PRESBYTERY OF EAST IOWA

Presbyterian Church USA

Compensation and Benefits Manual

Effective 9/19/2026

Pastor Compensation

Pastor Benefits

Commissioned Ruling Elder Compensation and Benefits

Family Leave Policy

Sabbatical Leave Policy

Performance Reviews for Pastors and Session

Annual Pastor Review Form

PEIA Compensation and Benefits Manual — Title Page

INTRODUCTION TO THE MANUAL

This manual covers the policies of the Presbytery of East Iowa regarding Pastor Compensation, Pastor Benefits, Commissioned Ruling Elder (also referred to as CRE in this manual) and Ruling Elders serving as Temporary Pastors Compensation and Benefits, Sabbatical Leave Policy and Leadership Review Guidelines. Each policy is contained in a separate section of this manual.

The policies relate directly to the agreements and terms of call between churches, presbytery and pastors, co-pastors, pastors in yoked churches, associate pastors, interim pastors, and part-time pastors who are serving in churches of the Presbytery of East Iowa, and Ruling Elders who are commissioned to serve in specific churches or other validated ministries in our Presbytery or Candidates serving churches in a Temporary Pastoral Relationship.

TABLE OF CONTENTS

Compensation and Benefits Manual

INTRODUCTION TO THE MANUAL 2

TABLE OF CONTENTS 3

PASTOR COMPENSATION POLICY FOR PRESBYTERY OF EAST IOWA 5

Introduction 5

Basic Principles of the Pastor Compensation Policy 5

Pastor Compensation Policy 6

Part-Time Defined 9

Policy for Paying Pastors by the Hour 9

A Parting Word 10

PASTOR BENEFITS POLICY FOR PRESBYTERY OF EAST IOWA 11

COMPENSATION & BENEFITS POLICY FOR COMMISSIONED RULING ELDERS AND CANDIDATES SERVING IN A TEMPORARY PASTORAL RELATIONSHIP FOR THE PRESBYTERY OF EAST IOWA 15

Introduction 15

Compensation Policy for Commissioned Ruling Elders and Temporary Pastors ... 15

Benefits Policy for Commissioned Ruling Elders and Temporary Pastors 16

Leadership Reviews 17

PRESBYTERY OF EAST IOWA COMMISSION ON MINISTRY AND VITALITY (COMV) FAMILY LEAVE POLICY 18

Purpose 18

Statement of Commitment 18

Definitions 18

Leave Entitlement & Benefits ..... 18 PEIA Compensation and Benefits Manual — Table of Contents

Application & Determination Process 19

Congregational Support & Transition Planning 19

Policy Oversight & Review 19

POLICY ON PASTORAL SABBATICAL LEAVE (2016) 20

Rationale for Sabbatical Leave 20

Definitions 20

Presbytery Policy 20

Planning for Sabbatical Leave..... 21

Summary of Responsibilities 23

Additional Responsibilities/Information 23

PERFORMANCE REVIEWS FOR PASTORS AND SESSIONS 24

ANNUAL PASTOR REVIEW FORM 26

PASTOR COMPENSATION POLICY FOR PRESBYTERY OF EAST IOWA

Adopted Effective 9/24/22; Revised 11/20/25; Revised 09/19/26

Introduction

This section of the Manual presents the Pastor Compensation Policy for the Presbytery of East Iowa. It is designed to be used to determine the initial compensation and subsequent adjustments to the compensation for pastors, copastors, pastors in yoked churches, associate pastors, intentional interim pastors, temporary pastors and parttime pastors who are serving in churches of the Presbytery of East Iowa. The term pastor, as used in this section of the Manual, is meant to include Minister of Word and Sacraments (also referred to as MWS in this manual) serving in each of the above designations. The term Compensation as used in this Pastor Compensation Policy is defined on page 6 of this section of the Manual. The Presbytery's policy regarding pastor benefits is contained in the second section of this Manual.

Basic Principles of the Pastor Compensation Policy

The Presbytery of East Iowa Compensation Handbook was adapted from the Presbyterian Church U.S.A. Churchwide Compensation Policy Guidelines (200th General Assembly, 1988)." The Pastor Compensation Policy is based on principles promulgated in the Compensation Handbook.

The first two principles of compensation listed in the Compensation Handbook demonstrate the importance of adequate compensation to pastors and of employing an effective system to deliver the compensation equitably. These two principles are quoted below:

1. Effective, competent staffing throughout the church is essential to the fulfillment of its mission, and adequate compensation is necessary to the attainment and maintenance of such staff.

2. The system of compensation should be fair to all...

There are three additional principles enumerated in the Compensation Handbook that form the very basis of the Pastor Compensation Policy. The first principle is that the amount of pay should be based on the content of pastoral positions. The Compensation Handbook expresses the principle as follows:

Compensation for a position should be based on the nature, purpose, scope and responsibility of the position; the experience, knowledge, and skill required; the challenge of the work to be done and its impact on the effectiveness with which the

church achieves its mission. In a shorter set of words, the pay should be based on the content of the job.

The second two principles deal with adjustments in the pastor's pay. These principles state that adjustments should include a cost-of-living component and pay for performance. Listed below are four quotes from the Compensation Handbook that express these two principles:

...adjustments [to Compensation] involve two levels. The first level is annual cost-ofliving adjustments. Pastors, like other employees, should have annual cost-of- living adjustments reflecting the increased costs in the North Central Region of the country. The designation of North Central Region was changed by the Labor Department in 1998 to the Midwest Region.

The second level is meritorious adjustments that raise compensation above the cost-ofliving adjustment. These adjustments are given for work well done...they are raises obviously related to an objective assessment of a pastor s work.

Salary changes should be based on an annual performance review done in the context of the Session s Leadership Review.

Increases related to good performance provide opportunity for financial recognition to employees over their career.

The Compensation Handbook makes it clear that the cost-of-living adjustments are meant to be separate from any adjustments that result from the annual leadership reviews, sometimes referred to as annual performance reviews.

These are the principles upon which the Pastor Compensation Policy is based.

Pastor Compensation Policy

The Pastor Compensation Policy consists of several elements. This Manual reviews each of them. They include the criteria for measuring the terms of the pastoral job, the salary, and who is covered by the policy.

Definition of Compensation

The word Compensation as used in this Policy is defined to include:

- Annual cash salary,
- Housing allowance for those pastors who do not have free use of a manse,
- Deferred compensation,
- Bonuses, unvouchered allowances, gifts from the employer,

- Other allowances to include medical deductibles, the entire amount of SECA (Self Employed Contribution Act) and Medicare allowance paid to the pastor by the church, etc., and;
- When a manse is provided by the church to the pastor, the Fair Rental Value of the manse as approved by the session and/or the congregation in consultation with the Commission on Ministry, and any utility and furnishing allowance provided by the church.

Compensation does not include:

- Continuing education,
- Auto expense when (a) vouchered at an amount not in excess of the IRS mileage rate, or (b) when related to a church-owned car with full expenses,
- Business and professional expenses,
- Group plan for medical deductible, coinsurance and dental premiums,
- Other vouchered allowances,
- Board of Pensions premiums for pension, medical, life and disability benefits.

Minimum Effective Salary

The Presbytery-approved minimum salaries are as follows:

	2026	2027
Minister of Word and Sacrament (Fully Called and Installed)	$60,538	$63,111
Commissioned Ruling Elders	$42,737	$44,178

Cost-of-Living Adjustment

The Presbytery will normally recommend that pastors receive an annual salary adjustment to keep them even with cost-of-living increases. It is important to remember that if a church does not provide a pastor a cost-of-living increase in years when living costs go up, that pastor’s buying power will be reduced.

Performance Increases

The Pastor Compensation Policy also focuses on performance. Presbytery policy calls for performance reviews to be conducted annually with each pastor. That review is an opportunity for the session, and/or its appointed committee, to discuss the performance of the pastor(s) in its church. This can best be accomplished with each pastor if performance is measured in relation to previously agreed upon expectations and/or goals.

Performance should be reflected in the pay increase given to the pastor. If the pastor is paid a certain percentage above the Presbytery-approved minimum salary, that

percentage should be consulted as a baseline from which to determine whether, based on his or her performance, that percentage above the Presbytery-approved minimum salary ought to be maintained, increased, or decreased. There should be a verbal and written review of performance with all pastors within each church accompanied by a discussion of both goals and expectations for the coming year as well as their salary adjustment.

Bonuses

Some churches may wish to provide their pastor with a bonus in lieu of or in addition to an increase in salary. This may be done on the authority of the session. This may be accomplished either by a direct payment from the church or by collecting donations from the congregation and forwarding the proceeds to the pastor. In either case the resulting bonus is taxable to the pastor (including SECA and Medicare) and should be reported on the pastor's W2 form.

The bonus is considered an addition to Effective Salary and is reportable to the Board of Pensions. It is also considered an addition to salary by the Presbytery and must be reported on the annual form on Changes in the Terms of Call. This form is a convenient way of collecting the information, however, the bonus is not considered to be a change in the terms of call and does not require approval by the congregation as a change in the terms of call would.

In some cases, individual members of the congregation may gift money, or other valuables, to the pastor without involving the church. In this case the amount gifted may not be filed as a charitable donation on the member's tax return and payment of taxes, SECA and Medicare is the sole responsibility of the pastor.

Application of the Policy

The Policy should be applied to pastors as follows:

- **Heads-of-Staff and Churches with a Single Pastor:** The Presbytery-approved minimum salary should be used as a baseline to determine the appropriate compensation for the pastor.
- **Yoked Churches:** In the case of a pastor responsible for more than one church, the Presbytery-approved minimum salary must be met by the number of hours contracted to serve at each church.
- **Co-Pastors:** In cases where two or more pastors are serving a church as copastors, the Presbytery-approved minimum salary should be used to determine the appropriate amount for each co-pastor. In such cases each copastor may be full-time or part-time, depending on the number of hours required to fulfill the requirements the requirements of the position.
- **Associate Pastors:** Associate pastors have a number of varied responsibilities within our presbytery. The relationship between the size of the associate pastors' job and the size of the head-of-staff job is not necessarily

the same from one church to the next. Each church with associate pastors should analyze the job performed by its associate pastor(s) in relationship to the level of its head-of-staff and assign an appropriate amount of compensation accordingly. That amount should not be below the Presbyteryapproved minimum salary, however.

- **Intentional Interim Pastors:** The Presbytery-approved minimum salary should be used to determine compensation for an interim pastor, and salary adjustments after the first year should be based on changes in the Presbytery minimum, normally made effective each January 1, and performance, if not otherwise stipulated in the interim contract. The beginning salary will probably be the result of negotiation between the church and the prospective applicant. It is anticipated that applicants for interim positions will be experienced and qualified pastors. It is also anticipated that in the foreseeable future there will be more positions available than applicants to fill them. Based on these two assumptions, it would be reasonable for the starting effective salary to be closer to the minimum effective salary for a fully called and installed Minister of Word and Sacrament. The initial effective salary may vary, however, depending on how well qualified the applicant actually is to function as an interim pastor in the particular church and the current availability of qualified candidates. The ability of the church to pay must be strongly considered in making any offer during negotiations.
- **Part-Time Positions:** Some pastoral positions have been classified as being part-time. In such cases the level of the position should be determined as if it were a full-time position and the salary adjusted for the actual percentage of time the pastor is expected to work.
- **Pastors Paid on an Hourly Basis:** See the policy titled “Policy for Paying Pastors by the Hour” below.

Part-Time Defined

Part-time calls should be for only one of the following percentages of a full-time call based on a 40-hour work week:

Percentage of Full-Time Call	25%	35.5%	50%	67.5%	75%	87.5%
Number of Hours	10	15	20	25	30	35

Presbytery’s Commission on Ministry and Vitality should be consulted in cases where some other percentage of a full-time call would be preferred.

Policy for Paying Pastors by the Hour

Conditions under which a church may pay a pastor by the hour
Churches and pastors may agree that the pastor will be paid on an hourly basis under the following conditions:

1. The position is a part-time position equaling 15 hours or less.
2. The position is not one that is mandated for Board of Pensions dues.
3. No housing allowance is involved in the contract.
4. The method of time keeping is agreed on by the pastor, Session, and COM.
5. All minimum reimbursable amounts for mileage, continuing education, and professional reimbursement apply.

How to calculate the hourly rate
The minimum hourly rate shall be no less than the minimum salary as determined by the Presbytery divided by 40 hours per week. The hourly rate paid to the pastor above that minimum will be as negotiated between the parties and approved by the Commission on Ministry.

Cost of living and performance increases will be calculated by applying the percentage of the increase by the hourly rated in effect at the time of the increase.

The compensation policies presented in the Compensation and Benefits Manual apply to churches that pay their pastors by the hour the same as if they paid a salary.

A pastor engaged in the ministry of a church is not subject to the Fair Labor Standards Act.

Time Off
A pastor paid by the hour will be paid only for hours actually worked and will not be paid for time off, including vacation, unless paid time off is negotiated between the pastor and the session and approved by COM. If time off is negotiated, such agreement will include how the payment will be calculated.

A Parting Word
The success of each local church depends on the quality, dynamics, and focus of the partnership of lay volunteers and pastors. Adequate and equitable compensation is essential to attracting and retaining competent, dedicated individuals to assure the quality of the professional members of the team. Properly utilized, the Pastor Compensation Policy can substantially increase each church’s ability to attract and retain the right pastor(s) for the team.

A clear set of agreed upon expectations for performance for all members of the team is essential to pointing the direction for the church and meeting its objectives. The Presbytery’s Commission on Ministry stands ready to work with individual churches to implement and administer the Pastor Compensation Policy; to aid in the process of

developing clear expectations for all members of the partnership, along with the church as a whole; and the process of conducting the Annual Leadership Review.

PASTOR BENEFITS POLICY FOR PRESBYTERY OF EAST IOWA

Adopted Effective September 24, 2022 Revised Effective 11/20/25

Benefits constitute a large percentage of the total remuneration of a pastor and are, therefore, vitally important in the relationship between a pastor and the congregation. This section presents the Pastor Benefits Policy of East Iowa Presbytery.

The policy of the presbytery is that pastors with a full-time call shall receive benefits equal to, or greater than, the amounts listed below. The value of the benefits will be prorated for pastors with a part-time call of 20 hours per week or more, unless otherwise specified. The time off for vacation, study leave, **family medical leave** is as stated below and is the same regardless of whether the pastor is full-time or part-time:

- **Four weeks' vacation.** It is the policy of the Presbytery of East Iowa that vacation time be given in 1-week increments. That is, a minimum of 4 periods of paid time off consisting of 7 consecutive days off each vacation week. The number of Sundays taken off as vacation should equal the number of vacation weeks in the pastor's terms of call.

- **Two weeks study leave.** The policy for study leave is similar to vacation time: It is to be given in 1-week increments. Refer to the vacation policy for clarification.

- **Twelve Weeks Paid Family Medical Leave**

- **Mileage driven by the pastor,** using his or her own automobile and related to the ministry of the church, will be reimbursed at the IRS allowable rate in effect at the time the mileage is driven.

- **Reimburse Continuing Education** at a minimum amount of $1,000 for pastors with a percentage of full-time service in their call or contract of between 50% and 100%. This minimum may be prorated in relation to the percentage of full-time service if the percentage is below 50%.

- **Reimburse professional expenses** (including books, periodicals, meals, dues, parking and other expenses incurred in carrying out pastoral ministry) at a minimum amount of $500. This minimum may be prorated in relation to the percentage of full-time service if the percentage is below 50%.

- If the total remuneration for a pastor includes the free use of a manse, the church is strongly encouraged to pay a minimum of $1,200 per year, on a monthly basis, into a 403(b) plan for the pastor administered by the Board of Pensions, or some other institution agreeable to the church and the pastor. The purpose of this

payment is to provide the pastor with a mechanism for accruing a portion of the value he or she could have accrued in equity through purchasing a home.

- Churches are also strongly encouraged to include the Sabbatical Leave Policy, as presented elsewhere in this manual, in the pastor's terms of call.

All Minister of Word and Sacraments in called and installed positions shall receive, regardless of the number of hours contracted to serve, benefits as members in "The Benefit Plan of the Presbyterian Church (U.S.A.)" under the **Congregational Pastors Package.** Dues are a percentage of effective salary. The church is responsible for the entire payment of the dues. The four core benefit plans in "The Benefit Plan of the Presbyterian Church (U.S.A.)" and dues for each as a percent of effective salary for 2023 are as follows: Pensions 8.5%; Death and Disability 1%; Temporary Disability 0.5%; and Medical 27% 16% for a total of 37% 26% of Effective Salary. The total is subject to a minimum amount. **Congregations are not required to provide for dependent benefits but should strongly consider providing for some or all of these benefits. The amount should be determined in the negotiation process.**

Minister of Word and Sacraments Other Than Called and Installed, Contracted 20 hours per Week or More are eligible to participate in either "The Benefit Plan of the Presbyterian Church (U.S.A.)" in the same way as Minister of Word and Sacraments in called and installed positions as stated above, or they may elect coverage in **the Covenant Package.**

CREs commissioned with a contract of 20 hours per week or more are not eligible for the **Congregational Pastors Package** of the Board of Pensions, but may receive the same benefits by selecting from the available options.

The Session and the MWS or CRE may agree that the MWS or CRE will not be covered by any benefits through the Board of Pensions.

The decision among the above options is negotiable between the church Session and the MWS or CRE. These options are detailed below:

- If the decision is to cover the Minister of Word and Sacrament under the **Congregational Pastors Package** in "The Benefit Plan of the Presbyterian Church (U.S.A.)" the administration will be the same as for a called and installed pastors. The dues will be a percent of effective salary paid entirely by the church with no cost-sharing with the Minister of Word and Sacrament. **Congregations are strongly encouraged to consider paying for part or all of dependent benefits but are not required to do so.**

- Alternatively, the Minister of Word and Sacrament/CRE and the Session may agree that the Minister of Word and Sacrament/CRE will be covered under **the Covenant Plan**.

If the Death and Disability option is chosen as a standalone product from the Menu of Options without the Pension Benefit, the dues are 2.5% of effective salary; if the Death and Disability option is chosen with the Pension Benefit, dues are 1%. Dues for Pension whether as a standalone or combined with Death and Disability are 8.5%. Both of these core benefits are payable by the church with no cost-sharing with the pastor.

If the Medical Plan is selected there are four options available for coverage: 1) member only, 2) member plus spouse, 3) member plus children, or 4) member plus family. The church must contribute a minimum of 50% of dues for the coverage options agreed upon, with the cost of dues priced by the Board for the individual church based on its location and the age of the Minister of Word and Sacrament/CRE. The church may contribute more than this minimum.

In all cases the dues for the benefit Plans from the Menu of Options will be paid to the Board of Pensions by the church and the Minister of Word and Sacrament/CRE's agreed upon share for medical dues, if any, will be paid to the church through a pre-tax reduction of the Minister of Word and Sacrament's/CRE's salary.

The third option is that the Session and the Minister of Word and Sacrament/CRE agree that no benefits will be provided.

If it is agreed that the temporary pastor or intentional interim pastor or CRE will not receive health care benefits from the Board of Pensions, the Presbytery strongly encourages the individual to obtain coverage from another source, such as the health care policy of the spouse's employer.

Minister of Word and Sacraments Other Than Called and Installed Contracted Less Than 20 hours/Week

Minister of Word and Sacraments serving as temporary pastors or intentional interim pastors with a contract of less than 20 hours per week are not eligible for coverage under the Pension Plan or the Death and Disability Plans, however, they are eligible for Medical coverage under the Menu of Options pricing.

In such cases the pastor and church may negotiate that the pastor will be covered by the Medical Plan, under one of the four options available for coverage: 1) member only, 2) member plus spouse, 3) member plus children, or 4) member plus family. The cost of the dues for the benefits the pastor is to receive may be paid entirely by the church or may be shared between the pastor and the church with the church paying a minimum of

50% of the cost, with 14 the cost of dues priced by the Board for the individual church based on its location and the age of the Minister of Word and Sacrament. The church may contribute more than this minimum. The Medical dues will be paid to the Board of Pensions by the church and the Minister of Word and Sacrament's agreed upon share of the Medical dues, if any, will be paid to the church through a pre-tax reduction of the Minister of Word and Sacrament's salary.

CREs commissioned with a contract of less than 20 hours per week are not eligible for any of the four benefits under the Menu of Options. The Presbytery strongly encourages the CREs to obtain coverage, especially medical, from another source, such as the health care policy of the spouse's employer.

If it is agreed that the temporary pastor or intentional interim pastor will not receive health care benefits from the Board of Pensions, the Presbytery strongly encourages the pastor to obtain coverage from another source, such as the health care policy of the spouse's employer.

Other Optional Benefits

Regardless of the above paragraphs, all Minister of Word and Sacraments and CREs will be offered other optional benefits provided by the Board of Pensions, including Dental, Group Life Coverage, and the Retirement Savings Plan. These will be offered to Minister of Word and Sacraments or CREs, with no requirement that the church contribute towards these optional benefits, although a church may choose to do so.

COMPENSATION & BENEFITS POLICY FOR COMMISSIONED RULING ELDERS AND CANDIDATES SERVING IN A TEMPORARY PASTORAL RELATIONSHIP FOR THE PRESBYTERY OF EAST IOWA

Introduction

This section of the Manual covers compensation and benefits for Commissioned Ruling Elders, herein after also referred to as CREs, and Candidates Serving in a Temporary Pastoral Relationship, herein after also referred to as Temporary Pastors.

The Presbytery of East Iowa implemented a Commissioned Ruling Elders Policy and Process Guide to prepare Ruling Elders for pastoral responsibilities. This section of the manual presents the presbytery compensation and benefits policies for Commissioned Ruling Elders.

In addition to CREs, this section also relates to Candidates serving Temporary Pastoral Relationships. Minister of Word and Sacraments serving in Temporary Pastoral Relationships are covered in the sections titled Pastor Compensation and Pastor Benefits.

Compensation Policy for Commissioned Ruling Elders and Temporary Pastors

The policies published in the section of this manual titled Pastor Compensation Policy, apply to CREs and Temporary Pastors, except that the compensation applicable to CREs and Temporary Pastors is 70% of the compensation minimum applicable to Minister of Word and Sacraments. This recognizes that Commissioned Ruling Elders are only commissioned for 3-year periods and Candidates are contracted as Temporary Pastors for only one year at a time, their educational experience is less extensive and more practically centered than that of a "career pastor," and the vast majority of positions for Commissioned Ruling Elders and Temporary Pastors are part-time. The focus is upon equitable compensation for the ministry provided.

The elements of the Compensation Policy for Commissioned Ruling Elders and Temporary Pastors follow:

- Compensation of a Commissioned Ruling Elder and a Temporary Pastor is based on the Presbytery-approved minimum salary, as defined in the Pastor Compensation Policy.

- Each Commissioned Ruling Elder and Temporary Pastor is compensated at a “full time equivalent rate”, equal to 70% of the Presbytery-approved minimum for a fully called and installed Minister of Word and Sacrament. The actual

- compensation paid is then adjusted by the percentage of full-time service to be provided by the CRE or Temporary Pastor.

- It is anticipated that a manse will not normally be a part of the compensation of a Commissioned Ruling Elder or a Temporary Pastor. These elements of compensation may be negotiated between the church and the CRE or Temporary Pastor, but in so doing, the policies applicable to a Minister of Word and Sacrament will be applicable to a CRE and a Temporary Pastor.

- Other features of the Pastor Compensation Policy, such as, annual reviews and annual adjustments in compensation commensurate with the change in the costof-living and performance, are applicable to Commissioned Ruling Elders and Temporary Pastors.

Benefits Policy for Commissioned Ruling Elders and Temporary Pastors

The elements of the benefits policy for Commissioned Ruling Elders and Temporary Pastors follow:

- Four weeks’ vacation. It is the policy of the Presbytery of East Iowa that vacation time be given in 1-week increments. That is, a minimum of 4 periods of paid time off consisting of 7 consecutive days off each vacation week. The number of Sundays taken off as vacation should equal the number of vacation weeks in the pastor’s terms of call.

- Two weeks study leave The policy for study leave is similar to vacation time: It is to be given in 1-week increments. Refer to the vacation policy for clarification.

- Six weeks maternity or paternity leave

- Mileage driven by the CRE or Temporary Pastor, using his or her own automobile and related to the ministry of the church, will be reimbursed at the IRS allowable rate in effect at the time the mileage is driven.

- Professional expense and continuing education reimbursements for a CRE or Temporary Pastor are governed under the same policy and will be at the same minimum amounts allowed under the Pastor Benefits Policy for Minister of Word and Sacraments found in the preceding section of this manual.

- It is anticipated that most Commissioned Ruling Elders and Temporary Pastors will be eligible for retirement and medical plans through their spouses and/or their own secular employers. These elements of a benefit plan are, therefore, not mandated for CREs or Temporary Pastors in this policy. There may be cases, however, where there is a need for such benefits, in which case they may be negotiated between the church and the Commissioned Ruling Elder or Temporary Pastor. It should be noted that participation in the Retirement Savings Plan carries no cost to the church, so any CRE or Temporary Pastor shall be given the option to establish a 403b(9) through the Board of Pension's national church plan.

- Any additional compensation and/or benefits, such as for SECA and Medicare reimbursement or deferred compensation, will be negotiated on a case-by-case basis, using the same guidelines as have been approved for Minister of Word and Sacraments.

Leadership Reviews

The elements of the Leadership Review Guidelines, found in the following section of this manual, apply to Commissioned Ruling Elders and Temporary Pastors just as they do to pastors.

PRESBYTERY OF EAST IOWA COMMISSION ON MINISTRY AND VITALITY (COMV) FAMILY LEAVE POLICY

Purpose
This policy ensures that all installed pastors, commissioned ruling elders (CREs), and other pastoral leaders serving in validated ministry within the jurisdiction of the Presbytery of East Iowa receive a minimum of 12 weeks of paid family leave in accordance with the PC(USA) Book of Order (G-2.0804). The goal is to support pastoral well-being while ensuring continuity of congregational ministry.

Statement of Commitment
The Presbytery of East Iowa is committed to holistic pastoral well-being and ensuring that family leave policies reflect both compassion and good governance. This policy ensures that no pastor must choose between ministry and urgent family responsibilities.

Definitions
- Family Leave – A paid leave of absence for a qualifying event as outlined below.
- Eligible Personnel – Installed pastors, temporary pastors, CREs, and validated ministry leaders serving congregations or presbytery-approved ministry positions within the jurisdiction of the Presbytery of East Iowa.
- Qualifying Events – Family leave may be granted for: ● Birth, adoption, or foster placement of a child.
  - Recovery from miscarriage or stillbirth.
  - Care for an immediate family member with a serious health condition.
  - The pastor's own recovery from a serious health condition.
  - Bereavement following the loss of a spouse, child, or other immediate family member.
- Immediate Family Member – Spouse, children, parents, legal guardians, or other dependents as recognized by the Board of Pensions guidelines.

Leave Entitlement & Benefits
- Eligible personnel are entitled to 12 consecutive weeks of paid family leave per year.
- Salary, housing, and full Board of Pensions benefits continue uninterrupted during the leave period.
- Leave may be approved for up to 12 consecutive weeks at a time. A shorter time period for leave may be granted by request of the eligible personnel. If the person granted leave wants to return to work before the expiration of the granted leave period, this should be communicated to a COMV moderator or comoderator.
- Leave must commence within 3 months of a qualifying event.

- If multiple qualifying events occur in one year, additional leave may be granted at the discretion of COMV.

Application & Determination Process

Requesting Leave

- Written requests should be submitted to COMV at least 30 days in advance when possible.
- In emergencies, requests should be made as soon as reasonably possible with an initial notification via phone or email.
- The request should include:
  - The expected start and end dates.
  - The nature of the leave (general category, without medical specifics).
  - Any relevant transitional needs.

Approval & Congregational Coordination

1. Approval by COMV: The COMV will approve, ask for more information (including the possibility of meeting with relevant parties), modify the proposal for leave, or deny the proposal without undue delay. The COMV will reconsider a leave that has been denied if additional information or rationale is submitted.
2. Session Coordination: COMV will coordinate with the session to ensure a ministry continuity plan is in place. This may include pulpit supply, pastoral coverage, and other support mechanisms.
3. Financial Responsibility: The congregation remains responsible for the pastor's salary and benefits during the leave. If financial hardship arises, the Presbytery may provide short-term assistance through designated funds upon application.
4. Flexibility Considerations: Pastors may choose to take consecutive, intermittent, or reduced-schedule leave as appropriate for their circumstances and in consultation with COMV.

Congregational Support & Transition Planning

- Advance Planning: Sessions should discuss contingency plans before leave is needed, including securing short-term pastoral supply.
- Pulpit & Pastoral Support: COMV will assist in identifying supply preachers and pastoral care providers.
- Reintegration: COMV will support pastors in reintegrating into their roles upon return, ensuring a smooth transition back into ministry.

Policy Oversight & Review

- COMV will review this policy every two years to ensure it remains effective and responsive.
- Questions or concerns should be directed to the COMV Chairperson for resolution.

POLICY ON PASTORAL SABBATICAL LEAVE (2016)

Adopted Effective October 9, 2009 Revised January 1, 2016

Rationale for Sabbatical Leave

Sabbatical Leave is an extension of the Biblical concept of a Sabbath day and a Sabbath year for renewal and education. It is both an act of faith that God will sustain us through a period of reflection and changed activity and an occasion for recovery and renewal of vital energies.

In this context, Sabbatical Leave for Minister of Word and Sacraments (ministers) is a planned time of intensive enhancement for ministry and mission. Sabbatical Leave follows precedents in the academic community and among a growing number of private sector groups. This “extended time” is qualitatively different from “vacation” or “days off” in that it provides an opportunity for the individual to strategically disengage from regular and normal tasks so that ministry and mission may be viewed from a new perspective because of a planned time of specific focus and opportunity for learning.

Definitions

In this document the phrase "Minister of Word and Sacrament" and the word "pastor" and the word "minister" are meant to include full-time Minister of Word and Sacraments who serve as pastors and associate pastors to a church, and other Minister of Word and
Sacraments who are serving in fulltime positions of validated ministry. The word "Session" is meant to include governing bodies in churches that are called by other names such as "parish council" or “parish board." The word "Session" is also meant to include other governing bodies and judicatories that have the same relationship to a person serving in other validated ministries as a session has to a pastor.

Presbytery Policy

The Presbytery of East Iowa affirms as its own practice and recommends to the sessions of churches within its bounds that all full-time Minister of Word and Sacraments who have served in their present positions for six (6) continuous years receive a compensated Sabbatical Leave. The recommended length of the Sabbatical Leave is at least four (4) weeks and normally not to exceed twelve weeks. It is recommended that this Sabbatical Leave be built into the Call Process for both pastors currently serving churches in the presbytery as well as new pastors coming into the presbytery. This can be accomplished by stating in the call or contract that the session will grant the minister a sabbatical leave in accordance with the provision of the presbytery policy on sabbaticals titled, “Sabbatical Leave Policy for East Iowa Presbytery and Congregations within its Bounds.” Upon completion of the Sabbatical Leave, the incumbent minister would normally continue serving the same congregation

for a period of at least one year following the completion of the Sabbatical Leave plus accrued vacation time. Specific approval must be given by the session and COMV if the

individual does not wish to abide by this requirement. In addition, congregations may limit Sabbatical Leave to one staff person per year, in multiple staff situations. Additional time may be negotiated by combining the sabbatical period with accrued study leave and/or unused vacation. There may be situations where it would be appropriate to grant a Sabbatical Leave to a minister who has less than (6) years of continuous service.

Sessions may wish to extend the provisions of this policy to other full-time professionals who are required to have special education and skills for their positions in the church, such as Commissioned Ruling Elders, Certified Christian Educators and Directors of Music.

Policy Rationale

A sabbatical will enable the minister to be renewed through the vital pursuit of continuing education, extended time spent in spiritual formation, and fresh mentoring by respected teachers. A sabbatical enables a minister to return to the responsibilities of the parish with new energy, spiritual vision and effectiveness.

Planning for Sabbatical Leave

Eligibility and Approval Process

To be eligible for a Sabbatical Leave, the minister shall present, in writing, to the church session for their approval, a program (the “Proposal”) of activity for the Sabbatical Leave and the Sabbatical timetable at least six (6) months prior to the proposed beginning of the Sabbatical Leave. This program of activity and meditation shall include a detailed description of the Proposal, the goals to be achieved and the expected endproduct(s), together with a personal statement as to why this Sabbatical Leave would be valuable for both the minister and the church. The Proposal should also contain a statement that the Sabbatical will be taken in accordance with the provisions of this policy titled, “Policy on Pastoral Sabbatical Leave (2016)”

Prior to final approval by the Session, the Proposal and timetable shall be forwarded to COMV for review and recommendation. Included in this Proposal will be the church’s plan for ministerial services during the period of the Sabbatical Leave.

At the completion of the Sabbatical Leave, the minister should present to the next regular meeting of the church Session, a written report of activities and findings. A copy

of this report also will be sent to the COMV immediately following the Session meeting when it is presented.

Funding

The employing church will continue the minister’s salaries, pension, major medical, disability and death benefits, book allowance, vacation and, at the direction of the

Session, auto and continuing education allowances at the same amount as those in effect at the time of the Sabbatical Leave.

The employing church will also contract for substitute ministerial services during the period of the Sabbatical Leave. Although, on the face of it, the Sabbatical Leave may seem like yet another financial burden for the local congregation to bear, it is crucial for Sessions and congregations to recognize the long-term benefits they as a church will reap from granting Sabbaticals. For example, ministers who have the opportunity to examine issues of professional growth and development as ministers within an existing position are more likely to stay more years in a particular call.

The sabbatical provision conveys a sense of support and caring on the part of the calling church. It also offers an incentive to ministers to commit to and think in terms of longer years of service in a particular church.

Clergy, and sessions, are encouraged to set aside funds each year so that resources will be available during the time of Sabbatical Leave. In this regard pastors and sessions may wish to consider providing in the terms of call or contract that pastors may accumulate Continuing Education money over more than one year to help defer expenses of a Sabbatical. Those churches that would have financial problems in providing for the Sabbatical Leave may consult with the Presbytery. In addition, those churches that cannot secure Ruling Elder leadership within their own congregations might consider using Ruling Elders who have graduated from the commission lay pastor curriculum or Minister of Word and Sacraments serving as Associate Pastors who might be willing to preach one Sunday without honorarium, etc.

NOTE: The Louisville Institute, a Lilly Endowment Program housed at Louisville Seminary, provides study grants for ministerial leaders. Also, the Board of Pensions has a financial aid program for pastors titled “The Assistance Program – Sabbath Sabbatical Support Grant” available for those who qualify. Information on the program is on the Board of Pensions Web site, www.pensions.org.

Return to Regular Service

Upon return to regular service, it is strongly suggested that the minister share with the entire congregation or other appropriate parties the details of the leave as well as reflections on its value and benefit. The return process provides a great opportunity to reflect upon the benefits that resulted from the Sabbatical Leave.

Expected benefits may include:

- Discovering the strength of lay leadership heretofore under-utilized.

- Discerning new understandings of the concepts of mission between clergy and congregation.

- Reaffirming the call to ministry on part of minister and congregation with both being reinvigorated and rededicated to the work of God's people.

The ideal result would be for the congregation to see this period of time not just as the individual's Sabbatical Leave but also as the congregation's Sabbath Leave.

Summary of Responsibilities

Commission on Ministry and Vitality (COMV) Responsibilities

1. Review the Sabbatical timetable and Proposal as submitted by the minister and provide appropriate feedback to the Session and minister.
2. Serve as mediator in any concerns of session, or minister relative to the Sabbatical.
3. Determine who will moderate the Session in the minister's absence.
4. Assist with identifying pastoral and pulpit coverage.

Minister Responsibilities

1. Present the Sabbatical Proposal to the Session in the detail specified under the above section titled, "Eligibility and Approval Process" a minimum of six months before the intended commencement of the sabbatical. There may be circumstances when a shorter period would be permissible. However, there should always be sufficient time for full consideration of the proposal.
2. Secure the approval of the Session for the Sabbatical Proposal and work out the necessary coverage of ministerial and pulpit responsibilities.
3. Assure the Session of continued service to the church for at least one full year from the conclusion of the Sabbatical.
4. Bring up to date all pending responsibilities as determined in consultation with the Session before departing on a Sabbatical.
5. Submit to COMV in writing the Sabbatical Proposal and timetable.
6. Upon return, present a written and verbal report on the results of the Sabbatical Leave in relation to knowledge acquired, agreed upon goals and renewal to the Session and a written report to the COMV. This should be accomplished within the first month after return.

Session Responsibilities

1. Receive for approval the minister's Proposal for a Sabbatical, at least six
2. (6) months in advance of the intended commencement of the Sabbatical. Any action on the Proposal should refer specifically to the Proposal and recorded in the Session minutes. The resolution should also state that the Sabbatical will be taken in accordance with the provisions of this policy titled, "Sabbatical Leave Policy for East Iowa Presbytery and Congregations within Its Bounds." There may be circumstances when a shorter period would be permissible. However, there should always be sufficient time for full consideration of the Proposal.

3. Continue terms of call commitments to the minister during Sabbatical Leave.
4. Communicate to the congregation the importance and values to the church of a Sabbatical.
5. Request a written overview of the Sabbatical from the minister upon return.

Additional Responsibilities/Information

If agreed upon by Session and the minister, the Sabbatical might be combined with study leave for extended graduate study.

PERFORMANCE REVIEWS FOR PASTORS AND SESSIONS

First Effective 24 January 2012 Revised 1 January 2015

The Presbytery advocates that sessions critically review the performance of the pastor and the session as separate entities as well as their work done together as a team. Further, the Validated Ministry Policy of the Presbytery of East Iowa (approved June 9, 2015) requires that each validated ministry within the Presbytery "be carried out in accountability for its character and conduct and is answerable to the COMV on behalf of the Presbytery for agreed upon end results or activities with a face-to-face review of the ministry on a yearly basis." Churches do not all function in the same way, so an appraisal system that works well for one may not be as effective for another.

The models presented below range in detail and complexity, but they are most effective when they are structured to fit the size, staffing model, church culture and administrative style of the pastor, session and church staff. In all cases they should be accompanied by a face-to-face meeting between the appraiser and the pastor, session or committees being appraised. This meeting should be used to further clarify each element of the written appraisal and to encourage discussion among all parties. Also, in each case the person being appraised may be asked to complete a written self-appraisal to be considered along with the appraisal models presented below. Each of the models would work best with a form customized to the particular church. A form is attached below.

Churches and sessions should develop written mutual goals and expectations agreed upon between the session and pastor(s). Such a process should occur as close to the beginning of each calendar year as possible. These documents may include a simple listing of goals for the pastor, goals for the session, and goals shared mutually by the pastor and the session. The appraisal process would then include a listing of each goal agreed to with concrete expectations for measurable results. This approach provides the pastor and session with a clear understanding of what is expected during the year and a basis for appraising actual outcomes against expectations.

A second approach involves appraising performance against each element of the position description. This process assumes that there is an up to date written position description for the pastor and a clear understanding of the role of the session as stated in the Book of Order, that the pastor and session share an agreed-upon understanding of these descriptions, and that each element is concretely defined. In this process, the appraisal would consist of listing each element of the description, followed by a narrative of how performance addressed each element, and with the option to include whether such performance had exceeded, met or fallen below expectations. The advantage of this approach is that the elements to be appraised are already defined. The disadvantage is that many job descriptions are too general or ambiguous to serve as a realistic basis for measuring performance.

Pastors and sessions are responsible for many elements of church life, but they don't all carry the same degree of priority or importance. Another more detailed approach

involves defining the areas and concrete elements for which each party is responsible and then placing these in three or four categories of priority. Performance appraisals for the pastor and for the session can then consider each element, but the performance concerning top level priorities would count more than for lower level priorities. A point system can then be developed based on the performance ranking of each element and its priority. This system is especially effective when a detail, sophisticated appraisal is necessary, but it is too complex for most churches since it requires more processing and depends upon consistency over time, even if different folks are involved in the process from year to year.

The appraisal process represented on the form below is the one most frequently employed by churches. It prompts the appraiser to state the agreed upon goals and appraise the performance of the pastor in achieving the results of each one. It also contains a number of questions that facilitate three levels of grading and specific commentary. The advantage of this model is that it makes clear that the setting of goals and expectations is essential and that there are elements in the performance of the pastor and session that go beyond achieving these goals. It also provides several specific questions upon which to base the performance appraisal.

ANNUAL PASTOR REVIEW FORM

Name of Church:

Name of person or committee conducting the review:

Name of the pastor:

Date:

Prepared by (if different from above):

PERFORMANCE ON GOALS AND EXPECTATIONS
List or attach the mutual or reciprocal goals or expectations that were agreed upon at the beginning of, or during, the current year between the pastor and session. If necessary, use a separate sheet to list the goals/expectations, or attach the document containing these that was prepared earlier in the year.

Then summarize the accomplishment of or progress toward accomplishment of each goal/expectation and provide an overall ranking for each goal of (1) Exceeded Expectations, (2) Met Expectations or (3) Below Expectations along with comments to clarify the ranking.

ADDITIONAL PERFORMANCE FACTORS
Consider the necessary skills to fulfill the job responsibilities, including communication, follow-through, and working with others.

(1) Describe the strengths or skills of pastor to fulfill job responsibilities. Describe how the session is organized to fulfill its responsibilities and how well it has done so.

Describe any noteworthy accomplishments of the pastor or session that has not already been noted above.

(3) With reference to the mutual expectations, describe any areas for improvements that should be communicated for the pastor's or session's consideration.

(4) Describe any significant areas of mission or ministry that the pastor and the session should focus on in the coming year