

# Calling and Installing a New Pastor - 2022

*Last Revised – 2018*

---

---

## Pastor Nominating Committee Handbook for Northumberland Presbytery



**Pastor Nominating Committee Directory**

Name of Congregation \_\_\_\_\_  
 Address \_\_\_\_\_  
 Office phone \_\_\_\_\_ Church Pin # \_\_\_\_\_

Name of Clerk of Session \_\_\_\_\_  
 Address \_\_\_\_\_  
 Home phone \_\_\_\_\_

Name of PNC Liaison from COM \_\_\_\_\_  
 Address \_\_\_\_\_  
 Home phone \_\_\_\_\_ Office phone \_\_\_\_\_

	Log-in ID	Password
PNC Chair		
Clerk of Session		

List here the elected members of the Pastor Nominating Committee:

Name	Role in PNC	E-mail Address	Preferred Phone	other
1				
2				
3				
4				
5				
6				
7				
8				
9				

PNC Liaison (COM)

**Other important contact persons:**

**Church Services: NATIONAL MINISTRIES DIVISION, Presbyterian Church (U.S.A.)**

***For matching services or problem or MIF questions:*** Church wide Personnel Services

***For matching services or problem or MIF questions:***

Call Referral Service: 888-728-7228 EXT 8550

The website for Church Leadership Connection is






<http://oga.pcusa.org/section/mid-council-ministries/clc/>

***All PIF and MIF forms and services can be found at this site.***

## Agenda Worksheet & Breakdown

We recommend that each meeting of the PNC should begin with the following formula—Word, Prayer, Share. Start with God’s Word, share any joys and concerns, and have prayer for yourselves and for the individual that God is calling to be your pastor.

***\*Note: A Christ Candle can be placed in the center to always remind you that without Christ guiding you in this discernment process your labor is in vain.***

-  God’s Word for us today: Ephesians 4:1-16 is one or many passages to choose
-  A time to share joys & concerns
-  A time for prayer
-  The business of that day
-  Close with prayer

- Plan to set regular meeting days, times, and places, making certain that all PNC members will be available and that your liaison will be able to attend.
- Many PNCs decide to meet weekly.
- Regular and frequent meetings are a major factor in helping to move the call process along.
- If you will be meeting in the church building, be sure the room in which you meet is adequate for confidentiality.
- Some PNCs choose to meet away from the church building if other activities often happen at their meeting times.

It is important for a PNC to build consensus and unity. This is why many use the covenant provided or come up with a version of their own.

## MY COVENANT

We recommend the following or something similar be used:

I covenant with my fellow members of the Pastor Nominating Committee to do the following:

1. Be a person of prayer and to lift before God my brothers and sisters in Christ as we seek to discern God’s will in calling just the right person to be our pastor, and to be praying for the person that God will call to be our pastor.
2. Be faithful in my attendance, and if I feel that I can no longer keep my commitment because of other obligations or situations I will willingly lay my assignment down and resign.
3. Be faithful in fulfilling the assignments given to me in a timely manner.
4. Be positive and encouraging to my brothers and sisters working with them to build each other up in love. If at anytime I feel that I can no longer in good—faith work with this group to discern God’s will in calling a pastor, I will willingly step aside rather than cause division or dissension.
5. I will keep in confidence all the proceedings of this group and especially the names of the candidates that we invite to interview and preach.
  - ✚ I understand the sensitivity of contacting references and I will honor my commitment to keep information obtained through the interview process in confidence and share it only among my brothers and sisters in this committee, the COM, and the officers of the Presbytery if needed.
  - ✚ I also understand that we will make a monthly report to the session and regular reports to the congregation and that we will be allowed to speak to those issues agreed upon by this committee as a whole.
  - ✚ I also understand that I will treat all telephone, Zoom, electronic communication, or face-to-face conversations, as well as written or taped notes about such conversations, with the same confidentiality as the references.
  - ✚ I also understand that all notes, tapes, or other records or minutes are kept secure and that access to these papers be strictly controlled.
  - ✚ I also understand that once a candidate has accepted a call that all these notes and papers will be destroyed.
  - ✚ I understand that the official records and minutes of the PNC will be turned over to the clerk of session and kept in a secure place.

I the undersigned promise to do all in my power to keep this covenant.

Name: \_\_\_\_\_

Date: \_\_\_\_\_

## ***Glossary of Terms***

A quick guide to some of the acronyms frequently used:

<b>COM</b>	The Commission on Ministry of the presbytery. This body is responsible for the concerns of pastors and congregations of the Presbytery. The Commission must be consulted when it comes to the calling, establishment, and dissolution of all pastoral relationships.
<b>PNC</b>	The Pastor Nominating Committee. This body is elected by the Congregation and reports to both the session and congregation. Once formed, the PNC becomes an autonomous committee of the congregation.
<b>MIF</b>	The Ministry Information Form. This form, often drawn out of the work of the church's mission study, describes the situation, goals, and priorities of your congregation, together with a list of the skills, experience, and interests needed to meet the congregation's expectations for the pastor-elect. It is the Church's dossier on itself to be read by the potential pastor candidates.
<b>PIF</b>	The Personal Information Form. This form is the dossier produced by pastors who are interested in relocating. This is the first link you have to potential candidates.
<b>EP</b>	Executive Presbyter. Chief administrator of the presbytery.
<b>SC</b>	Stated Clerk. Official records keeper of a presbytery or synod.
<b>CRS</b>	Call Referral System – Denomination system with which we work.
<b>CLC</b>	Church Leadership Connection. These are the folks who run the matching website
<b>PRS</b>	Personnel Referral Services. These are the folks who will answer many of our questions.

In the Presbyterian Church (USA) and in the Presbytery of Northumberland, congregations have a choice of the type of pastoral relations they wish to call and from which denominations they can come.

**Terms:**

- Minister of Word and Sacrament – an ordained pastor within the Presbyterian Church (USA)
- Teaching Elder – another term for an ordained pastor within the Presbyterian Church (USA)
- Ruling Elder – an ordained elder within a particular congregation.
- Commission on Ministry – a commission of the Northumberland Presbytery that oversees the pastors and the congregations within presbytery bounds.

**Types of pastor calls:**

- **Full-Time “called and installed:”**
  - This is the more traditional way to call a pastor.
  - This is for a full-time (40-50 hours) called pastor.
  - The congregation votes to approve the call and votes to approve the terms of call.
  - The terms of call are amended and voted upon annually.
  - This is an open call, meaning there is no end date for the pastorate.
  - The congregation must pay for full benefits (major medical, pension, death & disability).
  - The candidate must be examined and approved by the Commission on Ministry (COM).
  - The candidate’s terms of call must be examined and approved by the Commission on Ministry.
  - The candidate must go before the entire presbytery at a called meeting of the presbytery for examination.
  - The pastor’s terms of call must be examined and approved by the Commission on Ministry annually.

- The pastor is to have an installation service led by the presbytery when the constitutional questions will be asked.
- The church typically provides for moving expenses.
- **Temporary Pastor Relationships:**
  - **Stated Supply**
    - This is typically a part-time position.
    - It is a contractual arrangement that needs to be reviewed and approved by the stated supply pastor and the session annually.
    - The Stated Supply Candidate does not go before the congregation for approval but is approved by the session only.
    - The contract does not go before the congregation for approval but is approved by the session only.
    - The contract is provided by the presbytery.
    - This is for a pastor who plans on being the pastor of a congregation on an on-going year-by-year basis, with no specific ending date in mind.
    - The contract must be approved by both the session and the Commission on Ministry annually.
    - When a stated supply is part-time, the Board of Pensions benefits can come from a menu plan that would need to be negotiated between the candidate and the session.
    - The church typically provides for moving expenses.
  - **Temporary Supply**
    - All the conditions of the Stated Supply apply to the Temporary Supply, save one.
    - This is for a candidate who plans on being the pastor of a congregation for a specific period of time, with a specific ending date in mind.
      - This ending date can be altered with not limitations.

- The term for this pastoral relationship used in the past was “interim.”
- **Commissioned Pastor (CP)**
  - The is a ruling elder who went through the presbytery’s 2-year training program and is ready to serve in a congregation.
  - The duties of the CP can be and often are various.
  - CPs were formerly known as Commissioned Ruling Elders (CREs) and Commissioned Lay Pastors (CLPs)
  - The application is the same as the Stated Supply and Temporary Supply.
  - A commissioning service led by the presbytery is required and the constitutional questions will be asked.
- **Residency Program:**
  - This is a program Northumberland Presbytery set up with Lackawanna Presbytery.
  - This is for seminary graduates who are not yet ready or able to be ordained.
    - The reasons for this vary – including that they have yet to pass all their ordination exams and/or they still need to fill their one-year minimum time as a Candidate of a specific presbytery.
  - This is typically for a full-time position, though a request for a part-time position will be considered by the Commission on Ministry.
  - The church agrees to pay 90% of the presbytery minimums until such a time as the resident is ordained, and then that salary moves to 100%.
  - The Board of Pension plan would need to be negotiated between the candidate, church, and presbytery. Certain additional benefits might apply.
  - The resident agrees to serve for 2-years minimum.
  - The presbytery provides a mentor and possibly a coach and oversees the progress of the resident.
  - The church will provide for moving expenses.



- The congregation understands that the resident often will have little to no pastoral experience and there will need to be a learning curve.
- This is an arrangement we make with Presbyterian Seminaries. When a church agrees to participate, then they need to be ready to receive candidates.
  
- **Shared Ministry:**
  - A church may partner with another church or churches and share a pastor.
  - Terms of call or contracted responsibilities and reimbursement would need to be negotiated with the candidate and the other church(s).
  
- **Merger:**
  - A church could consider merging with another congregation in order to pool resources.
    - Our denomination has a particular way in which mergers are to be done. The congregation would need to follow that plan.
  - This would require a vote from the congregation and approval from the Commission on Ministry.
  
- **Other Denominations:**
  - Pastors can come from other denominations, though there are conditions that would need to be understood.
  - For a pastor to lead a Presbyterian congregation, that person would need to agree to follow Presbyterian polity, adhere to our Book of Order, and function within our Reformed theology, including our reformed understanding of the sacraments.
  - The Executive Presbyter or a representative of the presbytery would offer a Presbyterianism 101 course and the pastor would need to fill out forms stating they agree to follow our polity.
  - **Formula of Agreement** – the Presbyterian Church (USA) is in a formula of agreement with the United Church of Christ (UCC), the Evangelical

Lutheran Church of America (ELCA), and the Reformed Church of America (RCA) denominations.

- This agreement allows pastors within these denominations to serve congregations within the denominations on this list with little difficulty.
- **United Methodist Church** - while we do not have an official formula of agreement with the Methodists, several of their pastors minister in our congregations.
  - Often these pastors and congregations agree to follow Methodist polity when it comes to pastor placement and requirements.
- **Episcopal Church (United States)** – our denomination is currently in talks with the Episcopal Church to form a formula of agreement. Though the agreement is not yet formulated, it is possible an Episcopal priest might be able to serve a Presbyterian congregation.
- **Other Denominations** – pastors from other denominations have served within the bounds of Northumberland Presbytery, though there are limitations.
  - In order for the Commission on Ministry to approve a candidate, that pastor needs to be part of a denomination that has some oversight. When the presbytery brings in a pastor from another denomination, we have no authority over that person. We cannot allow a pastor to come in unless someone else does have authority.
  - In addition, careful evaluation regarding theology and polity needs to occur.

## *Checklist for Pastoral Transitions*

Name of Congregation \_\_\_\_\_  
 Address \_\_\_\_\_

<b>Steps To Take</b>	<b>Date Done</b>
<b>1<sup>st</sup> Training</b>	<i>Done</i>
1. The Pastor informs the Commission on Ministry of his or her intent to relocate or retire.	_____
	<i>Done</i>
2. The Pastor requests the Session call a special meeting of the congregation to approve his or her desire to dissolve the pastoral relationship	_____
	<i>Done</i>
3. Session calls a meeting of the Congregation to act on this request	_____
	<i>Done</i>
4. The pastor sits with the Commission on Ministry for an exit interview	_____
	<i>Done</i>
5. The congregation votes to recommend that Presbytery approve the dissolution. The effective date is approved. Appropriate farewells are said	_____
	<i>Done</i>
6. The Presbytery (1) approves the dissolution, (2) transfers the pastor to the calling Presbytery, (3) declares the pulpit vacant, (4) authorizes the Session to fill the pulpit from the approved Pulpit Supply list, (5) appoints a moderator, (6) and empowers the Commission on Ministry to decide when the congregation may form a Pastor Nominating Committee	_____
	<i>Done</i>
7. A representative from the Commission on Ministry sits with Session following the dissolution for a debriefing exchange and to plan on the type of pastoral leadership and pulpit supply the congregation wants and needs during this transition	_____
	<i>Done</i>
8. A liaison of the Commission on Ministry is appointed to assist the Session in developing a Mission Study.	_____
	<i>Done</i>
9. The Session selects a local team to work with the liaison from the Committee on Ministry in producing the mission study	_____

- |   |                      |
|---|----------------------|
| 10. The session and congregation participate in the development of the mission study as requested by the writing team.  | <hr/> <i>Done</i>    |
| 11. The Session approves the Mission Study and then sends it to the Commission on Ministry for review and approval.   | <hr/> <i>Done</i>    |
| 12. The Commission on Ministry clears the congregation to form a Pastor Nominating Committee and appoints a liaison from the Commission on Ministry to work with the Pastor Nominating Committee  | <hr/> <i>Done</i>    |
| 13. The Session decides how to constitute the Pastor Nominating Committee (the recommended model is for the standing Nominating Committee of the congregation to come up with a slate of 7 to 9 representative members to serve on the Pastor Nominating Committee with at least two members as current Ruling Elders and one or two alternates.  | <hr/> <i>Done</i>    |
| 14. The Session calls a meeting of the congregation to elect the 7 to 9 members of the Pastor Nominating Committee.   | <hr/> <i>Done</i>    |
| 15. The Congregation elects the Pastor Nominating Committee   | <hr/> <i>Done</i>    |
| 16. The Pastor Nominating Committee meets with the liaison from the Commission on Ministry to organize itself and to go through the Handbook on Calling a Pastor and discusses how the PNC will proceed with the search for a permanent pastor.   | <hr/> <i>Done</i>    |
| 17. The Pastor Nominating Committee elects a chairperson, secretary, tech rep., and chaplain.   | <hr/> <i>Done</i>    |
| 18. The Pastor Nominating Committee will determine in consultation with the session if the search will be for an indefinite or designated pastor.   | <hr/> <i>Done</i>    |
| 19. The Pastor Nominating Committee drafts the Ministry Information Form, using the mission study as a guide  | <hr/> <i>Done</i>    |
| 20. The Pastor Nominating Committee consults with the Session about the financial package and the position description it will include in the Ministry Information Form. Session approves the proposed terms of call and moving costs to be negotiated with the potential candidate. The Session decides how to fund the work of the Pastor Nominating Committee (travel, entertainment, mail, phone, tech) | <hr/> MIF Form <hr/> |

21. The session reviews and approves the Ministry Information Form

---

22. The COM reviews and approves the Ministry Information Form

---

23. The Pastor Nominating Committee enters the Ministry Information Form into the Louisville computer. The Clerk of Session and the COM chair will attest to the MIF.

---

**2<sup>nd</sup> Training**

24. Once attested the EP will run the first match for the Pastor Nominating Committee and the PNC chair will receive and distribute the (PIF's) Personal Information Forms to the rest of the committee members.

---

25. The Pastor Nominating Committee identifies potential candidates and obtains more information about them: secondary questions, phone/Skype/Zoom interviews, reference checks, recordings of sermons. This is done prior to an in-person visit.

---

26. The Pastor Nominating Committee visits churches to hear possible candidates preach (optional). This can be done before or after the initial interview.

---

27. The Pastor Nominating Committee identifies potential candidates and informs the Committee on Ministry Liaison.

---

28. The EP conducts an EP reference check and sets up a COM preliminary interview. The EP or COM Chair gives the Pastor Nominating Committee clearance to invite the candidate to visit the church and to preach in a neutral pulpit (optional).

---

29. The Pastor Nominating Committee invites the candidate to the church for an interview and opportunity to see the church and community

---

30. The Pastor Nominating Committee makes arrangements for a neutral pulpit and invites the candidate to preach (optional). The candidate preaches in a neutral pulpit. There is a possible 2<sup>nd</sup> interview.

---

31. Once a candidate has been selected: The PNC will negotiate the Terms of Call and will notify the Commission on Ministry of the potential candidate. The candidate will fill out the candidate packet (presbytery forms), submit their statement of faith, apply for the three Pennsylvania criminal background checks and mandatory reporter training in preparation for the COM examination.

---

32. The Commission on Ministry examines the potential candidate, approves plans for candidacy and gives permission for the call to proceed. The ordinary costs of the potential candidate's travel to the Commission on Ministry meeting will be born by the Commission on Ministry.
- 
33. The Pastor Nominating Committee announces to Session it is prepared to give a report; The Session reviews the final terms of call. The Session calls a special meeting of the congregation. It is often helpful to send to all members a letter from the Pastor Nominating Committee explaining its endorsement as well as biographical information about the candidate.
- 
34. The candidate preaches the sermon, after which a special congregational meeting is held. The Pastor Nominating Committee report is given, the congregation votes by ballot on whether or not to approve the candidate. If approved by simple majority vote, the candidate becomes the pastor-elect. The congregation votes to approve the terms of call. The congregation designates the representatives from session and the congregation who will attest the actions at Presbytery.
- 
35. The pastor-elect consults with the Commission on Ministry and the Presbytery moderator about the plans for ordination and/or installation, if the way be clear by a positive vote of the Presbytery.
- 
36. The Pastor-elect comes before Presbytery for examination accompanied by a representative from the session, a representative from the congregation, and the moderator, who all attest to the actions of the congregation (and may make personal remarks). If the candidate is endorsed, the Presbytery votes on the Commission on Ministry's recommendation that they (1) approve the proposed terms of call, (2) enroll the pastor-elect as a member of Presbytery, (3) and authorize the formation of the installing administrative commission.
- 
37. If applicable, the pastor-elect requests that his or her current Session call a congregational meeting to request a dissolution; the congregational meeting is held, the request to dissolve approved. The Presbytery (through the COM) votes to accept the request for dissolution of the current pastoral relationship.
-

38. The Stated Clerk of Presbytery transmits the call to the Presbytery of the pastor-elect, which approves the transfer and places the call before him or her for signing

---

39. The Pastor-elect is welcomed to the new congregation in a manner selected by the congregation/session/PNC. The Pastor Nominating Committee reminds the members to introduce themselves to the new pastor for an appropriate period of time.

---

40. A Service of Ordination and/or Installation is planned. This is a service of the presbytery, so COM will coordinate with the pastor-elect and the congregation as to date, time, and order of worship. Invitations are sent out to all the presbytery churches and whoever the pastor-elect wishes to attend.

---

41. The Service of Installation is held and the pastor-elect is installed as the pastor. Thank you notes should be sent to all participants in the ceremony, and the Pastor Nominating committee is dissolved with thanks.

---

- **ROLE OF THE PRESBYTERY** - Presbyterians believe that there is a three-way process in calling a pastor. The call is confirmed by the pastor, the church, and the presbytery with each saying “yes” to the relationship. This three-way partnership is acted out throughout the pastoral call process, with the presbytery having the primary responsibility for oversight of the process. No pastoral relationship may be established without the approval of the presbytery. (G-2.0502). We are not episcopal – which means that we do not have bishops that assign pastors to churches. Neither are we congregational, where the congregation finds their next leader all by themselves. We are representational and connectional, which means that we do this together.
- This also means that the presbytery examines the candidates. It is the presbytery who examines a candidate for installation based on the ***Standards of Ordained Service*** (G-2.0204b)

“The council responsible for the ordination and/or installation shall examine each candidate’s calling, gifts, preparation, and suitability for the responsibilities of ordered ministry. The examination shall include, but not be limited to, a determination of the candidate’s ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.0404).”

**A Simple Outline for Calling a New Pastor**  
***For Commission on Ministry, Sessions, and Pastor Nominating Committees***

---

*Adapted from On Calling a Pastor, www.pcusa.org/clc "resources".*

**Prior to the election of the Pastor Nominating Committee (PNC)**

*Ordinarily the EP and/or the COM liaison meets with session for the purpose of:*

- Reviewing the theology of call
- Reviewing the search process with the session present: Reminding the session that the following documents need to be reviewed or written and placed in a single binder called the Manual of Operations. G-3.0106:
  - **Church Bylaws**
  - **Articles of Incorporation**
  - **Church Personnel Policies including sexual conduct for staff and volunteers**
  - **Standing Rules of Operation** (if a church has them)
  - **Mission Study**
  - **Church Finances—Annual Budget**
  - **Wedding/funeral policies**
  - **Children and youth safety policies**

***After the election of the PNC, the EP and/or the COM liaison meets with PNC for the purpose of orienting & organizing the PNC to their work***

- Organization of the PNC
  - Election of chairperson, secretary of the PNC, Internet Tech, Chaplain
  - Planning Communication and Resources
  - Scheduling PNC meetings
  - Reviewing of process

**Writing and submitting the Ministry Information Form (MIF)**

- PNC plans how it will develop the following and makes assignments:
  - Selecting and contacting references who know the congregation
  - Narrative section (5 narrative questions must be answered)
  - Leadership Competencies (select 10 out of 33)
  - Compensation package range for new pastor (develop in consultation with session)
- The COM is responsible to assist the Pastor Nominating Committee to understand its role in implementing the Presbyterian Church (U.S.A.)'s commitment to equal opportunity employment. All candidates should be considered based on the gifts they bring to ministry and not on cultural factors such as gender, race, ethnic background, age, disability, or marital status. The Church of Jesus Christ is enriched when we welcome diversity in our leadership.
- PNC shares draft of MIF with COM liaison for helpful suggestions.
- PNC completes MIF and presents to session for approval.
- PNC presents the MIF to the COM for approval.
- PNC sends a final copy of MIF to presbytery office.



- PNC submits MIF online through the Church Leadership Connection (CLC). It is then attested to by the clerk of session and the chair of the COM.

## 2<sup>ND</sup> TRAINING

### Collecting and screening Personal Information Forms (PIF)

*The EP and/or the COM liaison meets with the PNC for the purpose of:*

- Learning how to evaluate potential candidates from PIFs
- Planning for communications with prospective pastors
- Considering the use of supplemental questions
- Learning how to do effective reference checking
- Learning how to do productive interviewing
- Planning for communication with potential pastors, keeping those in whom the PNC is interested informed of the committee's anticipated timeline and process, and informing those no longer under consideration of the committee's decision

*Following the meeting:*

- PNC develops procedures and criteria for evaluating PIFs
- PNC develops supplemental questions to be sent to candidates in whom they have a serious interest.
- PNC receives PIFs from matching process by Church Leadership Connection, recommendations of others, and self-referrals by interested ministers and candidates
- PNC screens PIFs to determine those it wants to consider further
- PNC communicates with potential pastors by telephone, email, or mail to determine which are interested in consideration
- PNC sends supplemental questions to potential pastors and sets a firm date by which all must be received (optional).
- PNC screens the responses to supplemental questions and determines which potential pastors they wish to interview.

### Interviewing potential pastors

- Initial interview process
  - conduct telephone, Zoom, or Skype interview
  - hear candidates preach in churches they presently serve (always check to see if she/he is preaching and whether you can visit with pastor after worship)
  - check references
- After initial interviews, rank the candidates in order of preference.
- PNC contacts the presbytery office with name of the candidate they wish to interview. **Prior to setting up interview**, the EP makes the EP reference check. The EP then clears the PNC to proceed with conversation with the candidates.
- Candidates are invited to visit the church for an interview with the PNC and to see the community. A possible neutral pulpit could be arranged. Always

inform your COM of the visit and invite the liaison and a small team of the COM to meet with the potential candidate and offer an initial interview.

### **Choosing the nominee**

- PNC makes final choice of candidate including finalizing terms of call, and consults with COM liaison.
- PNC determines candidate's willingness to accept call if extended.

### **Making official decisions**

- The nominee accepts or declines the call.
- The nominee meets with the COM for their approval.
- The session signs off on the final terms of call. The PNC asks session to call congregational meeting (notice to be given on two successive Sundays).
- The PNC presents the selected pastor to the congregation for its approval.
- Suggestions for the congregational meeting to call a pastor:
  - The moderator of the session or some other minister will preside. The candidate will usually preach a sermon during the worship service before the congregational meeting.
  - At the meeting, the PNC will present its nominee and the terms of call; these usually come in two separate motions.
  - It is strongly recommended that the vote for calling the pastor be by written ballot.
  - A simple majority of the members who are present and voting is required to elect.
  - If there is a high percentage of people who vote against the candidate, some presbyteries have policies about how to handle such a vote. We do not, however, the moderator may ask if the minority will concur in the call (this is not the same as asking for a unanimous consent). If the number remains high, the moderator should consult with the candidate to see if he or she wishes to proceed.
  - If the vote is nearly unanimous or if the majority insists on moving forward with the call, the moderator should send the call to the presbytery with the number voting for and against and any other facts of importance. The nominee should also be informed by the moderator or the PNC of the nature and circumstances of the decision.
- The PNC works with the session to assist the new pastor and the congregation in the transition to new leadership
- The PNC participates in presenting the new pastor to the presbytery for approval

### **Installing the new pastor**

The presbytery ordains and/or installs the new pastor during a worship service at the church. (See at W-4.4006) Often the congregation hosts a welcoming reception following the service of installation.

### **Follow up with support after installation**

Both the congregation and the presbytery have the responsibility to build relationships of trust and care with the new pastor and her or his family.

### **Misc. Information**

- There are multiple types of pastoral positions – ***Installed, Supply, Temporary Supply, Commission, Residency***. Each have their own process and conditions for service.
- ***Succession Restrictions*** – Ordinarily, an associate pastor or temporary supply pastor is not eligible to become the next installed pastor of the congregation he or she is serving. If a presbytery determines that it is advisable to do so, the relationship can only be established by a three-fourths vote of the members of presbytery present and voting (G-2.0504c)
- ***A Formula of Agreement*** – exists between the PC (USA), the RCA, the UCC, and the ELCA churches which allows for an “orderly exchange” of installed and temporary pastors. A new connection has also been established between the PC (USA) and the Episcopal Church of America. Ministers of other denominations may only serve the PC (USA) churches on a temporary basis.
- ***Ruling Elders Commissioned for Particular Pastoral Service (CPS)*** – may be commissioned to a particular congregation for a specified term that should not exceed three years (though that term can be renewed).

### **Tools to assist the search**

- The Office of Vocation (1-888-728-7228 ext 8550) offers resources for use by PNCs and COMs as they assist congregations during the search.
- ***On Calling A Pastor Revised edition (Digital): A Manual for Churches Seeking Pastors***. This handbook contains specific directions and information for a PNC during the process. It also contains step-by-step instructions and information about the computer system and how to use it effectively. You may wish to obtain a copy for each member of the PNC or they may go on-line and look.  
***It is available for download at [www.pcusa.org/clc](http://www.pcusa.org/clc).***
- Research Services can provide statistics about the church in transition and its community. Membership trends and other information, based on the Stated Clerk’s annual reports are available on the PCUSA web site at ***<http://church-trends.pcusa.org>***
- ***CLC User Guide*** – a resource that helps the clerks of session understand what is required of them during a search. ***Available at [pcusa.org/clc](http://www.pcusa.org/clc).***

## **The Pastor Nominating Committee:**

**CORE VALUE: YOU ARE NOT HIRING AN EMPLOYEE FOR THE CHURCH YOU ARE CALLING YOUR SPIRITUAL LEADER, YOUR PASTOR, YOUR TEACHING ELDER, AND YOUR MINISTER OF WORD AND SACRAMENT.**

### **What Is "Call?"**

Call is the understanding and acceptance of one's purpose in God's plan. It is the coming together of a ministry need and the gifts of a person or group to meet the need.

Frederick Buechner gives this definition of Vocation:

"By and large, a good rule for finding out is this: The kind of work God usually calls you to is the kind of work:

- a. that you need most to do and
- b. that the world most needs to have done.

The place God calls you to is the place where your deep gladness and the world's deep hunger meet."

*Wishful Thinking: A Theological ABC, Harper and Row, 1973*

Persons and groups who are called are not always eager to serve. Sometimes, they feel inadequate, apprehensive, and reluctant. They often go through times of wrestling before responding affirmatively. Therefore, sometimes a candidate may respond quickly, sometimes it may take some time.

The experience of being called is a powerful and awesome experience. The experience of being a member of a calling committee is also a powerful and awesome experience that often strengthens faith and changes lives.

### **Election to A PNC Is A Sacred Trust**

The members of the congregation must give careful and prayerful attention to the election of persons to serve in this important role. Those who are asked to serve should consider this to be a significant commitment of their time, energy, and very best wisdom.

They should be persons who understand and accept this as a task of spiritual discernment, not being easily influenced by personal desires or congregational politics, but rather listening for the voice of God. They also should be persons of integrity who respect confidentiality.

In the Presbyterian call system, the congregation gives authority to the PNC. Once the PNC is elected, the other members of the congregation and the session have no role in determining who will be the next pastor until the PNC is ready to recommend someone to the congregation for a vote. Any pastor within our Formula of Agreement may have names to suggest to the PNC, but the work of the PNC must be protected from pressure and intrusion. **Names under consideration are not shared outside of the committee.** This is both to protect the persons being considered and to protect the integrity of the discernment process.

The presbytery, through the Commission on Ministry (COM) and the executive presbyter, has a responsibility to work with your PNC, to advise you, and to evaluate the person whom you select as your next pastor. They are authorized by our Constitution to be partners in the discernment process.

The PNC will receive names from a variety of sources. All names should be considered and evaluated thoroughly, giving attention to the source of the referral. The services of Call Referral Services are provided as a support to your church. All PIFs that come through Church Leadership Connection have the following statement "This PIF is in the Church Leadership Connection database and has been signed by the person and has been verified."

Your presbytery will be your best source for guidance during your search process.

## **Selecting Officers for the PNC**

### **The role of the chairperson and vice-chairperson (optional):**

1. To call and lead meetings.
2. To encourage discussion of various viewpoints rather than discourage them.
3. To delegate responsibility and see that tasks are carried out.
4. To ensure that decisions reached are the consensus of the group.
5. To carry on correspondence with the presbytery, with CRS, candidates, and ministers.

### **The role of the secretary:**

1. To do correspondence and keep records of the committee.
2. To keep confidential minutes. Minutes do not go to session or congregation.
3. To perform other duties as determined by the PNC.

### **Internet contact (Tech) person for the PNC:**

We recommend having a Tech person for the PNC to help speed its work with CLC, Zoom, Skype, and whatever other technology you use.

The tech person would enter the MIF on CLC, send out the PIFs, set up on-line meetings and interviews, etc. This person connects with the candidates and can be the Chair.

Access through a church office computer is not recommended unless complete confidentiality can be assured. All mailings and e-mailings should go only to PNC members, therefore, the church office address should not be used.

### **Chaplain: Spiritual Director for a meeting: (Discernmentarian)**

1. A designated person who centers the group through religious and spiritual practice.
2. The goal of the spiritual director to see into the heart of the matter from God's perspective. The prayerful process calls for humility and patient listening.
3. The Chaplain opens and closes the meeting with prayer and helps the PNC focus on the spiritual nature of their task.

### **Planning Communication and Resources**

- Work through the key points at which the session must be involved in your work.
- Keep confidential all matters discussed by your committee.

- Decide now how you will keep the congregation informed. Some PNCs find it helpful to post a list of the stages of a pastoral vacancy and then mark their progress. Articles in the bulletin and newsletter and reports during worship are good ways to keep the congregation informed. You must not disclose names or descriptions of individuals considered or places visited for interviews, but you can tell the congregation the stage you are in (such as "receiving and evaluating PIFs") and give general statistical information (such as "We have received résumés from 32 individuals-18 men and 14 women").
- Plan the materials you will use to help you in your task and to help you understand the pastor calling process; the Church Leadership Connection Handbook is a good resource, as well as other resources from CRS.

***Equal Employment Opportunity Policy  
For Pastor Nominating Committees***

**W**e solemnly agree to act in full accordance with the principles enunciated in the Book of Order in promoting the equal employment opportunity policy. Fair consideration will be given all candidates for professional ministry, without regard to race, ethnic origin, sex, age, marital status, or disability. This fair consideration will apply to all pastoral searches, pulpit supplies, and temporary, stated, or interim pastoral work.

The Commission on Ministry is directed to discuss with every Session that these principles will be upheld and the minutes of the Session meeting shall attest that this discussion has occurred.

The Commission on Ministry suggests the Pastor Nominating Committee use the following form, that the Commission on Ministry may attest that the principles of the equal employment opportunity policy have been met:

Number of:	Women	Minorities	Other	Total
PIF's received				
Prospects heard preach				
Prospects interviewed				
Prospects offered positions				
Refusal by candidates				

Name of Congregation \_\_\_\_\_

\_\_\_\_\_  
[Chairperson of Pastor Nominating Committee] [Date]

\_\_\_\_\_  
[Chairperson of Commission on Ministry] [Date]

\_\_\_\_\_  
[Stated Clerk of Presbytery] [Date]



**The PNC and the session need to sit down together and do the following:**

1. Determine the budget that will be approved for inviting visiting ministers and their families to the church. Included in this budget should be the following:
  - Mail: (stamp reimbursement)
  - Phone: (conference and long-distance calls made from home)
  - Advertising: Outlook, Presbyterian Today, Web Site
  - Travel:
    - 1) airplane tickets (pastor only or is the spouse invited?)
      - Who is going to make the plane reservations
      - Who is going to pay for the tickets - the church or an individual who will then be reimbursed?
    - 2) Rental Car or will you pick them up?
    - 3) If they drive will you reimburse at the current IRS rate for mileage?
  - Meals:
    - 1) Will they be reimbursed?
    - 2) Will you provide meals in homes or at restaurants?
    - 3) Will you provide people to take them out to eat (hospitality)?
  - Board:
    - 1) Will they stay in a motel?
    - 2) Will they stay in someone's home?
    - 3) What is the acceptable duration of the stay you are willing to pay if over a weekend?
  - Preaching/Teaching:
    - 1) Will they preach on a Sunday in a neutral pulpit?
    - 2) Will they preach during a week day in a nearby church or in your church (just to the PNC)?
    - 3) Do you want them to teach a Bible Study?
  - PNC Expenses – travel, lodging, meals – safe amount - \$10,000
  - Fees for PA Background Checks
  - Moving expenses
  - Compensation package: low      medium      high
    - Check the minimum compensation of the Presbytery this figure should reflect the effective salary.

Note: Once an agreement has been made on the PNC budget, the PNC will submit invoices to the church treasurer or another designated person for payment up to the amount approved by the session without any further session approval. If the total amount of the budget is reached before a pastor has been called, the PNC must get the approval of the session for additional funding. Be aware that whoever processes the bills and receipts must also agree to the confidentiality clause.

***Reading the Personal Information Form***

Review the mission statements, the pastoral position description, and the job qualifications for your new pastor that you have written in your Church Information Form.

In your first reading of the Personal Information Forms, we suggest that you read rapidly, without pausing for judgments about the information provided, to obtain a quick overview of the person. Look for the personality revealed by the writing style. Consider whether the responses are clear and to the point. Look to see if the author took the pains to provide a clean document, free from bad grammar, clichés, jargon, buzz words, and spelling errors. Remember, their theology says much.

In the subsequent readings, concentrate on the various sections of the document and ask if the person matches with your Church's wants and needs in a pastor in these areas or in areas that concern you:

Qualities and Characteristics Name of Candidate: _____	Strong Match	Good Match	Fair Match	Poor Match
1. maturity in Christ				
2. theological views				
3. biblical fidelity				
4. work history				
5. experiences				
6. educational background				
7. denominational work				
8. interest in continued education				
9. Church responsibilities and offices				
10. civic responsibilities and offices				
11. skills and abilities				
12. goals and ambitions				
13. leadership qualities				
14. personality				
15. evangelistic spirit				
16. mission focus and commitment				
17. concern for social action				
18. style of worship, preaching, and teaching				
19. world and cultural view				

20. reasons for wanting to relocate

***Reading & Evaluating the Personal Information Form***

*(Another Model)*

***Remember that each PNC should have their own way of doing things. Also, how you do this may change during the process.***

***Personal Information Form Evaluation Sheet***

**NAME OF THE CANDIDATE:** \_\_\_\_\_

Overall Rating (circle one)	1-Strong Match	2-Good Match	3-Fair Match	4-Poor Match
-----------------------------	----------------	--------------	--------------	--------------

Qualities and Characteristics to look for:	Items of special interest or concern				
<b>Formal Education</b> Schools attended—What does that say? Presbyterian / non-Presbyterian? What is the year of graduation?					M.Div D.Min PhD
<b>Continuing Education:</b> Anything special? Any concerns?					
<b>Experience Level</b> - circle appropriate years	0-2	2-4	4-6	6-8	8+
<b>Work history:</b> longevity of pastorates (short or long) (size of congregations) Any concerns?					
<b>Minimum Effective Salary requested</b>					
<b>Primary Skills:</b> How many match with what you are looking for and what priority do you rate these skills for the needs of your church?					
<b>Denominational work:</b> anything that jumps out as being special or any concerns? Do they seem to be a team player or a lone wolf?					
<b>Training/Certification:</b> any special training?					

Clergy Couple?	Yes	No	
<b>Past Experiences:</b> What stands out is important for your consideration?			
<b>Other Services:</b>			
<b>Desired Church Characteristics:</b> Does your church meet expectations?			
<b>Accomplishments in Present Call:</b> What stands out as important to your church?			
<b>Leadership Style:</b>  Authoritarian/Deomocratic/Transformational			
<b>Key Theological Issues:</b> any concerns or observations?  Conservative/Moderate/Liberal			
<b>Statement of Faith:</b> any concerns?  Conservative / Moderate / Liberal (Reformed?) Other?			

***Additional comments:***

## ***Making Reference Calls***

**Making a Reference Call:** The PNC may check references at any point of the search process, but we recommend:

- ❑ Only make a reference call after you have identified a person as a strong potential candidate
- ❑ Call the primary references listed on the Personal Information Form.
- ❑ Contact secondary references if they are provided by the candidate or the primary references. Do not call secondary references without the permission of the candidate.

**Remember, they talk to each other.**

### **Do This:**

- ❑ Prepare in advance basic questions to ask all the references. Every member of the Pastor Nominating Committee should use the same questions for all the references. You will find on page 25 of this manual specific questions to ask of references. You may find this useful in making your calls, or you may create your own questions.
- ❑ Introduce yourselves and describe why you are calling. Ask permission to speak to the person you called as a reference for the potential candidate
- ❑ Describe your Church and the type of pastor you are seeking
- ❑ Make written notes of your conversation and share them with the other members of the PNC

### **Don't Do This:**

- ❑ Do not contact members of the person's congregation unless they are listed as official references or unless you have received advance clearance from the potential candidate
- ❑ Do not share reference material with anyone but the members of the PNC or COM
- ❑ Do not panic if you receive a negative reference. Inform the COM so they may conduct a thorough follow-up check if they wish
- ❑ Do not tape record a telephone conversation

## **Checking References**

**On what grounds do COMs or PNCs have the right to screen out candidates?**

1. Employment as a Presbyterian minister is not a right. Courts have established that the ministries of the Church of Jesus Christ belong to the Church and tasks are assigned to particular persons for the service of its members and the world. The Church must make such assignment responsibly.
2. Our Book of Order states:

“Ministers of the Word and Sacrament shall be accountable to the presbytery. They have membership in the presbytery by action of the presbytery itself, and no pastoral relationship may be established, changed, or dissolved without the approval of the presbytery.” – G-2.0502

### **Are there prohibited questions?**

Neither civil nor church law mandate prohibited questions. Many Presbyterians who serve on PNCs are familiar with secular employment practices where it is illegal to ask certain questions of a prospective employee. Because the ministries of the Church belong to the Church, the rules are different for search committees considering church professionals. However, please note that there should be common sense limits.

Have some common decency. The Apostle Paul once wrote that while all things are possible not all things are wise. Interview and reference questions should focus on ministry effectiveness (competency, character, & chemistry) only.

- The PNC wants to know if the person would be appropriate for the position being filled.
- The COM/EP wants to know if this person would be acceptable in the presbytery.

**Remember that the person being questioned is forming an opinion about you, the questioner.** Think about the impression you want the person to have about your congregation and the presbytery as you decide which questions to ask. It is not uncommon for a pastor to close conversation with a congregation as a result of inappropriate questions about non-ministry subjects.

### **What questions should a Pastor Nominating Committee ask of a reference?**

It is appropriate and important to ask questions related to the candidate’s skills and experience that relate to the position being filled. Such questions might be:

1. Tell me about \_\_\_\_\_’s worship leadership skills.
2. What kind of leader is \_\_\_\_\_.
3. How does \_\_\_\_\_ deal with conflict?
4. What are some of \_\_\_\_\_’s strengths and weaknesses?

5. Would you go to \_\_\_\_\_ seeking pastoral care?
6. Does \_\_\_\_\_ have a good reputation in the community?
7. Do you find \_\_\_\_\_ sermons relevant and Biblical?
8. What kind of an administrator is \_\_\_\_\_. Does he/she do things in a timely manner? Does he/she communicate well with staff and people?
9. Does he/she get along with the staff and the people of the church?
10. Is \_\_\_\_\_ active in the local community? If so what kind of activities?
11. Is there anything else about \_\_\_\_\_ that you would like to share?

It is important to ask references to respond only on the basis of first-hand knowledge. It is usually helpful to tell the reference a bit about the congregation, community, and position for which the candidate is being considered.

If you receive a PIF that does not contain the sexual misconduct sign-off section or Stated Clerk's attestation, ask the candidate for a complete PIF or do not consider them further.

**What are secondary references?** These are persons who are not listed in the PIF, but who the candidate or the primary references suggest be contacted because they are thought to have knowledge of the candidate. Executive Presbyters, Stated Clerks, COM Moderators, and CPM Moderators do NOT fall in this category. They are automatically used as references because of their roles and no authorization is needed from the candidate to consult with them.

**Under what circumstances is it appropriate for PNC members to contact secondary references?** Secondary references should only be contacted when the candidate has given permission. Under no circumstances should a PNC contact members of a pastor's present congregation without her or his permission to do so.

**What are background checks?** Background checks are assessments of a candidate's character and fitness for employment. They may include checks of employment, credit, criminal, and motor vehicle records. Each presbytery determines conditions under which background checks are performed. Pennsylvania requires three background checks that must be completed before a pastor-elect can be accepted into the presbytery. **The EP will perform and EP Reference Check with the Governing Body overseeing the candidate. This is not prior to the first in-person interview.**

Be aware that the presbytery also requires a **Mandated Reporter training certificate**. This is given once a pastor-elect completes an online course through the University of Pittsburgh. The presbytery has all the information a church needs to provide for the mandatory checks and training. The checks must be updated every five years.

## ***Making Contact with a Possible Candidate***

### **Initial Contacts with a Possible Candidate**

- ❑ After receiving and examining PIF's from various sources, the PNC should contact the possible candidate by phone or email.
- ❑ If the person expresses interest in the position, send them your MIF, request that the possible candidate forward his or her full PIF if you do not already have it. Set a time for the next contact.
- ❑ If the person is not interested in pursuing matters with you, thank him or her.
- ❑ If the person expresses interest in the position, you might consider the following:
  - Conference call/Skype/Zoom with pre-determined questions. Have standard questions you ask every candidate and be free to ask additional questions when desired.
  - Supplemental questions to be emailed or mailed. These should be returned to the PNC by the candidate in a written format to determine writing skills.
- ❑ If you are seeking a teaching pastor you may want to request a sample of a Bible study that they have written or prepared. If you are seeking a preaching pastor you might request a full manuscript of a sermon as well as tapes, videos, YouTube or Vimeo clips.
- ❑ Have a packet prepared with the following material if requested by the candidate:
  - Church Budgets
  - Church Personnel Policy and By-Laws
  - Recent samples of newsletters and bulletins
  - Information about the local community (housing and schools)
  - Mission Study
- ❑ If the person is not interested in pursuing matters with you, thank him or her. Cease contacts.

### **Invitation for a Visit**

- ❑ Prior to any visit, whether in the pastor's congregation, or in a neutral pulpit, all reference calls should have been made, including the EP reference check and the COM reference check.
  - Inform the candidate what is expected in regards to the interview and the time they will be with the PNC, and what you are willing to reimburse in regard to food, travel, and incidental expenses. A PNC should be willing to cover all reasonable expenses.
  - The COM will also set up a small group meeting during the first visit.
- ❑ For a visit to the pastor's Church in order to hear him or her preach, first obtain permission from the pastor, getting clearance for an appropriate Sunday. Do not assume you will be able to interview the candidate that Sunday. Check first. Send only a couple of members of the PNC to visit or be prepared to scatter into small



groups if the church is big enough. Arrive discreetly. Avoid being conspicuous. Too many visitors arouse suspicion.

- ❑ The PNC should notify the COM of any impending invitations for the possible candidate to visit and preach in a neutral pulpit. A visit to preach in a neutral pulpit expresses serious interest but is not binding on either party.
- ❑ When an invitation is extended for the possible candidate to come for a tour of the Church, preach in a neutral pulpit, and be interviewed by the PNC, the dates and time shall be worked on in advance and the costs born by the PNC.
- ❑ An honorarium for preaching in a neutral pulpit usually is not expected, though travel costs should be covered.
- ❑ The visit shall be kept confidential. The whole PNC should meet with the possible candidate. Questions, and those who will ask them, should be prepared in advance.
- ❑ It is appropriate at this time to discuss the offered financial package, and see if there is any questions or concerns that need to be negotiated.
- ❑ Prior to the visit, look at your church. How do you want it presented?
- ❑ If the PNC does not want to continue a conversation with a particular candidate it is encouraged that a letter be sent as soon as possible letting that candidate know that they are no longer under consideration.

#### **Making Decisions:**

- ❑ The whole PNC shall meet within the agreed upon time to determine future action. The PNC should decide by vote following consensus. The ideal would be for the PNC to vote unanimously. If they do not, the PNC will need to decide how to proceed.
- ❑ Immediately inform the person of your decision. A letter of confirmation should follow the phone call.
- ❑ Tell the candidate to contact the Presbytery Office in order to get the information needed to do the three Child abuse background checks. Make sure you include this cost in your PNC budget. Cost: \$47.50 – thought that is subject to change. The COM will not set a date for meeting the candidate until all the background checks have been received by the Presbytery Stated Clerk.
- ❑ Set a time for the next contact. Work out arrangements and a timetable for the examination by the Committee on Ministry, for the candidating Sunday, and for the effective date of beginning work.

### ***Interviewing the Potential Candidate***

The primary purpose of the personal interview is to determine whether or not the committee's overall document evaluation of each person is accurate, as well as to meet the potential candidate in person and decide whether or not he or she should become your pastor.

The purpose of all questioning is to test the accuracy of the committee's impression of the person. Each question should have placed beside it a clear and concise statement of what the committee expects the answers to the question will disclose about the potential candidate. In other words, why are you asking this question? What is the question's purpose? Of course, you can ask questions based on what you have heard in the interview.

The pastoral competency model may be helpful in determining interview questions for personal character, leadership skills, relationship skills, management skills, and motivational fit.

Questions should be phrased simply and concisely. Ask one question at a time. Avoid questions that yield a *yes* or *no* answer. Ask questions that draw out opinions, views, values, and expectations.

Spread the questioning around. It challenges the potential candidate to respond to a variety of individuals. Remember also that the purpose is to clarify and reveal, not to debate current problems in the world or the Church.

Prepare the questions beforehand and assign who will ask what question. Each member of the Pastor Nominating Committee should make notes of the answers. An interview form provides consistency among the members of the PNC as well as when interviewing several possible candidates. Each member of the PNC should have studied carefully all pertinent information.

Segment the interview into time for (1) the prepared questions, (2) spontaneous discussion, and (3) for answering the potential candidate's questions. Begin the interview by introducing yourselves not just by name, but with some personal bit of information that makes the committee members more personable and memorable to the candidates.

Name cards in front of the members of the PNC is helpful. End the interview on time.

**Review the document:** *The Calling Process: Effective Pastoral Leadership*. You will find excellent interview questions dealing with issues that involve pastoral leadership and competency.

## ***Sample Questions***

### **Functional Matters:**

1. How do you prepare a sermon and worship, selecting the texts and studying the scripture, picking the topic and title? Do you develop and manuscript?
2. Tell us about your call to ministry.
4. How do you function as a moderator of Session, both in setting the agenda and participating in the meetings?
5. What are the three things you do best as a pastor?
6. Do you teach? If so, what is your style?
7. Tell us about a typical work week for you, how you spend you time and how you set your priorities?
8. What has been your experience of pastoral calling? Its frequency? How scheduled?
9. What are the types and lengths of the calls?
10. What do you understand to be your role in the stewardship of the Church? in the budgetary and financial responsibilities of Session?
11. What curriculum would you recommend we use?
12. What ministry situations frustrate you the most?
13. When facing a problem, what questions do you naturally ask?
14. Describe your greatest strengths and abilities?
15. How do you work with diverse theological perspectives within the congregation?

### **Church and Community:**

1. What three social issues do you see as the most crucial facing the Church today? How do you express social concern in your ministry?
2. How do you understand the relationship of the pastorate with the community, both in its civic and ecumenical activities?

### **Personal Growth:**

1. How do you achieve personal growth in ministry?
2. What feeds your soul?
3. Tell us about a serious conflict or controversy your experienced in your ministry and how did you handle it?
4. What is one thing you would like to do differently in your next pastorate compared to your most recent one?
5. What disciplines do you follow to develop your personal faith?
6. Describe your faith journey as it led you to be called to be a Minister of the Word and Sacrament?

**Theology:**

1. Which Confession in the Book of Confessions do you find most helpful and how does it inform you in your own thinking and practice of the faith?
2. Do you personally struggle with any portion of the Constitution of the Presbyterian Church?
3. Which for you are the essential tenets of the Reformed faith?
4. How do you understand the relationship between the Christian vocation to be a disciple and our daily occupations?

**Looking at the New Church:**

1. Do you feel the need to offer innovating changes to our worship service?
2. What style of worship do you prefer?
3. How would you relate to the various Church committees and groups?
4. What areas in the life of our Church do you see needing improvement and how would you seek to improve them?
5. How would you provide pastoral care to our members and other individuals connected to the Church?
6. What evangelistic efforts would you like to see happen here?
7. How do you see yourself relating to the educational program here?
8. How do you see yourself relating to the children/youth/older folks/men/women/singles/young adults of our Church?
9. How would you go about accomplishing our stated mission goals?
10. Which of your strengths do you think would be assets as our pastor?
11. Which areas of the work here do you think would be difficult for you personally?
12. What do you see as some of the most difficult tasks facing the pastor of this Church?
13. What haven't we covered that you would like to ask us about?

**What questions do you think are good questions to ask?**

---

---

---

---

---

---

---

## Worship Evaluation

This evaluation form has been prepared to help your Committee evaluate a pastor's preaching and conduct of public worship. You may alter this form however you find necessary. When the PNC subdivides to listen to a variety of preachers, it is necessary to use a common instrument for evaluating and reporting.

Name of Pastor \_\_\_\_\_  
 Address \_\_\_\_\_  
 Preferred Phone Number \_\_\_\_\_  
 Present Church \_\_\_\_\_  
 Sermon heard at \_\_\_\_\_  
 Date \_\_\_\_\_

Was the pastor aware of your presence? \_\_\_\_\_ yes \_\_\_\_\_ no  
 Approximate number in congregation \_\_\_\_\_

Names of Evaluators from the Pastor Nominating Committee:


Sermon Title \_\_\_\_\_ Length of Sermon \_\_\_\_\_  
 Scripture Passage(s) \_\_\_\_\_

**What was the main point of the sermon?**

Did the pastor deliver a special talk, message, or sermon for the children? yes \_\_\_ no

Quality of Sermon and Worship Leadership Skills	excellent	good	fair	poor
Appearance and manner				
Expression and poise				
Order of Worship				
Quality of Worship or Devotional Material				
Conduct of Service				
Method of Delivery				
Sermon Content				
Development of Message and Logical Conclusion				
Teaching Quality of Sermon				
Overall Inspirational and Challenging Quality of Message				
Impression of Pastor's Personality and Rapport (at the door)				
Command of the Congregation (attention, interest, engagement)				

## ***Welcoming the New Pastor***

There are many sensitive issues to be addressed when calling and welcoming a new pastor to the Church, the community, and the Presbytery.

### **Costs:**

- Are the terms of call satisfactory to the candidate, the Session, the Committee on Ministry, and Presbytery?
- Have provisions been made for travel costs for the interviews?
- Has provision been made, to everyone's satisfaction, for moving expenses?

### **Expectations:**

- Is the effective date of beginning work acceptable to all parties?
- Is everyone satisfied about the pastor's expected office hours, work schedule, days off, life style, community involvement?
- Is everyone satisfied with the role of the pastor's spouse and family?

### **The Manse:**

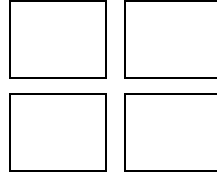
- Who has the key?
- Is there a policy regarding pets?
- Who is responsible for cutting the lawn, removing snow, caring for flowers?
- How will the utility bill be paid and what bills will be paid?
- Who handles the repairs?
- How often will the Church and pastor inspect the manse for upkeep and repairs?

### **Policies and Traditions:**

- Are there local customs, traditions, and ceremonies unique to the Church that the pastor ought to know about?
- Is the pastor expected to provide leadership or at least participate in any special services or ceremonies in or outside the church?
- Have the pastor and elders clarified how the Sacraments are to be administered?
- Who will be responsible for locking and unlocking the building? Setting the thermostats, and other such practical matters?
- Is the conduct of weddings and funerals clearly understood by all parties?

### **Hospitality and Welcoming:**

- How will the arrival of the new pastor be celebrated?
- How will the arrival of the new pastor be announced to the community?
- What activities will help introduce the pastor to the Church and community?
- How will the new pastor become familiar with the names of the Church members?



## The Calling Process

### Effective Pastoral Leadership

#### ***Pastor Competency Model- Northumberland Presbytery***

Note:

- In the interview process the PNC would pick and choose from the sample questions. *{You would not want to use all of them.}*
- The PNC could divide the questions and send one or two of them to the potential candidate as a supplemental questionnaire to determine if this candidate is a good ministry fit for their congregation prior to inviting them out for a visit.
- When the PNC is interviewing a candidate, the PNC members need to look for a STAR—in the answer of the individual being questioned?
  - ★ **S- Situation:** did they talk about a specific situation or
  - ★ **T- Task:** they had been involved in.
  - ★ **A- Action:** did they share a specific action that was taken or performed
  - ★ **R- Result:** did they share a specific result of their action either positive or negative

Following the interview the PNC will debrief by asking the following questions:

- Did you feel engaged by the person (Chemistry)?
- Was their good eye contact?
- What was the body language of the candidate?
- How many STAR's did you give the candidate and in what areas?
- Do you feel that this candidate will provide effective and competent spiritual leadership for our congregation?

Bill Hybel's three point guidance for choosing strong spiritual leaders:

1. Do they demonstrate good Character (ethical and Moral values)
2. Do they demonstrate Competency (Gifts and Talents)
3. Do you sense a Chemistry--a bonding (The Spirit of the Lord)

## ***CATEGORIES AND COMPETENCIES***

---

### Categories

### *Competency*

#### ***Personal Relationship with God in Christ***

- Faithfulness

#### ***Personal Character***

- Resilience
- Integrity
- Emotional Maturity

#### ***Transformational Leadership***

- Cultivating a Missional Culture
- Caring for the Congregation
- Responding to the Community
- Enabling Change

#### ***Relationship Skills***

- Building Relationships
- Resolving Conflict
- Communicating with Impact

#### ***Management Skills***

- Decision Making
- Delegating and Empowering
- Planning and Organizing

#### ***Motivational Fit***

- Reasons for seeking the Call
- Motivational Fit



## ***PERSONAL RELATIONSHIP WITH GOD IN CHRIST (Character)***

---

**FAITHFULNESS**—*Demonstrates a vibrant and compelling relationship with God in Christ; responds to the power of the Holy Spirit in daily life; is obedient to Christ’s mission to go and make disciples.*

### **Key Actions**

- *Demonstrates faith*—Responds to God’s call to be a disciple; tells others about the love and power of Jesus Christ through word and deed; inspires others to live faithful lives.
- *Pursues spiritual growth*—Seeks to strengthen personal relationship with God in Christ through prayer, study, spiritual discipline, and participation in the community of faith; grows in faith through the power of the Holy Spirit.
- *Practices discernment and obedience*—Discerns and obeys the leadership of the Holy Spirit; seeks God’s guidance for the direction of the church.
- *Practices stewardship*—Gives joyfully and generously of money as well as of time and gifts.

### Sample Interview Questions:

1. Describe your personal relationship with God in Christ. What have you found to be the most effective way to strengthen that relationship?
2. What life events caused you to recognize and respond to your calling to the ministry?
3. Describe the importance of prayer, Bible study, and personal devotion in your personal life. How do you practice those disciplines on a daily basis?
4. What is your personal philosophy on stewardship? How have you modeled stewardship for your congregation? Do you believe Tithing is important?

## ***PERSONAL CHARACTER (Character)***

---

**RESILIENCE**—*Handles disappointment and rejection while maintaining effectiveness; recovers easily from adversity; adapts behavior effectively to respond to change; draws on God’s presence to revitalize the spirit.*

### **Key Actions**

- *Maintains enthusiasm after disappointment or rejection*—Does not allow disappointment to be defeating; affirms God’s presence in disappointing circumstances; understands the challenges of transformational leadership; maintains enthusiasm and energy for the work of the Holy Spirit.
- *Persists in efforts*—Is driven by the mission of Christ; actively seeks to overcome obstacles; is tenacious; draws on faith and the Christian community to move forward.
- *Adjusts behavior*—Does not persist with ineffective behaviors; modifies behavior to effectively and positively deal with challenges.

### Sample Interview Questions:

1. Tell me about a time when you faced some personal disappointment or failure that was difficult to accept. What was the situation? How did you handle it?
2. Tell me about a time you faced a tremendous challenge or obstacle in your ministry. What was the situation? How did you handle it?
3. Describe a situation in which it was especially important for you to remain enthusiastic and energetic in your work for Christ. How did you handle that situation?
4. Tell me about a time when it was necessary for you to adjust your behavior or your approach in order to be successful in your mission.

**INTEGRITY**—*Firmly adheres to Christian values*

**Key Actions**

- *Acts with integrity and authenticity*—Demonstrates honesty, good judgment, and high ethical standards; is transparent in interactions with others and in all church business; acts in a way that is ethical and lawful; demonstrates consistency in actions and words.
- *Demonstrates personal courage*—Understands the importance of doing the right thing even when it is not easy or comfortable; accepts the personal consequences of leading people out of familiar habits and toward a new future; makes personal sacrifices while providing transformational leadership.
- *Is trustworthy*—Maintains confidentiality; protects the reputations of others; does not disclose or tolerate the disclosure of information inappropriately; honors commitments.
- *Maintains appropriate boundaries*—Ensures that personal relationships and time commitments are balanced and appropriate.

**Sample Questions:**

1. Sometimes it is not easy for us to do the right thing. Describe a time when you struggled with how to handle a difficult situation that challenged your values or beliefs.
2. Describe a time when you became aware of false rumors or gossip that were adversely affecting others. What did you do?
3. Describe a situation in which it was necessary for you to take an unpopular stand on an issue. What was the controversy? How did you handle the situation?
4. Discuss a time when you used your personal relationship with members of the congregation to further the work of Christ within the church or community.

**EMOTIONAL MATURITY**—*Demonstrates the ability to understand and manage emotions; possesses a realistic sense of self; knows own heart and spirit; demonstrates maturity.*

**Key Actions**

- *Demonstrates self-awareness*—Is aware of one’s own strengths and weaknesses; recognizes personal emotions and their impact on self and others; draws courage and strength from personal awareness to cultivate awareness in others.
- *Acts without defensiveness*—Maintains an objective perspective in difficult situations; does not take personal offense to the comments or actions of others; demonstrates a sense of humor; is able to admit mistakes; empathizes with others; solicits, accepts, and internalizes feedback.

**Sample Questions:**

1. What life events have been most significant in helping you understand your personal strengths and weakness? How have you used that understanding to enhance your work as a disciple of Christ?
2. Describe one of your personal weaknesses. How have you learned to understand and manage this weakness and to limit its impact upon others?
3. Tell me about a time when you solicited personal feedback from members of your congregation? What feedback did you receive? How did you act on that feedback?
4. It can be difficult not to become defensive when we face personal criticism. Tell me about a time when you felt unduly criticized by others. What was the situation? How did you handle it?
5. Tell me about a time when the church wanted to go in a different direction than you wanted to go and how you handled that situation and what did you learn from it?

## ***TRANSFORMATIONAL LEADERSHIP (Competency)***

---

**CULTIVATING A MISSIONAL CULTURE**—*Cultivates a congregational culture of faithful mission.*

### **Key Actions**

- *Casts a vision*—Creates an awareness of and commitment to God’s mission for the church; develops an environment of mission and transformation.
- *Creates ownership of ministry and discipleship*—Leads the congregation in a commitment to and ownership of the church’s mission; builds leadership in others.
- *Demonstrates and encourages outward focus*—Leads the congregation to focus outwardly and to be open to the missional nature of God’s work; encourages focus on the unchurched; seeks ways to welcome new people into the community of Christ.
- *Develops and carries out missional strategies*—Initiates plans and strategies for the carrying out of the vision; leads the congregation in carrying out effective missional strategies.
- *Instills confidence*—Demonstrates confidence in God’s ability to lead the congregation; instills confidence in others to do God’s will.

### **Sample Interview Questions:**

1. How have you helped a congregation define a vision for a successful missional strategy?
2. Describe the missional strategy that you worked to create for your last congregation and how you worked toward implementing that strategy?
3. Describe how you developed or used the leadership capabilities of the congregation and instilled confidence in them to take ownership of discipleship and ministry?
4. Based on your knowledge of the congregation of this church to which you have applied, what strategy are you considering for cultivating a missional culture?

**CARING FOR THE CONGREGATION**—*Loves, cares for, and understands the congregation.*

**Key Actions**

- *Understands the congregation*—Listens to the congregation, inviting diverse perspectives; encourages open communication; seeks God’s will for the congregation; discovers the needs, gifts, goals and visions of the congregation.
- *Loves the people of God*—Tends to the needs of the congregation; provides spiritual and emotional support; listens to and prays with those who are troubled or sick; demonstrates patience in guiding the congregation.
- *Leads the congregation in vibrant worship*—Demonstrates the centrality of Christ in preaching and teaching; invites the people to hear God speaking to them through the Scriptures; creates an environment that nourishes and inspires God’s people.
- *Makes disciples*—Helps others to grow as faithful followers of Christ; communicates the stories, vocabulary, and practices of discipleship; inspires and equips others for ministry; encourages others to seek and obey God’s call to discipleship equips others to interpret and apply the Bible to their everyday lives.

**Sample Interview Questions:**

1. Tell me about a time when you were able to inspire someone to become a true disciple of Christ?
2. What is the greatest insight you gained regarding your last congregation? How did you apply these insights to improve your ability to lead?
3. In the past, how did your congregation know that you truly loved and cared for them?
4. In what ways have you invited diverse perspectives, or encouraged others to share and consider diverse perspectives, in your work for Christ?

**RESPONDING TO THE COMMUNITY**—*Understands and responds to the culture of the community; presents the unchanging gospel to a changing world; reaches out to the unchurched.*

**Key Actions**

- *Understands the community*—Seeks to understand and become a part of the community; is sensitive to the needs and gifts of diverse populations; builds relationships with community leaders.
- *Responds to the community*—Guides the church to respond to the community with the love and justice of the gospel; uses understanding of the community to influence the church’s approach to ministry; leads the congregation toward an outward focus; effectively uses elements of the culture as a means to lifting up the gospel.
- *Reaches the unchurched*—Leads the congregation in reaching the unchurched; focuses outwardly to embrace those who are not yet followers of Jesus Christ; seeks ways to make new disciples for Christ.

Sample Interview Questions:

1. How have you reached out to community leaders? What types of relationship have you established within the community?
2. What techniques have you used to invite the community or the unchurched to become involved in the work of Christ?
3. What types of things have you done to bring new members into the church?
4. How have you guided and encouraged the congregation to reach out to the unchurched?

1. **INITIATE CHANGE**—Drives the change efforts of the church.

#### **Key Actions**

- *Leads change in the congregation*—Leads change in the congregation for the sake of God’s mission; cultivates the imagination, creativity, and gifts of God’s people; helps the congregation to ask imaginative questions about its present and future; cultivates an environment that welcomes change; brings about real change in the congregation’s actions and behaviors.
- *Understands the process of change*—Understands that transformation creates an environment that may be unstable; embraces the tension caused by change as a necessary part of transformation; is aware of the human emotions related to change and uncertainty; understands and communicates biblical foundations for change.
- *Guides change and transition*—Facilitates the change process; overcomes resistance to change by leading the congregation to embrace God’s call; encourages others to embrace rather than fear change so that God’s work through them may have greater impact; provides support, motivation; and strategy to guide the change process.

#### **Sample Interview Questions:**

1. What strategies have you used to encourage others to challenge assumptions and to cultivate an environment that is open to change?
2. Describe a time when it was critical for you to help others understand God’s will during times of great change and crisis.
3. Describe a time when you tried to help others understand and deal with negative emotions related to change.
4. What is the greatest change effort you have undertaken in your ministry? Describe the situation and explain how you led that effort? How successful were you?



## RELATIONSHIP SKILLS (Chemistry)

**BUILDING RELATIONSHIPS**—*Uses appropriate interpersonal skills to work effectively with others in the church and in the community; interacts with others in a personable, honest, genuine, and collaborative manner; builds coalitions and partnerships to enhance one’s effectiveness as a transformational pastor and to create a missional culture in the church.*

### **Key Actions**

- *Builds relationships based on trust*—Builds effective relationships with other people; is accessible to others; establishes trust with others.
- *Gains commitment to shared goals*— Draws the church and the community together to identify common goals; builds coalitions and partnerships to support the mission; builds cohesiveness and gains commitment from others.
- *Demonstrates inclusive behavior*—Treats people with dignity, respect, and fairness; demonstrates inclusive behavior; continually examines own biases and behaviors to avoid stereotypes; displays a passion for justice.
- *Acknowledges contributions*—Appropriately recognizes the contributions of others; affirms others in a sincere manner; values and publicly affirms the service and stewardship of the congregation.

### Sample Interview Questions:

1. Tell me about a successful relationship you developed during your ministry with someone who was very different from yourself.
2. Describe a time when, despite your best efforts, you had difficulty establishing a trusting relationship with someone.
3. Describe a time when it was very important for you to develop a trusting relationship with someone. What was the situation? How did you establish and maintain trust?
4. What have you done to establish partnerships to support the mission of the church?
5. How do you see your style of leadership in working with paid staff?

**RESOLVING CONFLICT**—Keeps Christ and the mission of the church at the forefront when dealing with conflict; seeks reconciliation; helps the congregation effectively move forward in mission.

**Key Actions**

- *Recognizes conflict*—Recognizes the presence of conflict at the core of growth and mission; is astute at recognizing the early signs of conflict; explores issues and problems; listens actively; recognizes the growth opportunities inherent in conflict.
- *Engages conflict*—Engages conflict to bring about change; helps leaders make effective decisions and move forward in mission; demonstrates courage in engaging conflict for the sake of mission.
- *Seeks reconciliation*—Keeps Christ and mission in the forefront when guiding conflict resolution; brings unity out of conflict; models and encourages humility, forgiveness, and love.
- *Enlists the help of others*—Seeks outside intervention when appropriate; asks for help in resolving conflict; seeks God’s guidance to effect reconciliation.
- *Remains open to all sides*—Objectively views conflict from all sides; listens to all parties; enlists God’s guidance in understanding and resolving the situation; welcomes diverse perspectives; collaboratively develops solutions to ensure the success of Christ’s mission.

Sample Interview Questions:

1. Tell me about a time when you became aware of conflict within your congregation and how you worked to resolve it successfully?
2. How have you successfully engaged conflict to bring about growth and a productive change in mission?
3. Discuss a situation in which you were able to draw on God’s guidance to bring about reconciliation during a time of conflict?
4. Describe a time when you are able to consider diversity of perspectives and collaboratively involve others in bringing good from conflict.
5. Describe under what conditions, if any, you would accept a call to a church that has a history of trouble.

**COMMUNICATING WITH IMPACT (Observable Dimension)**—*Expresses thoughts, feelings, mission, and theology effectively in individual and group settings (including nonverbal communication); presents ideas effectively both spontaneously and when given time to prepare; adjusts language and delivery to the characteristics and needs of the audience.*

**Key Actions**

- *Mechanics and organization*—Uses appropriate grammar and vocabulary; uses words relevant to the message and the intended audience; organizes information in a manner that aids understanding and impact.
- *Presentation*—Speaks and writes clearly and understandably without wordiness; uses body language that is consistent with the verbal communication; adjusts to the audience (i.e., small group, large group, one-on-one discussion); delivers God’s message to the community with impact and grace; speaks from the heart.
- *Listens and understands*—Is present when others speak; understands the need of others to be heard; listens actively and seeks to understand the intent of others; does not make assumptions; is intuitive when listening to others; appears interested, confident, and enthusiastic; maintains professional, calm, and deliberate demeanor.

Communicating with Impact is a competency that is observed during the interviewing process; therefore, there are no interview questions.

1. **Please submit an article written for a church newsletter or a newspaper article**
2. **Please submit an audio or VHS tape of a sermon preached.**

## ***ADMINISTRATIVE SKILLS (Competency)***

---

**DECISION MAKING**—*Identifies problems; analyzes information to draw conclusions; considers alternatives and risks; makes effective judgments with the involvement of others; accepts responsibility for making effective decisions.*

### **Key Actions**

- *Identifies issues, problems, and opportunities*—Recognizes issues, problems, or opportunities; determines when action is needed; seeks God’s guidance in identifying and resolving problems.
- *Gathers and interprets information*—Collects information to better understand problems; integrates information from a variety of sources; sees trends and cause-and-effect relationships.
- *Generates alternatives*—Initiates problem resolution; evaluates options by considering implications and consequences; considers alternatives; keeps the church’s mission at the forefront.
- *Involves others*—Includes others in the decision-making process; works with others to make the most appropriate decisions and to ensure buy-in and understanding; engages the session, the congregation, and the presbytery as appropriate.
- *Commits to appropriate action*—Formulates clear decision criteria; takes risks wisely; chooses effective solutions; makes decisions in a timely manner; takes responsibility for the consequences of one’s decisions; evaluates decision and adjusts behavior as appropriate.

### Sample Interview Questions:

1. Tell me about a time when you were able to identify a small problem and correct it before it became a major issue.
2. Describe a difficult decision you have had to make regarding your work for Christ. What things did you consider when making that decision?
3. We have all made decisions that have ended up being the wrong decision. Tell me about a time when, in retrospect, you wish you had made a different final decision.
4. Tell me about a time when you decided to involve others when making a decision. What was the situation? Whom did you involve and why?

**DELEGATING AND EMPOWERING**—*Appropriately transfers responsibility to others; uses the gifts of others effectively; creates a sense of ownership; establishes procedures to monitor results.*

**Key Actions**

- *Recognizes and employs the gifts of others*—Discerns and cultivates the gifts of others; matches individual gifts with ministry needs and opportunities; appropriately involves others in tasks that serve the mission of the church; works collaboratively.
- *Empowers others*—Empowers and challenges individuals and groups; encourages others to accept responsibility; does not demonstrate a need for personal power or recognition; delegates responsibility with clarity about authority and accountability.
- *Provides guidance*—Checks for understanding; provides resources and guidance consistent with the specific needs and skills of each individual or group; keeps God’s mission for the church in front of others.
- *Follows up*—Follows and supports the efforts of others; acknowledges contributions and celebrates the success of the congregation in conducting Christ’s work in the community.
- *Reproduces leadership*—Mentors and disciples leaders so that they, in turn, go on to generate more leaders.

Sample Interview Questions:

1. Share one success story about how you have been able to guide members of the congregation to become true disciples who could lead others.
2. Describe a time when you were able to cultivate the individual gifts of an individual so that he/she was better prepared to serve in the mission of the church?
3. Tell me about the degree of decision-making authority you have given to others to carry out Christ’s work in the church and community?
4. As a pastor, what types of work have you felt compelled to handle personally and what types of things have you been comfortable delegating to others? Provide examples.

**PLANNING AND ORGANIZING**—*Establishes appropriate procedures to complete work efficiently and effectively*

**Key Actions**

- *Prioritizes*—Identifies critical activities and assignments; adjusts priorities, securing buy-in from others; seeks God’s direction to guide daily activities; schedules time appropriately.
- *Leverages resources*—Identifies resources (people, materials, money) needed; coordinates with internal and external partners; ensures that resources are appropriately assigned.
- *Maintains focus*—Uses time effectively; prevents irrelevant issues from interfering with task completion; stays focused on the goal of accomplishing Christ’s mission.
- *Takes responsibility*—Recognizes the responsibility of the pastor for the day-to-day operation of the church; possesses or acquires the basic business skills and concepts (finance, budgeting, operations, etc.) necessary to ensure that church affairs are managed efficiently and with integrity; interacts purposefully with the session, church committees, and the congregation; attends to the business of the church to ensure its financial and organizational strength and growth.

Sample Interview Questions:

1. At times it may be difficult for us to stay focused on our responsibilities when there are many things that demand our attention. Tell me about a time when it was difficult for you to focus on the most important tasks of your work. What was the situation and how did you handle it?
2. Tell me about a time when you faced conflicting priorities in your work to accomplish Christ’s mission. How did you determine the top priority?
3. Describe a time when you had to coordinate resources (people, processes, funds, etc.) as part of some complex initiative. What was the situation? How did you ensure that everything was handled efficiently?
4. Tell me about a time when, despite your best efforts, you were not able to keep up with your major responsibilities?

## ***MOTIVATIONAL FIT (Chemistry)***

---

**MOTIVATIONAL FIT**—*The extent to which the key demands of the call to become a transformational pastor are consistent with personal satisfaction and motivation. A transformational pastor:*

**Key Actions**

- A Zealous spirit for bringing the Good news to spiritually troubled people
- Willingness to make significant personal and family sacrifices
- A Love for God—God has first priority in life
- Possesses a servant’s heart: a humble spirit
- Loves the Church: the Body of Christ
- Is intrinsically motivated: not self-serving
- Is outwardly focused: cares about others
- Takes on the challenge of transforming the Church
- Thinks missionally and drives missional thinking in congregations

**Sample Interview Questions:**

1. Describe how you would decide between two calls, both with the same compensation package, one with a church history of related peace and stability and one with a church history of declining membership and unrest in the congregation.
2. Tell us in which ways you would be willing to make significant personal, family, or social sacrifices in order to accept a call to a church.
3. Tell us how you have demonstrated a spirit of selflessness or a servant’s heart in your previous pastorate.

The congregation may have some of the following characteristics:

- Missional / Relational
- Inwardly focused / Outwardly focused
- Maintenance / transitional / transformational
- Progressive / Conservative
- Large, medium, or small
- Financially challenged / financially healthy
- Declining membership / Growing membership
- Older congregation / Younger congregation
- Suburban / Inner City / Rural
- Family-oriented / Older adult oriented / Youth Oriented
- Healthy / In crisis / In conflict / In survival mode
- Stagnant / vibrant
- Nontraditional / traditional

**Consensus Worksheet to be completed following the interview with the Candidate:**

Candidates Name: \_\_\_\_\_ Date: \_\_\_\_\_

Ranking of the candidate may be done by Indicating how many **STARS** (situations or tasks, actions, and results you were able to get in the interview process), and then ranking the candidate appropriately with (3) being your acceptable target for that competency.

\*Note: you may weight certain competencies higher than others if you are looking for something specific in your next pastor

Categories of competencies	Individual scores from the members of the PNC Use the following scale: 5 = Highest rating 4 = More than acceptable 3 = Acceptable (Target for Success) 2 = Less than acceptable 1 = Not acceptable								Consensus: this number is agreed upon by the PNC as a group decision
Faithfulness									
Loving the Congregation									
Cultivating a Missional culture									
Responding to the Community									
Resilience									
Integrity									
Emotional Maturity									
Engaging Conflict									
Leading Change									
Building Relationships									
Communicating with Impact									
Decision Making									
Planning and organization									
Delegating and Empowering									
Motivational Fit									



1. **WHAT KIND OF PASTOR ARE YOU LOOKING FOR?**

- ⌘ Some one to maintain the status quo?
- ⌘ Someone who won't make any drastic changes?
- ⌘ Someone who will value a traditional Presbyterian Worship Service?
- ⌘ Someone who will provide full pastoral service? "Do everything?"
- ⌘ Someone who will challenge the church to look at itself and make the difficult decisions to change what is hindering church growth and vitality?
- ⌘ Someone who is a strong leader - administrative
- ⌘ Someone who is a visionary leader – Transformational or Missional
- ⌘ Someone who is a teacher – equipper of the laity for ministry
- ⌘ Someone who is pastoral – provides pastoral care (visitation)
- ⌘ Someone who is dynamic preacher—strong worship leader
- ⌘ Someone who has a passion for
  1. Developing Disciples—spiritual growth
  2. Youth & Children
  3. Evangelism—God's Missionary People (sent-ness)
  4. Senior Adult ministries
  5. Social Justice Issues
  6. Compassionate Ministries

**\*Remember: the pastor you chose is not a superhuman being... you need to identify which if these characteristics you think are important to your church when you decide to begin your search process.**

2. If you want a pastor who does visitation then when you begin the search process you need to let that person know up front that this is important. You might even want to have a list of pastoral duties that you consider critical and that each year during the pastoral review they will be held accountable for the following: You might ask your potential pastor:

- ⌘ Is it important to you to do Pastoral visitation?
- ⌘ Are you willing to provide week day Bible Studies?
- ⌘ Are you willing to preach on specific topics that will equip the laity for ministry if you are requested to do so by the session?
- ⌘ Are you willing to include laity in:
  1. Visiting the sick, inactive members and new visitors
  2. Taking communion to the shut-ins
  3. Participating in Worship services or Bible Studies or Prayer Meetings

3. In the area of Christian Education, there are no magic formulas for reaching the children of our communities... it takes intentional planning and lots of hard work

on the part of every member. If this is a priority you need to ask your potential pastor the following questions:

- ⌘ Do you have a passion for Youth and Young Adults?
- ⌘ What are some of the things you would equip us to do to reach Young Adults and Youth if you were our pastor?

# THE PARISH PAPER

## IDEAS AND INSIGHTS FOR ACTIVE CONGREGATIONS

Coeditors: Herb Miller, Lyle Schaller, Cynthia Woolever - [www.TheParishPaper.com](http://www.TheParishPaper.com)

April 2009 - Volume 17, Number 4

Cynthia Woolever

### What Do People Want in Their Pastors?

Jed Smith agreed to chair yet another pastoral search committee—for the second time in just five years. Margaret, another active member, buttonholed Jed after church: “I didn’t like the last pastor you helped us hire. I hope you do a better job this time!”

Jed wisely responded, “Well, I didn’t like the pastor before this one that you liked. But we both kept coming to church!”

Margaret and Jed want the same thing—a pastor who is a good match for the congregation. How do they find the right pastor?

After interviewing dozens of church people who chaired or served on pastoral search or staff-parish relations committees, Adair Lummis<sup>3</sup> concludes that all members want the same qualities in their next pastor—at least they *say* the same things. But what they *don’t* say—what Lummis calls “secondary expectations”—matter most.

Members create a “must have” clergy qualities list just as homebuyers initially give their realtor a “must have” list. However, after seeing several houses, many people realize they were completely wrong about what they *said* they wanted. Thus, the real estate maxim, “Buyers are liars.” Like real estate brokers, the lay leadership must understand what the congregation’s members really want in order to help them get it. While that might sound easy, it is not.

#### What Qualities Make the Good Pastor List?

“Primary expectations” are the qualities and abilities that all congregants say they value in a pastor:

*1. Good preacher and worship leader.* Unfortunately, these qualities mean different things to different members. The search committee should ask members to define a “good sermon.” Does it make you think, engage your mind, and reflect sound scholarship? Or does a good sermon help you feel God’s presence? Is a good sermon filled with inspirational stories?

*2. Strong spiritual leader.* What qualifies as spiritual strength in one congregation would not make that cut in another. In one congregation, the number of hours per week that the pastor spends in congregational work is seen as directly proportional to his or her spiritual depth. In another

setting, people define the warm and caring pastor with few outside interests as spiritually mature. In still another congregation people relate spiritual strength to personal conduct, exemplary character, and clarity about God’s call to ministry.

*3. Good people skills.* Members want a pastor with keen social skills. They like someone with a sense of humor, who is not too introverted but not too extroverted, either. Members want the pastor to set (and publish) regular office hours so they know when they can talk with him or her.

*4. Experienced.* Many congregations want a young pastor *and* someone with experience. Younger candidates often don’t have much experience, while experienced candidates are typically older.

Another wrinkle in the age-experience dilemma: more seminary graduates are now second-career pastors. They have *life* experience but possess little pastoral experience.



SOME SEARCH COMMITTEES ARE BETTER AT DISGUIISING THEIR UNSPOKEN EXPECTATIONS THAN OTHERS.

5. *Administrative competence.* This skill is hard to pin down because few members interact with or see the pastor outside worship services. Is the candidate competent at organizing people for ministries, remembering administrative details, chairing meetings, and handling conflict?

6. *Religious authenticity.* While their descriptive words differ, most members feel they know an authentic pastor when they see one. But they also rely on denominational gatekeepers—seminary, judicatory, and ordination requirements—to recommend pastors with a clear call to ministry and screen out questionable candidates.

**What Qualities Appear on the Invisible List?**

“Secondary expectations” can tip the balance toward one candidate over another. Unspoken expectations can prevent potential candidates from ever getting an interview. What are those invisible qualities and attributes that matter to lay people—factors that they don’t say are important, but are?

1. *Recent-past experiences.* Lummis found that church people want to either “clone or demonize” the previous pastor, or even the previous two pastors. The previous pastor’s poor health surfaced in many interviews as a reason the committee was searching for a younger pastor.

If the previous pastor served a long time—fifteen years or more—the committee may simply seek a change. They may expect their next pastor to stay fewer than ten years.

The reverse is also true. A congregation with several short pastorates may search for someone who will put down roots. If the last pastor was a woman, the search committee may want a male pastor. Some committees see this as “taking turns”—“we had a female pastor last time.” Congregations served by a retiring pastor (in his or her last pastorate) may seek a new pastor under age fifty-five.

2. *Age.* While the average pastor is thirty-two years old at ordination, the average age of pastors currently serving congregations is fifty-two. If forced to choose between a younger candidate and one with experience, the majority of congregations choose the younger pastor.

3. *Chaplain for a few.* The search committee may focus on finding a minister for the loyal, long-time church members. Those members may not want to attract new members or start new programs. The church may even have specific members that the committee knows *must* be happy about who they select. The committee’s co-dependency with these members makes the committee unaware that it lives by the saying, “If Mama ain’t happy, ain’t nobody happy.”

4. *Cultural fit.* Some congregations sense that they’re not ready for a female or a racial-ethnic minority pastor. Or they feel that “settling” for female or minority leadership

reflects poorly on their ability to attract the “best” pastors. In denominations that ordain women, about half of the seminary students are now women. While the number of minority seminary students remains small, the percentages continue to increase. Current trends indicate that search committees will wrestle with these choices sooner rather than later.

5. *Marriage and family.* Search committees can confuse the “spiritual ideal of the nuclear family” with real pastoral qualities. Sometimes, parishioners have an unspoken preference for a happily married male with a wife who does not work outside the home. She also volunteers at the church while raising “wholesome and polite children.”

The nuclear family preference discriminates against single pastors (now one-third of seminary students), females (even if they’re married), a male minister whose wife pastors another church, and co-pastors. Search committees sometimes use code language—“we want a biblical preacher”—to convey their unspoken preference for pastors that match the congregation’s theological and religious views.

**The Bottom Line**

Despite its challenges, calling a new pastor presents an opportunity to change the congregation’s climate and direction. Ask the search committee to discuss the items above and identify which ones matter to members. Evaluate the rationale behind the congregation’s desires. Do those wishes reflect congregational health and a future-focus?

Some of the questions committees often fail to discuss:

1. Can our pastor have a new vision for the congregation, or will some of our people interpret that new vision as an inappropriate agenda?
2. Do we want our pastor to motivate, organize, and equip us for ministries, or do we want a hired hand who does all of the ministries for us?
3. What could our congregation’s ministries be like in five years? What kind of leader could take us there?
4. Given God’s record of calling unlikely candidates to do great ministry, are our hearts open to the person God might call to lead us?

\*Adair T. Lummis, “What Do Lay People Want in Pastors? Answers from Lay Search Committee Chairs and Regional Judicatory Leaders,” *Pulpit & Pew Reports*, Spring 2003 ([www.pulpitandpew.duke.edu](http://www.pulpitandpew.duke.edu)).

Copyright © 2009 by Cynthia Woolever  
[www.TheParishPaper.com](http://www.TheParishPaper.com)

# THE PARISH PAPER

IDEAS AND INSIGHTS FOR ACTIVE CONGREGATIONS

Herb Miller and Lyle E. Schaller, Co-Editors - For photocopy permission, E-mail [HrbMiller@aol.com](mailto:HrbMiller@aol.com)

May 2006

Herb Miller

## Fruitful Beginnings with a New Pastor

Three weeks prior to moving, the arriving pastor asked the congregation's governing-board chairperson to appoint a welcoming committee.

The new pastor telephoned the welcoming-committee chairperson and said, "I want to get acquainted as rapidly as possible. Could we set up—during the first thirty days after my arrival—an opportunity to meet and eat with *every* existing group in the church: the choir, each adult Sunday school class, the women's organization, etc.?"

The response amazed the leaders: even several *inactive* members of these groups attended the "welcome the new pastor" meetings.

For parishioners *not* involved in one of those groups, the committee held "welcome the new pastor" get-togethers in groups of twelve to twenty parishioners.

### The First Steps

When possible, the pastor's spouse attended these meetings, so parishioners could see the couple as a family unit. The pastor introduced himself and his spouse and shared some personal background. This provided an opportunity for parishioners to begin the lengthy process of adopting them into the church family.

--The pastor invited each attendee to share by giving (a) his/her name, (b) an important fact about himself/herself, and (c) how long he/she had been part of the congregation.

--The pastor then asked each person in the circle to answer the question, "If you were making a list of things that are happening in our church that are the most important to you, personally, what one, two, or three items would you put on that list?"

--After everyone had answered, the pastor asked people to go around the circle again and invited *everyone* to answer the question, "If you could wave a magic wand and change only one thing in our church, what would you change?"

In advance of each group meeting, the pastor had asked someone to serve as the group's reporter, to make a written record of the thoughts. The reporter's notes produced a picture of what people valued the most and what they wished for. Some of their dreams were off the wall. Other dreams were small, simple matters that could happen easily, quickly, and safely (with little or no conflict).

These meetings were the pastor's first step in (a) building relationships and (b) gathering ideas regarding what members would eagerly work together to accomplish.

The pastor gained two major advantages: He got an accurate lay of the land that would ordinarily have taken two to three years to obtain. He could quickly make a few small changes that caused no conflict and built his reputation as "someone we can trust to get things done!"

### The Next Step

After completing his meetings with the various groups, the new pastor invited all members to attend a Sunday night dinner meeting to discuss the future. During that large group meeting, the pastor hung sheets of butcher paper on the walls to create two long timelines and used the following procedure:

1. The first timeline was world history back to 1776. The pastor asked people to volunteer some of the major happen-



ings, such as the Civil War and World War II, and wrote them on the timeline.

2. The second timeline was a history of the congregation back to its beginning. The pastor asked people to volunteer some of the dates of major happenings, and wrote them on the timeline.

3. Then, the pastor asked people to come up and write on the timeline their names and the year they became members of the congregation (if they grew up in the church, the year they were baptized or confirmed). People enjoyed the participation opportunity.

4. At any point on the timeline where numerous names clustered during a particular year or years, the pastor said, "Several of you became part of the congregation during these years. What was going on in the congregation at that time?" This gave the pastor and the members—especially people who had joined during recent years—a picture of the church's history.

5. To conclude the evening, the pastor said, "We see what has happened in our past. What will our church's tomorrow look like?"

Most people responded that they did not know.

The pastor said, "As individuals, most of us have plans for what we want to accomplish during the next few years. Should we make some plans about what we feel God wants our church to accomplish during the next few years?"

Their response was, or course, affirmative.

#### Small-Town Pastors

In small towns of fewer than 10,000 population, the pastor must *visibly* demonstrate love for the community in which the congregation ministers. One element of that visibility: The pastor sees and is seen by many of the members—especially the younger church members—at community events. That visibility facilitates (a) their pastoral bond with him/her, (b) their willingness to adopt him/her into their extended family, (c) the likelihood that they will contact him/her for help regarding personal matters, and (d) their feeling that he/she is part of the community, not merely serving as an isolated religious functionary.

Then, too, small-town church members more often view caring for the people who live in their community—outside their congregation—as part of their caring responsibilities than do church members in cities. Thus, the effective small-town pastor must connect in positive ways with the community culture, customs, traditions, and leaders—not just with the church and its members.

Small-town pastors must allow people *in the community* to adopt them into the community family. This happens by attending gatherings such as high school football games (county fairs and FFA events in rural communities).

In a few small towns, appropriate community involvement may include attending school board meetings. If so, clergy must carefully avoid taking sides in the petty disagreements common to school boards. Nor should a

clergyperson run for an elected public office, such as the school board, since that inevitably embroils him/her in conflicts that block positive relation-building with some citizens.

Pastors who grow up in metropolitan areas find themselves on a steep learning curve during their first experience in a small town. Their effectiveness is as much determined by their ability to recognize and accomplish a genuine love of this community and its culture as by their ability to preach, teach, and care about their church members.

After all, members of a small-town church feel as positive about the community as they do about one another. If their pastor (or pastor's spouse) does not share that viewpoint, their pastor "does not seem to fit here." Thus, the pastor must have a heart to serve, not just this church, but in this small community.

#### What Is the Next Step?

Helping a church to achieve a positive new tomorrow requires devising and implementing concrete action ideas that fit this congregation. To successfully do that, the pastor and lay leaders must use some type of process that (a) accomplishes positive change, (b) minimizes conflict, and (c) deals in a caring way with that short list of laypersons who inevitably build roadblocks against any suggested change.

*Launching* an effective new tomorrow usually takes several months. *The implementation stage* continues for three to five years. During this time the pastor, the lay leaders, and the congregation as a whole arrive at a comprehensive vision and the action steps that emerge at the intersection of (a) the congregation's historic identity (who we think we are in our denomination and community), (b) the congregation's internal values (what types of ministry we have historically believed in and view as nonnegotiable values), and (c) the congregation's external community context (the population composition and demographic trends in our area). (Lovett H. Weems, Jr., *Church Leadership* [Nashville: Abingdon Press, 2003], pp 107-108)

A new-tomorrow vision is never fully formed in its initial stages. This new vision is not an event; it is a process. It is never something a pastor hands people; it is always something that people discern and perfect over time.

#### The Bottom Line

A vision-discovering process typically happens in one of two ways:

- ◆ Through an informal process
- ◆ Through a formal process, with the governing board appointing a special task force

E-mail [HrbMiller@aol.com](mailto:HrbMiller@aol.com) for a free example of a formal process (not available in response to U.S. Mail or telephone requests).

Copyright © 2006 by Herb Miller

All photocopying or reprinting, in any quantity, whether to share with someone free of charge or to sell, violates U.S. copyright laws. E-mail [HrbMiller@aol.com](mailto:HrbMiller@aol.com) for permission.



**PRESBYTERIAN CHURCH (U.S.A.)  
CHURCH LEADERSHIP CONNECTION  
100 WITHERSPOON STREET  
LOUISVILLE, KY 40202-1396  
Toll Free 1-888-728-7228 ext. 8550  
Fax # (502) 569-5870  
www.pcusa.org/clc**

### MINISTRY INFORMATION FORM

Ministry ID \_\_\_\_\_

Ministry Name \_\_\_\_\_

Mailing Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Telephone Number \_\_\_\_\_ Fax Number \_\_\_\_\_

Email \_\_\_\_\_

Web site \_\_\_\_\_

#### **Congregation or Organization Size(Select one)**

- Under 100 members
- 101 - 250 members
- 251 - 400 members
- 401 - 650 members
- 651 - 1000 members
- 1001 - 1500 members
- More than 1500 members
- N/A

**Average Worship Attendance** \_\_\_\_\_



**Church School Attendance** \_\_\_\_\_

**Church School Curriculum** \_\_\_\_\_

Check if certified as eligible for participation in the Seminary Debt Assistance Program

**Ethnic Composition Of Congregation** *(in whole %):*

*Enter the percentage of each racial ethnic component of your congregation.*

\_\_\_\_\_ American Indian or Alaska Native

\_\_\_\_\_ Asian

\_\_\_\_\_ Black or African American (African Native, Caribbean)

\_\_\_\_\_ Hispanic Latino/Latina, Spanish

\_\_\_\_\_ Middle Eastern

\_\_\_\_\_ Native Hawaiian or Other Pacific Islander

\_\_\_\_\_ White

Other \_\_\_\_\_

Presbytery \_\_\_\_\_ Synod \_\_\_\_\_

**Community Type (select one)**

\_\_\_\_\_ College

\_\_\_\_\_ Rural

\_\_\_\_\_ Suburban

\_\_\_\_\_ Small City

\_\_\_\_\_ Town

\_\_\_\_\_ Urban

\_\_\_\_\_ Village

\_\_\_\_\_ Recreation

\_\_\_\_\_ Retirement

\_\_\_\_\_ N/A

**Clerk of Session Contact Information:**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Preferred Phone \_\_\_\_\_ Alternate Phone \_\_\_\_\_

E-mail \_\_\_\_\_ FAX \_\_\_\_\_





**\*Select below the position to be filled and the minimal number of years of experience required (e.g. no experience, first ordained call, up to 2 years, 2-5 years, 5-10 years, or above 10 years)**

<u>Years of Experience</u>	<u>Position Type</u>	<u>Years of Experience</u>	<u>Position Type</u>
	Solo Pastor		General Assembly Staff
	Head of Staff (Multi-staff Pastor, who supervised two teaching elders and other staff)		Church Business Administrator
	Head of Staff (supervised one teaching elder and other staff)		Executive Director
	Associate Pastor (Christian Education)		Director of Music (non-ordained)
	Associate Pastor (Youth)		Minister of Music (ordained)
	Associate Pastor (Other)		Mission Co-worker (International)
	Pastor (Church Planter, New Worshipping Community)		Christian Educator (Certified)
	Pastor (Transformation/Redevelopment)		Christian Educator (non-certified)
	Pastor Interim		Administrator
	Pastor ( for a designated term)		Funds Developer
	Pastor (Other Temporary i.e., Supply, Student)		Finance Manager
	Pastor, yoked/parish		Media Specialist
	Co-pastor		Communicator
	Executive Pastor		Coordinator
	Evangelist or Mission Pastor		Youth Director (non-ordained)
	Bi-vocational/Tentmaker		Other
	Chaplain		
	Pastoral Counselor		
	College/Seminary Faculty		
	Seminary Staff		
	Campus Ministry		
	General Presbyter/Executive Presbyter Presbytery Leader		
	Stated Clerk (Presbytery)		
	Synod Executive		
	Mid-Council Program Staff		



You may also specify the position title (if appropriate) \_\_\_\_\_

**\*Employment Status**

\_\_\_\_\_ Full Time                      \_\_\_\_\_ Part Time                      \_\_\_\_\_ Open to Either  
 \_\_\_\_\_ Bi-vocational (able to provide employment through outside partnership)

**Is this a yoked congregation?** \_\_\_\_\_ No                      \_\_\_\_\_ Yes

(If yes, please complete the Yoked Congregation Detail Form.)

**Clergy Couple** (Are you open to a clergy couple?) Yes \_\_\_\_\_ No \_\_\_\_\_

**Certification/Training** (check below the desired certification or training needed for the position):

<b>Interim/Transitional Ministry Training</b>	_____	<b>Interim Executive Presbyter Training</b>	_____
<b>Certified Christian Educator</b>	_____	<b>Certified Business Administrator</b>	_____
<b>Certified Conflict Mediator</b>	_____	<b>Clinical Pastoral Education Training</b>	_____
<b>Other</b>	_____		

**Language Requirements**

_____ English	_____ Spanish	_____ Korean	_____ French
_____ Arabic	_____ Armenian	_____ Creole	_____ Portuguese
_____ Japanese	_____ Russian	_____ Swahili	_____ Burmese
_____ Cambodian	_____ Indonesian	_____ Laotian	_____ Thai
_____ Vietnamese	_____ Taiwanese	_____ Cantonese	_____ Mandarin Chinese
_____ Twi	_____ Sign Language	_____ Other	

**Statement of Faith Required** \_\_\_\_\_ Yes                      \_\_\_\_\_ No

**Mission Statement**

What is your congregation's or organization's Mission Statement?



## NARRATIVE QUESTIONS

*(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation.)*

1. What is the congregation's or organization's vision for ministry? Additionally describe how this vision is lived out.
2. How do you feel called to reach out to address the emerging needs of your community or constituency?
3. How will this position help you to reach your vision and mission goals?
4. Provide a description of the characteristics needed by the person who is open to being called to this congregation and/or organization.
5. For what specific tasks, assignments, and programs areas will this person have responsibility?

### OPTIONAL LINKS

Provide below any links to online information that may help call seekers understand your congregation or organization. (e.g. *organization or community websites, online newsletters, demographic information*) Please note the CLC system does not warehouse links. (Limit characters to 500)



## \*LEADERSHIP COMPETENCIES

(Select 10 leadership competencies from the list below that are required for the position.)

<b>THEOLOGICAL/SPIRITUAL INTERPRETER</b>	
<p><b>Compassionate</b> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.</p>	<p><b>Hopeful</b> – maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.</p>
<p><b>Preaching and Worship Leadership:</b> Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.</p>	<p><b>Spiritual Maturity:</b> Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology.</p>
<p><b>Lifelong Learner</b> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.</p>	<p><b>Teacher</b> – creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.</p>
<b>COMMUNICATION</b>	
<p><b>Communicator</b> - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.</p>	<p><b>Bilingual</b> – having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.</p>
<p><b>Public Communicator</b> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.</p>	<p><b>Media Communicator:</b> Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.)</p>
<p><b>Technologically Savvy</b> - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</p>	



### ORGANIZATIONAL LEADERSHIP

<p><b>Advisor</b> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</p>	<p><b>Change Agent</b> – having the ability to lead the change process successfully; anchoring the change in the congregation’s/organization’s vision and mission.</p>
<p><b>Contextualization</b> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.</p>	<p><b>Culturally Proficient</b> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.</p>
<p><b>Externally Aware</b> - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.</p>	<p><b>Entrepreneurial</b> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</p>
<p><b>Risk Taker</b> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.</p>	<p><b>Task Manager</b> - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes.</p>
<p><b>Willingness to Engage Conflict:</b> Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.</p>	<p><b>Decision Making:</b> Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.</p>
<p><b>Organizational Agility:</b> Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.</p>	<p><b>Strategy and Vision:</b> Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.</p>
<p><b>Financial Manager</b> – deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems.</p>	<p><b>Funds Developer</b> – maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives.</p>
<p><b>Collaboration:</b> Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the</p>	



strengths and limitations of others.		
<b>INTERPERSONAL ENGAGEMENT</b>		
<p><b>Interpersonal Engagement</b> - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes.</p>	<p><b>Bridge Builder</b> – possessing a certain responsibility for the unity of the congregation and or organization; works to connect people of different cultures, worldviews, and theological positions.</p>	
<p><b>Motivator</b> - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.</p>	<p><b>Personal Resilience:</b> Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate</p>	
<p><b>Initiative:</b> Demonstrates ambition is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.</p>	<p><b>Flexibility</b> - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.</p>	
<p><b>Self Differentiation:</b> Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less- anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.</p>		

**\*COMPENSATION AND HOUSING:** *A range is needed for matching purposes. The maximum salary is not published anywhere.* Effective salary is cash salary plus housing allowance or manse value and other compensation considered “effective salary” by the Board of Pensions of the PC (U.S.A.)

See Effective Salary Definition at [Board of Pensions](#).

Minimum *Effective* Salary \$ \_\_\_\_\_ Maximum *Effective* Salary \_\_\_\_\_

Housing Type \_\_\_\_\_ Manse  
 \_\_\_\_\_ Housing Allowance  
 \_\_\_\_\_ Open To Either (Manse or Housing Allowance)  
 \_\_\_\_\_ Not Applicable (*For Non-pastoral Positions Only*)



**\*EQUAL EMPLOYMENT OPPORTUNITY**

The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore, no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than stated in this Constitution. (F-1.0403)

Each Pastor Nominating committee and Search committee is expected to undertake its search for a Teaching Elder in a manner consistent with the good news that in the church “...as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

Has the Pastor Nominating Committee and Search Committee affirmed its intention to follow the Form of Government in this regard?

\_\_\_ Yes

\_\_\_ No

**REFERENCES (Limit 3)**

**Below, please list three persons who know your congregation. You might list your Presbytery leadership, a neighboring pastor, or other persons whom you believe can give a clear and accurate reference for your congregation.**

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone Numbers \_\_\_\_\_

Relation \_\_\_\_\_

E-mail \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone Numbers \_\_\_\_\_

Relation \_\_\_\_\_

E-mail \_\_\_\_\_



Name \_\_\_\_\_  
Address \_\_\_\_\_  
Phone Numbers \_\_\_\_\_  
Relation \_\_\_\_\_  
E-mail \_\_\_\_\_

**\*Pastor Nominating Committee/Search Committee Chairperson/Mid-council Search Committee Chairperson:**

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_  
Preferred Phone \_\_\_\_\_  
Alternate Phone \_\_\_\_\_  
E-mail Address for PNC Communications (required): \_\_\_\_\_

**ENDORSEMENTS**

Pastor Nominating Committee/

Search Committee \_\_\_\_\_ Date \_\_\_\_\_

*Signature*

Clerk of Session \_\_\_\_\_ Date \_\_\_\_\_

*Signature*

Presbytery \_\_\_\_\_ Date \_\_\_\_\_

*Signature*