaven in mutuality between God, Christ, and Spirit.

Our Creator made human beings in God's own wonderful image in a diversity that reflects the expansiveness of God. All that God makes is good; sin, then, is a departure from this goodness. All humans are complicit in sin – even before they can choose to be. As those made in God's image, humans live life utterly dependent on God and serve as God's partners in God's work. To be in partnership with God requires nothing less than open, honest communication through word and deed. God hears us and reveals Godself to us, perhaps not in ways we expect or desire but in ways God sees is right.

Jesus walked on this earth and revealed to humankind how to be people of God, emphasizing love for God and neighbor above all else. Jesus was the Word incarnate, fully human and fully divine; through his life, death, and resurrection we are redeemed and reconciled to God. We can therefore be assured of our salvation; however, humans do not get to decide who is saved or limit God's abounding grace.

The Holy Spirit moves in moments of grace, wonder, and worship – and every moment in between.

This relational Trinity calls us all to live our faith with one another in the community that encourages and shapes our faith. Within this community – the Church – we lift each other up in happiness and in sorrow, celebrating and comforting one another. Sometimes we even reveal God to one another. This community also seeks justice, drawing on the equality of the Trinity to work towards equality in the world. We share the love and forgiveness of Christ, often through the sacraments that convey the gift of grace and remind us of God's covenant. In our participation in these sacraments, we offer our lives to God. Through baptism, God claims us as God's own and connects us to the generations; through the Lord's Supper, we remember Christ and give thanks to God.

What we receive in the Church – in addition to the love and grace of Christ – is one another. The Church holds together people from a variety of experiences and opinions, creating a Spirit-filled tension that invites the faithful into a deeper understanding of Scripture. Christian community is essential to the interpretation of the Word – guided by the Spirit. Scripture was inspired by God, its most powerful meanings are found in context, and the rule of faith and love in interpretation is essential.

Even after we die, Christian hope for the resurrection of the body and the life everlasting lives on. We hope for when God's freedom and righteousness will overcome our unjust human structures; when creation is renewed and restored. We live into hope, knowing death does not have the final say over our almighty, all-powerful, all-loving God.

***Minimum Terms of Call for 2020***  
 Presbytery of Transylvania

These requirements are intended to provide congregations with assistance and guidance in both calling new pastors and in the annual review of the terms of call. The categories used in these terms are in use generally throughout the Presbyterian Church (USA). They are intended to provide a uniform set of items to be considered by ministers and congregations in their discussions and negotiations. They are also intended to assist Presbytery in taking seriously its responsibility to support and nourish pastors and congregations.

For full-time (40 hours/week) positions, whether installed or temporary:

	<b>If a manse is provided for the minister's residence</b>	<b>If no manse is provided</b>
<b>Cash Salary</b>	<b>\$30,408</b>	<b>\$42,991</b>
<b>Housing Allowance</b>	<b>Manse escrow of \$1,000 per year paid into a 403(b) account</b>	<b>Approval of declared housing allowance sufficient to cover rent or mortgage, insurance, tax, utilities and maintenance</b>
<b>Social Security</b>	<b>Actual cost paid by church or an allowance of 50% of Social Security=.0765 of Salary, Housing, Utilities, and other cash income from the church. (Ministers have to file as Self- employed persons and pay Social Security taxes themselves.)</b>	
<b>Pension and Medical</b>	<b>Pension, medical coverage, and disability premiums shall be paid to Board of Pensions as defined by the Board of Pensions.</b>	
<b>Continuing Education</b>	<b>\$750 (includes books, other resources and professional expenses)</b>	
<b>Travel</b>	<b>Reimbursed at current IRS business mileage rate, or the church may elect to provide a travel allowance instead.</b>	
<b>Vacation</b>	<b>4 weeks</b>	
<b>Continuing Ed Leave</b>	<b>2 weeks</b>	
<b>Moving Expenses</b>	<b>Reasonable moving expenses approved in advance.</b>	

Effective January 1, 2017 the Board of Pensions elected to restore call neutrality. For 2020 the Board of Pensions offers one Pastoral Participation Rate billed at 25% of effective salary for medical coverage, 11% of effective salary for pension dues, and 1% of effective salary for death & disability coverage. This provides full medical coverage for spouses and all family members.

In the opinion of the Pastoral Transitions Commission (PTC), the minimum salary for a pastor should be comparable to the starting salary of a new master's level public school teacher. While we believe that the salary listed above is consistent with those teacher salaries, it is true that they vary from county to county. Should a church find that the new public school teacher salary is lower in their county, said church may petition the PTC for a lower minimum salary. Appropriate documentation should accompany such a request. The PTC will give such a request serious consideration.

**Provisions relating to pastors whose contracts provide for between than 20 hours per week and 40 hours per week.**

For those pastors who enter into a contract to work an amount of time that is between full time and half time, there should be an attempt to estimate the number of hours that will be required to perform the duties specified in the contract. The minimum to be paid should be equal to the percentage of 40 hours that the contract requires. For example, someone working 30 hours per week should be paid at least (3/4) 75% of the full time minimum. However, be advised that BOP benefits are required and the BOP currently requires a minimum amount of \$10,800 per year for full medical coverage (25% of \$44,000) and 12% of the salary for pension, death and disability benefits. Also note that the standard levels of vacation (4 weeks) and study leave (2 weeks) apply. In the case of a 30 hour per week contract one week of vacation or study leave is one 30 hour week. Travel should be reimbursed at the prevailing IRS rate.

**Provisions relating to pastors whose contracts provide for less than 20 hours per week.**

Many smaller churches will want to secure pastoral leadership on a very part time basis. It is also possible that larger churches would need part time pastoral services to augment their other staff. When the time commitment for such a position is less than 20 hours per week, no pension or medical dues are required. Pension contributions would be available on a minimum participation basis. Such a person would not be eligible for medical coverage.

There will, of course, be a wide variety of tasks that a church might ask a part time person to perform. The required tasks and time commitment should be negotiated between the church and the teaching or ruling elder, then put in writing. Compensation should be at least \$25 per hour plus mileage at the prevailing IRS rate plus a modest sum for continuing education.

It is hoped that these "slightly less than 20 per week" jobs are just that and not 2/3 or 3/4 time jobs masquerading at less than half time in order to avoid Board of Pension dues.



***Presbytery of Transylvania***  
***Terms of Call Requirement for Pastoral Positions in the Presbytery***

1. The minimum for cash salary, housing equity, and continuing education be proposed by the Commission on Pastoral Transitions and set by Presbytery each year at the last meeting before the next calendar year.
2. Ministers who live in church-provided manses receive a utilities/housing allowance to the extent necessary to cover these expenses, thus allowing them to take advantage of current IRS rulings.
3. Churches with a manse for their ministers pay at least the minimum set by Presbytery into a housing equity account to accrue for the benefit of the minister at the time of the termination of the call. These monies should be deposited in a 403-b Retirement Savings Plan (i.e. the Board of Pensions 403-b).
4. Churches without a manse provide a housing allowance sufficient to cover rent or mortgage payments, insurance, taxes, utilities, furnishings, and maintenance.
5. Churches reimburse their ministers for one-half of their IRS Schedule SE self-employed social security with this amount to be paid monthly, quarterly, or annually, as the minister and church decide.
6. Churches pay the entire pension and medical payment for their pastors (the pastor and eligible family members are covered under the medical plan).
7. Churches reimburse pastors for the actual expense incurred in their professional work, including mileage, food and lodging and books and magazines.
8. Churches pay at least the minimum set by Presbytery for continuing education. This amount may accumulate over a period of three years. The content of this continuing education will be negotiated with the session. (SEE the policy on Continuing Education.)
9. Ministers receive 4 weeks of paid vacation annually.
10. Ministers receive 2 weeks of continuing education leave annually. This time may accumulate up to six weeks over a three-year period.
11. The Presbytery sick leave, parental leave and continuing education policies be adopted by congregations as part of the terms of call. (SEE the policies on Continuing Education, Parental Leave and Sick Leave.)
12. The PNC, session and congregation should be strongly encouraged to offer sabbaticals to pastors and certified educators after 6 years of continuous service to the congregation.

## ***Continuing Education Requirements for Ministers in Transylvania Presbytery***

The purpose of providing ministers with time and money for continuing education is to allow them to improve their effectiveness as ministers. Study leave gives them the resources to study particular topics in depth, learn new skills, and grow as ministers.

Churches in Transylvania Presbytery shall provide their ministers with funds for continuing education and a minimum of two weeks annual study leave. Upon negotiation with the Session, continuing education time and money can accumulate for up to three years to provide for an extended study period.

Both the topic and the schedule for continuing education should be negotiated with and approved by the Session. The minister should report back to the Session about the continuing education experience upon its completion.

## ***Sick Leave Policy for Transylvania Presbytery***

### Sick Leave/Personal Leave

The purpose of this leave is to allow the church staff members (ordained and lay) to take time off with pay for sickness and other needs. Such need might include childbirth, illness, injury, or death in one's immediate family, and jury duty or other responsibilities. Sick leave/personal leave shall normally be calculated at one (1) day per month of service or employment. This leave may accumulate up to sixty (60) days.

### Extended Sick Leave/Personal Leave

In cases where more extended leave of absence is indicated, negotiations shall be made between the staff member (or his/her surrogate in case of incapacity) and the Session, with the advice and approval of the Pastoral Transitions Commission, to determine appropriate and humane terms of leave extension. Such extended leave may be with or without pay, as negotiated and approved. It includes, but is not limited to maternity/paternity leave, major illnesses, surgeries, accidental injuries, or critical family situation.

## ***Involuntary Dissolution Policy***

Although the *Book of Order* clearly outlines the basic process for the dissolution of pastoral relationships (G-14.0600), it does not fully address the implications of a situation in which the pastor does not concur with that action (G-14.0603), a situation commonly described as an "involuntary dissolution."

The dissolution of a pastoral relationship is quite often a time of great turmoil and distress for both the congregation and the departing pastor, and this is especially true in the case of an involuntary dissolution.

It is the responsibility of all parties involved (the pastor, the congregation, and the presbytery's Commissions on Pastoral Transitions and Congregational Issues) to work together in the case of an involuntary dissolution to address the sometimes conflicting needs and competing concerns of the congregation and the departing pastor.

Pastors do not receive unemployment benefits from the state, and our denomination cannot guarantee that a departing pastor will receive a new call within any specified period of time. Therefore, in the case of an involuntary dissolution, fair and adequate terms of severance are necessary to protect the departing pastor during the search for a new call.

While such provisions may present a degree of financial hardship for the congregation, the lack of such provisions would almost certainly present an even greater degree of financial hardship for the departing pastor and his or her family.

In order to address the concerns outlined above, the Commission on Ministry recommends that, effective January 1, 2006, the following provisions be added to Transylvania Presbytery's standard form for terms of call (See *Book of Order* G-14.0507e).

In the event of an involuntary dissolution of your pastoral relationship with this congregation, for any cause other than criminal activity, sexual misconduct, financial malfeasance, or a finding of guilt in a disciplinary case resulting in either temporary exclusion from the exercise of ordained office or removal from ordained office, you shall be afforded as severance benefits a continuation of your then current salary and benefits being provided for a negotiated period of time which shall take into account your tenure...among us—but not less than three months. Such compensation will cease when full-time employment is secured. Such payments shall be made monthly, not as a lump sum settlement. During the severance period, it shall remain the congregation's responsibility to continue all benefit payments to the Board of Pensions.

In the case of criminal activity, sexual misconduct, financial malfeasance, or a finding of guilt in a disciplinary case resulting in either temporary exclusion from the exercise of ordained office or removal from ordained office, in an effort to be redemptive and in consideration of your family and with respect for your past ministry to this congregation, you shall be afforded as severance benefits a continuation of your then current salary and benefits being provided for a period of one month.

PARENTAL  
LEAVE POLICY  
Presbytery of  
Transylvania

Theological  
Grounding

God created us to be in relationship with one another, to care for one another, and to participate in families. We are required to honor our father and mother, and to care for our children. As congregational leaders, we are to encourage healthy families and healthy priorities. Parental leave gives the mother or father a chance to establish a healthy connection with her or his child and model good family life for the congregation.

As part of the minimum compensation requirements of the Presbytery of Transylvania, every call to a Presbyterian minister, a Commissioned Ruling Elder, or a Certified Christian Educator in the Presbytery of Transylvania shall provide for the following Parental Leave provisions for childbirth and/or adoption as a minimum.

1. Maternity leave: Two (2) months of maternity leave with full pay and benefits, excluding travel expenses or allowances, shall be included in the terms of each call.
2. Paternity leave: Three (3) weeks of paternity leave with full pay and benefits, excluding travel expenses or allowances, shall be included in the terms of each call.
3. A Minister, Commissioned Ruling Elder, or Certified Christian Educator, desiring parental leave, must submit a written request to her Session, ordinarily thirty (30) days prior to the start of the leave.
4. Parental leave ordinarily begins at the time of delivery or when appropriate in the adoption procedure. Complications related to a pregnancy will be considered medical leave.
5. In the event of a miscarriage or stillbirth, the pastor shall be granted the same parental leave she/he would have received had the pregnancy been carried to term with no complications.
6. The pastor should be relieved of all pastoral responsibilities for the duration of the parental leave. The Session is responsible for the ongoing work of the congregation during this time. Session should be ready to arrange and pay for pulpit supply, a Session moderator, coverage for hospital and emergency visitation and continuation of teaching and programming for which the pastor was responsible.

Vacation time may be added to Maternity or Paternity Leave Time with full pay and benefits. Requests for additional Maternity or Paternity Leave Time due to the individual circumstances of each birth or adoption may be negotiated with the Session and with the assistance of the Pastoral Transition Commission.