

Proposal for a New Presbytery Structure

Report by the

***Winds of the Spirit* Planning Group**

to the

**October 2005 Meeting of
Kamloops Okanagan Presbytery**

Adopted October 2005

***Winds of the Spirit* Members**

Louise Burton
Gwen Davis
Warren Grabinsky

Wayne Laurie
Ken Jones
Kim MacMillan

Dawne Taylor
Lily Watson

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Background

Over the past several years Kamloops Okanagan Presbytery has struggled with how to be more effective in supporting congregations and moving the church into a new, postmodern era. The *Winds of Spirit* planning group has been given the task of leading the presbytery through these changes.

In October of 2003, after considerable deliberation over a year or more, the presbytery adopted this mission statement:

To have healthy and vital congregations which call and nurture people to be disciples of Jesus Christ.

This was a significant step for the presbytery in understanding what it is *for*. This naturally led to an attempt to become more aware of how our day-to-day operations supports that mission or gets in the way.

How things Are Now

In examining *The Manual* and reflecting on what we do, we realized that most of our structures and procedures were designed for a time of social stability and were generally effective for that earlier time. They were oriented toward maintaining the system with *good order, integrity* and *care*. Mission is assumed rather than addressed. It struck us that something different was needed to lead the church out of the decades of decline it has been experiencing. We are operating in a different world with different value systems. Church growth no longer happens by itself. A different kind of leadership is needed.

Doing *maintenance functions* well is important. We think we already do much of that work fairly well. In some areas, though, our resources are stretched pretty thin. There are a few important points to be made about *maintenance*:

1. Maintenance needs to be subordinate to mission, not the other way around.
2. Younger Canadians (sometimes called *postmoderns*) have little interest in simply maintaining institutions. In this regard we are unlikely to change them.

3. Maintenance functions, for the most part, can be performed by individuals or small groups who have the right gifts, are empowered to make decisions and are given adequate policies (criteria) to make those decisions. Larger bodies are not always wiser than smaller ones.
4. The present Presbytery Executive, even more than the Presbytery itself, spends its time primarily on maintenance matters, leaving little time or energy to get up “on the balcony” to see the larger questions of mission, values and direction.

Our present structure has us divided into *Divisions* (Division of Ministry, Personnel and Education, for example). Each Division encompasses a number of *Working Units* (committees). Our feeling is that this arrangement is wasteful of presbytery time. Many Working Units meet only at Presbytery. They need this precious time to develop their own action plans and carry them out. The Divisions also meet at Presbytery and when they do they primarily hear reports from the Working Units, reports that are then heard by the whole presbytery. This takes away time during which the Working Units could be actually working.

There are some Working Units that need to keep in close touch with each other. An example would be this cluster:

- Pastoral Relations
- Education and Students
- Pastoral Oversight (visitations)

It is our view that it would be better for these groups to figure out ways to get together that don't involve a separate divisional structure.

This presbytery has already abolished the Division of Mission for the reasons already explained.

A Transformational Presbytery

In *Transformational Regional Bodies*, Roy Oswald and Claire Burkat challenge us to reverse our decline by

supporting shrinking congregations, helping them to thrive and grow...all without burning out Regional Body staff, Bishops or Executives.

They go on to demonstrate why Regional Bodies can (must)

move from maintenance to mission; from merely responding to crises to creating healthy congregations in which crises are minimized.

What If?

We began our thinking with a series of “what if’s”, our dreams, as it were.

- What if the Executive, through effective policies, could delegate decision making to smaller bodies (e.g. Pastoral Relations Committee, Finance Committee)
- What if all the work of the working units were subordinate to the vision, articulated by the executive, but validated and owned by the whole Presbytery?
- What if Presbytery meetings were primarily for the purpose of discerning the path where God is leading us, with the bulk of the “business” being conducted by smaller groups, except where *the Manual* requires otherwise?

A Plan Is Born

After ruminating on these things, we were drawn to re-examine the Policy Governance model adopted by BC Conference and now by most larger congregations in this Presbytery.

The Plan

As we walk you through the elements of this new structure, we will attempt to provide simple and readable descriptions of each part. An Appendix is provided which lists more formal and complete policies. At this meeting of Presbytery, we will not be voting on those individual policies, but rather on the overall structure. We propose that the Executive or it’s successor, the *Leadership Circle*, will approve those policies in detail. We have developed draft policies for other Working Units and these are in various states of readiness for approval. We have not included all of those policies here, as we don’t want to overwhelm the reader with detail and lose the essence of the proposal in the process.

The **Appendix** to this document contains written policies that embody this plan as well as a visual representation of it. Other policies are under development by *Winds of the Spirit* but are not yet ready to be presented. We thought it was pointless to proceed with all policies until the presbytery has agreed to adopt the basic model. At its October 2005 meeting, the presbytery will be asked to approve a resolution adopting the essentials of this plan. Most of the further, detailed policy making will be carried on as the responsibility of the *Leadership Circle*.

Ends and Means, Leadership and Management

In order to understand this proposal, it is important to understand the difference between two important roles or functions. They are *leadership* and *management*. *Management* has been defined as “doing things right” (i.e. efficiently, effectively). *Leadership* has been defined as “doing the right things”.

In other words, leadership has to do with defining *ends*, while management has to do with the means we use to achieve those ends. We believe our current structure is best suited for doing management well (at least fairly well) but it is not well suited for making sure we are doing the right things.

Ends are closely related to our values and are rooted in the kind of business we’re in. Everything else is *means*, that is, the actions we take to achieve the ends. *Means* include strategies, objectives, procedures and actions.

The Executive Will Become the *Leadership Circle*

We envision the Executive (renamed the *Leadership Circle*) being concerned primarily with *ends*. Others will determine the *means*. This means that the *Leadership Circle* will work more like a Board of Elders – wise and visionary leaders – concerned for the coming generations and discerning the path to which God is calling us. This will be a body that gives genuine, visionary *leadership*.

To reflect this change we are proposing that the Executive be given a new name, the *Leadership Circle*. The first word specifies the role, the second suggests its way of operating.

Some aspects of the *Leadership Circle*:

- Members will be chosen for their gifts of vision and leadership rather than be representatives of working units.
- Because management decisions will be made elsewhere, the *leadership circle* will be able to take the time to make higher quality decisions by consensus, following a process of *spiritual discernment*.
- There will be between 7 and 9 members.
- At least one third will be ministry personnel and at least one third will be lay persons. There will be a rough balance of gender, age and areas of giftedness.
- A major part of the team’s work will be to *listen*
 - to God.
 - to the presbytery,
 - to pastoral charges,
 - to ministry personnel, and
 - to the wider church.

- In matters where *The Manual* requires the Presbytery Executive to act, we will understand that the *Leadership Circle* will take on this role, unless otherwise specified.

There will be times when *The Manual* will require the Presbytery Executive to make a certain decision. Sometimes the *Leadership Circle* will already have delegated that decision to a Working Unit (say, the Pastoral Relations Committee). In these cases, to fulfill the legal requirement, the *Leadership Circle* will pass a motion, or perhaps an omnibus motion, approving all such decisions made since the last such motion. It is expected that the *Leadership Circle* will carefully avoid doing the work of that Working Unit, passing the motion with little or no debate, unless exceptional circumstances require it.

In many ways, the *Leadership Circle* will take over the functions of the *Winds of the Spirit*. So we see the latter group being phased out after a transition period.

See Appendix B for more details.

The Management Team

If the Leadership Circle is spending most of its time listening and visioning, the question arises as to who is going to do the actual work? The Policy Governance model places this role on the shoulders of a Chief Executive Officer who is responsible for choosing the *means* with which the *ends* will be achieved. Our opinion is that a single CEO would not be an appropriate fit with the United Church's conciliar polity and ethos. So we are proposing that a *Management Team* be appointed with the job of putting wheels under the mission of the presbytery. This team will be the direct interface with each of the Working Units (with one or two exceptions).

We are proposing that this team be made up of five persons:

1. Someone with gifts in the areas of property and finance,
2. Someone with gifts in the area of *human resources*,
3. Someone with gifts in the areas of *Christian discipleship* and *church renewal*,
4. The Conference Minister,
5. The Presbytery Secretary.

Each of the Working Units will be accountable to one of the first three persons on the team. The organizational chart shows which team member relates to each Working Unit.

Members of the *Management Team* will attend *Leadership Circle* meetings as non-voting members. Their job will be administration and communication. They will also need to make sure that there is sufficient communication among the various working units.

Working Units

At the present time, we are not recommending major changes to the particular collection of Working Units we have now. It is possible, even likely, that as our sense of direction changes, we may need to make adjustments in this area. As is the case now, some Working Units will consist of several members while others will be “a working unit of one”.

There are a few units that will work differently in the model we are proposing:

- The Nominations Committee will become the *Gifts and Callings* Committee. While its purpose will remain little changed, the name reflects the way in which the committee will be expected to work. This means finding ways to discover the *spirit-given gifts* that each presbyter has and that person’s calling to a ministry within Presbytery. The committee will seek to discern the constellation of gifts needed for each task and to match those with the gifts individuals possess.
- The *Administration* Working Unit will include the work of the present Treasurer, the Finance Committee and the Home Missions Convener. The *Management Team* will have authority to make adjustments midyear to the budget to take account of new realities and to pursue the Presbytery mission.

How Will Accountability Be Exercised?

The Policy Governance model seeks to avoid undue interference by the governing body (*Leadership Circle*). This can happen when working units are told not only what ends to achieve but how to achieve them. This kills initiative and creativity and wastes energy, because the people doing the job are often the best judges of what means will be most effective and efficient. Therefore, the policy governance states that while the *ends* are specified, the governing body stays out of the *means* except to specify what is **not** acceptable.

The list of what is not acceptable is usually short and mainly concerns itself with matters of ethics (such as fund raising through gambling), core values (such as conducting worship in exclusive language) or prudence (such as investing reserves in high risk stocks). Although these *limitation policies* are usually worded in the negative (which is a bit jarring to people not used to it) they are designed for exactly the opposite reason, that is, to allow the maximum freedom for people to choose the means that they believe are most likely to succeed.

Therefore, the *Management Team* will be accountable to the *Leadership Circle* only according to the following two criteria:

1. Have you achieved the specified *ends*?

2. Have you done so without violating any of the *limitation policies*?

Similarly, it is expected that Working Units will be accountable to the *Management Team* in the same manner, each with it's own *ends* and *limitations*?

Certain Working Units (such as *Pastoral Relations*) will be empowered to make many decisions that would presently come to the Executive or the Presbytery itself for decision. Many of these are somewhat routine yet require good judgment to be exercised. When this happens, the *Leadership Circle* will provide sufficient clarity of policy in the form of *ends* and *limitations* so that the Working Unit can proceed, without consulting the *Leadership Circle* at every turn. We believe this will provide decisions that are just as sound as at present, but much more efficiently.

How Will Presbytery Meetings Be Different?

Perhaps it's too soon to be sure about this, but we think that, over time, as our orientation shifts to proactive, future visioning, the way we conduct our Presbytery meetings would also change. Among changes we might expect:

1. Less time spent listening to reports on things that are in the past. This probably will mean more written reports and fewer verbal ones.
2. More time spent on important issues in which the *Leadership Circle* listens to and hear from presbyters.
3. More time reflecting on and discerning the kind of future to which God is leading us.

What's the Downside?

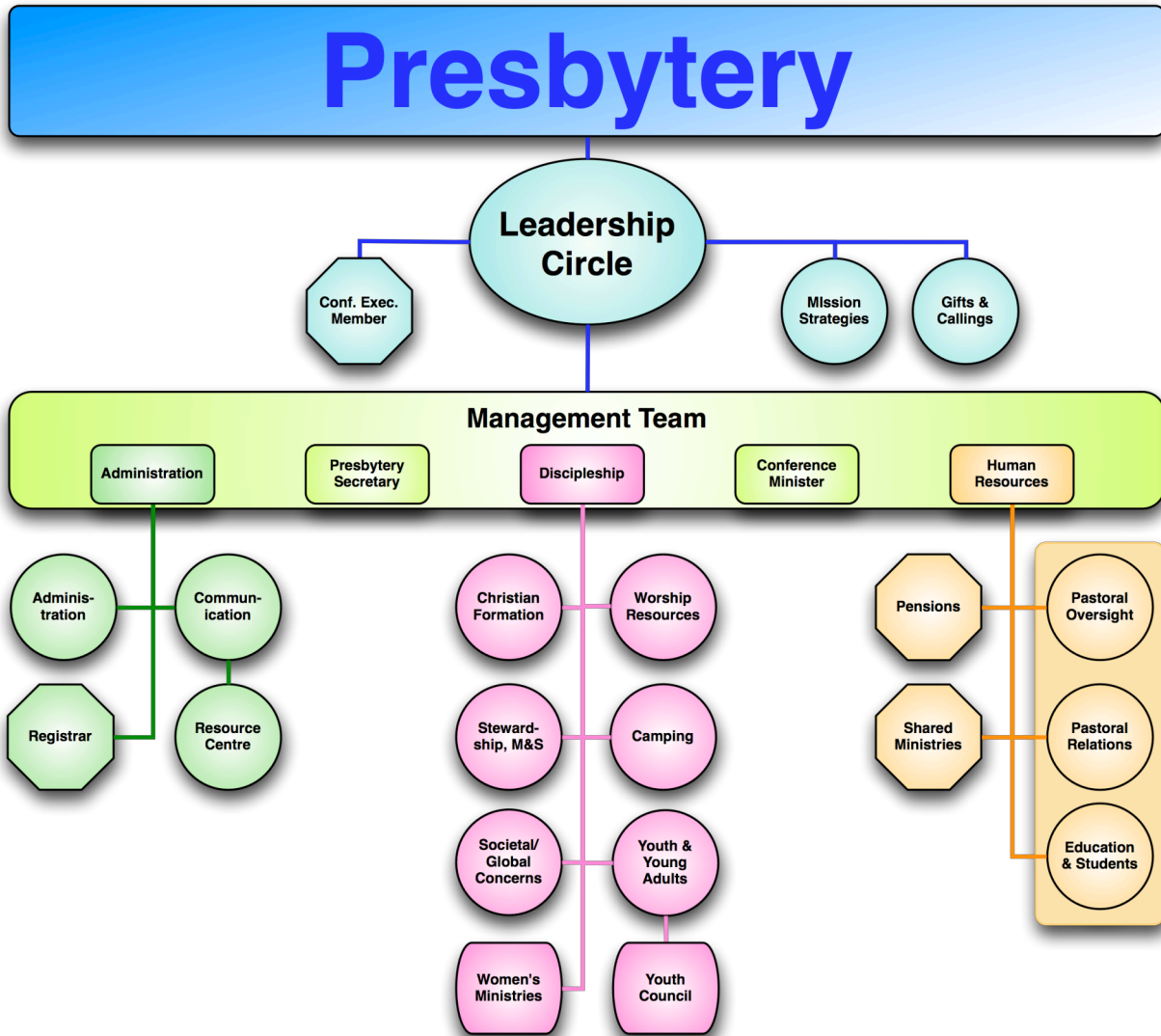
Every time an organization changes its structure, it solves certain problems and creates others. No structure is perfect. Decision making, therefore, becomes a matter of which problems we choose to live with in order to avoid the problems we don't want to live with. It's always a trade-off. In addition, there are some problems that won't be solved by a structure change per se, but need to be managed by people paying attention and putting effort into those problems.

Some of the potential downsides we see to this model:

1. With reduced reporting time at meetings, more effort will be needed to make sure that the Working Units know what each other is doing – to maintain adequate communication between units who need to talk to each other. While this will be the responsibility of each unit, the *Management Team* will be responsible system-wide, to provide vehicles for this communication.

2. The workload of the *Management Team* will be significant. We think the work will be rewarding but these positions will need dedicated volunteers. Members will have to attend *Management Team* meetings as well as those of the *Leadership Circle*.
3. Some presbyters may find it difficult to trust decisions to smaller groups, as our tradition is to have the whole collective make most decisions. It will be important to make sure that the policies that guide those decisions are sufficiently well formulated to ensure that the values of the presbytery are given force.

Diagram of New Presbytery Structure



Multi-person Working Unit



One Person Working Unit



Unit not directly governed by Leadership Circle

Preamble to Governance Structure and Policies

The Intent

The structure described in these policies represents a whole new way of operating as a presbytery. While attempting to achieve continuity with regard to the essential responsibilities of Presbytery as specified in *The Manual*, the aim is to make it possible for the presbytery to give visionary leadership which enables congregations to achieve the goals of calling and equipping people to be disciples. Everything described here is intended to enhance the presbytery's capacity to fulfill its stated Mission.

Leadership and Management

Management has been defined as “doing things right,” while *leadership* has been defined as “doing the right things”. Thus the term *leadership* in this document refers to the process of discerning values and direction, while *management* means putting those directions into practice, translating vision into action.

To accomplish the intentions described above, it is necessary to have a body at the highest level of the presbytery which is empowered and has sufficient time to listen to all the relevant voices, to discern the leading of God and to cast a vision of the future shape of the presbytery and the congregations within it. In this model, the Executive has been given that role and has accordingly been renamed the *Leadership Circle*. The *Leadership Circle* is to be like a Board of Elders, wise and visionary leaders discerning the path to which we are called. It discerns core values, directions and “ends” and transmits those to the other working units through policies. The *Leadership Circle* does not involve itself in the everyday management of presbytery business.

The *Leadership Circle* is accountable to the Presbytery as a whole. Part of its mandate is to spend about 30% of its time “listening” to the needs of congregations and the presbytery.

However, someone must attend to those everyday management issues. Thus, a new body has been created, called the *Management Team*, whose role is to translate the vision and ends of the Presbytery into concrete actions. Almost all of the other working units are accountable to the *Management Team*. The Management Team is made up of about three people which collectively (not individually) have gifts of administration, finance and ministry. Its members attend meetings of the *Leadership Circle* as non-voting members and it is directly accountable to the *Leadership Circle*. Matters of management and administration, as they come up in the *Leadership Circle* are referred immediately to the *Management Team* for action.

All in all, the intent is to spend less time and energy on maintenance matters and more time and energy on reshaping the church into what God is calling it to be. Unlike the former Executive, the *Leadership Circle* is not made up of representatives of other committees or divisions. Rather it is made up of people who have the particular spirit-given gifts required to do what it is supposed to do. This is a shift that is reflected in other parts of the structure. For example the former *Nominations Committee* has been renamed the *Gifts and Callings Committee* to indicate that its job is to discern those individuals with the right gifts for each position in the presbytery structure.

Another important principle that underlies this structure is that of “permission giving”. That is, working units are expected to fulfill their stated “ends” but are free to choose whatever “means” they believe will be most effective. This allows creativity and commitment in that working units are not required to seek permission for actions as long as they contribute to the achievement of their ends and stay within certain minimal bounds. The bounds are defined by *limitation policies* which, while intended to provide freedom, are stated in negative terms. In other words, they define only those actions that are *not acceptable*. The negative language in which they are written is often jarring because we prefer to use positives. However, they are an important way of narrowing the mandate of a working unit just enough to ensure that actions stay within the bounds of legal and ethical considerations as well as within the core values of the United Church.

There are certain decisions that the Executive of Presbytery is required by *The Manual* to make, but which would not fall within the role of the *Leadership Circle* as presently defined. In such cases, the decisions would be made by the appropriate working unit or by the *Management Team* according to pre-established criteria and they would be voted on collectively by the *Leadership Circle* in order to fulfill the *Manual* requirement.

Leadership Circle

[formerly the Executive]

Purpose

The purpose of the Leadership Circle is to provide vision, direction and guidance which is both spiritual and strategic to the Presbytery in order that the presbytery will fulfill its stated mission. It acts like a board of wise elders discerning the leading of God for the presbytery and its pastoral charges.

Membership

The Leadership Circle will consist of seven to nine members nominated and elected by Presbytery for their gifts and commitment to the tasks outlined in this document. At least one third will be ministry personnel and at least one third will be lay persons. There will be a rough balance of genders, ages and areas of expertise. The Leadership Circle will select from among its membership one person to act as Presbytery Chair and one to be the Kamloops Okanagan member of the BC Conference Executive. The latter position will require ratification by the Presbytery.

Responsibilities

1. To provide direction to Presbytery in fulfillment of the Mission Statement.
2. To define and update the Mission Goals of Presbytery.
3. To provide direction and oversight for the implementation of Presbytery Values.
4. To monitor the work of the Management Team in terms of:
 - a. Whether the mission and goals (ends) of the Presbytery and its working units are being achieved, and
 - b. Whether they are in compliance with all Limitation Policies.
5. To develop policies governing its own work.

Mode of Operation

6. Makes decisions through an intentional process of spiritual discernment through consensual decision making.
7. Focuses on the big questions first
8. Keeps the presbytery mission statement in the forefront
9. Delegates as many of its decisions as possible of a management nature to the Management Team or working units or individuals along with appropriate criteria in policy to make those decisions. Decisions that are required by *The Manual* to be made by the Executive will normally be passed all at once by an omnibus motion in order to provide legal compliance.

The Management Team

Purpose

The purpose of the Management Team is to implement appropriate strategies so that the Mission (ends) of the Presbytery will be achieved. It provides the link between the vision of the Leadership Circle and the work of individual working units.

Membership

The Management Team will consist of three individuals, each of whom will have expertise, gifts and commitment in one of three areas:

- Discipleship and Congregational Life
- Human Resources
- Administration and Finance

along with the Presbytery Secretary and the Conference Minister.

Effort is made to achieve a balance of lay and ministry personnel, age and gender. However, this balance is secondary to the expertise, gifts and commitment offered by the members, individually and collectively.

Responsibilities

1. The Management Team will establish Working Units as needed (or required by The Manual) in order to achieve specified ends.
2. To define the Mission (ends) and Limitations of each Working Unit after appropriate consultation.
3. To attend meetings of the Leadership Circle, thereby ensuring that policies, directions, visions and strategies are understood and clarified
4. To relate with working units in their designated areas, reflecting their expertise and gifts where possible.
5. To relate with the Gifts and Callings Working Unit in identification of the gifts, skills and abilities required of Coordinators and members of the various working units.
6. To hold working units accountable for implementing the established policies, directions, visions and strategies while staying within the bounds of their limitation policies.

7. To oversee budget projections of the working groups, and amend, critique as necessary
8. To facilitate communications and information sharing between working units.
9. To provide monitoring reports as required by the Leadership Circle.
10. To provide written reports to the Presbyters prior to each Presbytery meeting regarding the past activities of the working groups, and future plans intended in carrying out its portion of the Presbytery mission statement

Mode of Operation

1. Each of the three individuals relates regularly with the Coordinators of the working units in their particular area of expertise, gifts and commitment. This does not limit the team's ability to adjust reporting responsibilities as it sees fit.
 - a. Administration
 - Home Missions
 - Property and Manses
 - Treasurer
 - Other related financial and administrative groups and individuals (e.g. registrar, local arrangement committees, etc.)
 - b. Discipleship and Ministry with Congregations
 - Worship Resources
 - Christian Formation Resources
 - Communication Resources
 - Resource Centre
 - Stewardship / Mission and Service
 - Societal / Global Concerns
 - Outdoor Ministries
 - Youth and Young Adults
 - Youth Council
 - c. Human Resources
 - Pastoral Oversight and Support (??? Title)
 - Pastoral Relations
 - Education and Students
 - Pensions, Group Insurance and Retirees
 - Shared Ministry
2. Addresses the matters before it prayerfully and intentionally
3. Keeps the Presbytery Mission Statement in the forefront of all its deliberations

Limitations

The Management Team shall not:

4. Cause or allow any practice, activity, decision or organizational circumstance which is unlawful, imprudent or in violation of commonly accepted church, business or professional ethics
5. Usurp the role of the Leadership Circle in visioning, setting direction, establishing overall mission and policies of the Presbytery
6. Deal with staff, Presbyters or congregations in a manner that would be considered inhumane, disrespectful or unfair
7. Fail to hold the working units accountable for meeting their ends in support of the Presbytery mission, or for transgressing their limitations, or for providing regular and timely written reports to Presbyters
8. Withhold timely, significant or complete information from the Leadership Circle
9. Approve the budget submission of a working group that is inconsistent with the goals, vision, direction and mission of Presbytery
10. Fail to ensure, prior to each regular meeting of Presbytery, that the Gifts and Callings Committee is functioning with no less than three people and no more than five.

Pastoral Relations Committee

Mission

To have all congregations and pastoral charges that are healthy and being effectively served by well matched ministry personnel and/or lay leaders.

Role and Function

The Pastoral Relations Committee is responsible for managing on behalf of Presbytery the relationship between Ministry Personnel and the pastoral charges they serve. Its responsibilities include:

1. To develop and maintain a positive and close relationship with each Pastoral Charge, particularly through their Ministry and Personnel Committees and through their ministry personnel.
2. To be available for confidential consultation on matters regarding the pastoral relationship.
3. To offer intervention, support and counsel to churches in conflict, especially if it involves the pastoral relationship.
4. To process and track all the proper forms which allow the church to keep good administrative order of all pastoral relationships.
5. To educate Presbytery, congregational ministries and Ministry Personnel about good pastoral relations policies and practices.
6. Upon request, to be a resource by Pastoral Charges and other ministries regarding employment practices for non-ministry personnel.

The committee is empowered to make decisions on most matters falling within its area of responsibility. Decisions which *The Manual* requires to be made by the Presbytery or its Executive, will normally be approved in one omnibus motion rather than by case-by-case motions.

Core Values

Some of the core values that underlie this work are:

1. Both ministry personnel and pastoral charges are to be treated with justice and compassion.
2. The committee will operate out of a deep theology of call, approaching its work as seeking to discern the call of God to each ministry personnel and pastoral charge.
3. The committee will ensure reasonable Presbytery-wide consistency in the procedures and decisions that apply to each situation, while retaining enough flexibility to meet the needs of personnel and pastoral charges in exceptional circumstances.

4. Confidentiality will be respected in conversations and consultations except where the safety and well-being of individuals would be jeopardized.

Membership

The membership of the committee shall be consistent with Section 389(a) of *The Manual*, namely:

- the Presbytery's representatives to the Settlement Committee
- at least three others appointed

The Committee shall consist of at least two members of the Order of Ministry and two lay persons.

One or two of the members will be appointed Convener (or Co-conveners) of the Committee. The Conference Minister will be an ex-officio member.

Limitations

1. Shall not fail to meet the requirements of *The Manual* with regard to the Pastoral Relationship and the respective duties of the Presbytery.
2. Shall not fail to ensure that the minimum standards of the United Church are met with regard to salaries, benefits, housing and working conditions.
3. Shall not fail to report in writing to each meeting of the Presbytery and the Leadership Circle, such report normally to include a single motion to approve all decisions of the committee that are required by *The Manual* to be made by that body. This report shall be appended to the minutes of each meeting.
4. Shall not fail to keep accurate minutes of its meetings.
5. Shall not fail to treat all parties to each pastoral relationship with fairness and compassion.

Finance Working Unit

Mission

To have a presbytery and pastoral charges whose financial resources and property are prudently managed in accordance with *The Manual* and used to support their respective missions.

Membership

The Finance Working Unit will consist of an elected Convener and Treasurer, the appointed Chair of the Home Missions Committee, appointed chair of the Property and Manses Committee and additional Presbytery Delegates who are gifted and talented in matters that come before this working unit.

Responsibilities

1. Develop and implement financial and property policies and practices that support the mission and vision of the Presbytery.
2. Recommend to the Management Team medium and long range financial goals for KO Presbytery within the context of the Presbytery mission and vision, and review them annually.
3. Recommend to the Management Team annually a Presbytery Budget in accordance with the UCC Manual and monitor its implementation regularly.
4. The treasurer shall keep accounts which shall be audited or reviewed and presented to the Presbytery annually. Interim financial statements shall be given at the regular meetings of Presbytery and of the Management Team.
5. Recommend, when appropriate, to the Management Team for Presbytery approval, changes to the basis for Presbytery Assessments on Pastoral Charges.
6. Recommend to the Management Team travel rates and other compensation rates for Presbytery.
7. Receive, examine and make appropriate recommendations on submissions for financial assistance (e.g. technical grants, capital assistance, loans).
8. Provide functional support and direction to the Treasurer.
9. Develop and maintain proper job descriptions, working procedures and policy guide lines.
10. Oversee the care and development of financial, property and administrative committees and functions including Home Missions, and Property and Manses by:
 - a. establishing and/or approving policies and guidelines for effective work;
 - b. assigning tasks and responsibilities; and

- c. evaluating effectiveness.
11. Educate Presbytery and Congregational ministries about good financial polices and practices.

Gifts and Callings Committee

[formerly Nominations]

Mission

To have all Working Unit positions filled with appropriately gifted and talented disciples of Jesus Christ.

Responsibilities

1. To use a process of prayerful, spiritual discernment in going about its work and listening to the yearning of God for the Church.
2. To receive up-to-date job descriptions for all positions and Working Units.
3. To receive requests for appointments to positions and Working Units.
4. To assess the knowledge, skills, and spiritual gifts of all members of Presbytery.
5. To develop appropriate questionnaires and spiritual gifts inventories for the work and discernment of the Committee.
6. To provide orientation and training to presbyters for the completion of aforesaid questionnaires and discernment tools.
7. To ensure that orientation is provided for each new appointment and placement in a position or working unit.
8. To use in its communications a multi-faceted approach to seeking people for appointments. These may include personal questionnaires, spiritual gift inventories, interviews, personal invitation, word of mouth, spoken announcements, Presbytery notices and prayer.
9. To recommend all names for appointed positions to the *Management Team*, the *Leadership Circle* or the Presbytery, as appropriate. Those bodies will actually formalize the appointments.
10. Where *The Manual* requires a position to be “elected” by Presbytery (as opposed to “appointed”), to establish a nominations process with the following elements:
 - a. To give due notice of any vacancies, with their descriptions, duties, responsibilities and gifts required.
 - b. To actively seek suitable candidates to stand for election.
 - c. To receive and place applications for nomination before Presbytery for election.