



**PASTORAL SEARCH MANUAL
FOR
TRANSITION RESPONDERS, LIAISONS
AND SEARCH COMMITTEES**

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Introduction

The process of calling a Pastor, Co-Pastor or Associate Pastor is first and foremost ***an act of spiritual discernment***. There are lots of instructions and paperwork that go into this process, but do not be deceived; this is a ***spiritual task*** not an executive search. Your task is to find the person that God is calling to fill the vacancy at your church. That will require of you and any team or committee/commission involved in this process prayer, careful listening, and reflection. Indeed, every person and group involved should make it part of their daily devotional life to pray for the guidance of the Holy Spirit to discern the one God is calling.

The purpose of this Pastoral Search Manual is to convey procedures to be followed and provide reference materials for churches who will be seeking an installed Pastor, Co-Pastor or Associate Pastor.

In addition to the Pastoral Search Manual there are also two handbooks which will be helpful:

Handbook for a Session beginning the Pastoral Search

Pastor Nominating Committee Handbook

This Manual has three sections; Narrative information, "F" forms, and "R" References.

Throughout this Manual and in your search process, you will encounter all sorts of abbreviations. Below is a list of most of them.

AAEEO – Affirmative Action, Equal Employment Opportunity.

COM – Commission on Ministry, the Presbytery commission charged with the responsibility of helping churches find ministers and ministers find churches.

NCOM – Refers to the Neighborhood COM. The presbytery is divided into Neighborhoods: West, Central & East.

MIF – Ministry Information Form (formerly Church Information Form CIF), the form which a church fills out prior to the search process which describes the position they are seeking to fill and the information necessary to help match potential candidates.

CLC – Church Leadership Connection, the official name given to the General Assembly Internet process of handling leadership matching (churches and ministers).

CRS – Call Referral Services, the name for the office that manages CLC and provides help to COM's and Churches, and Ministers in the matching process.

PIF – Personal Information Form, the form which ministers and candidates fill out to share who they are and in what sorts of ministerial positions they would be willing to serve.

PIN – Personal Identification Number, each church has an assigned identification number. You can generally get that number from your Clerk of Session.

PNC – Pastor Nominating Committee sometimes called a Pulpit Nominating Committee, the search committee elected by the congregation to nominate a Pastor (Co-Pastor, or Associate Pastor) for the congregation.

Task of a Transition Responder

1. The Transition Responder will guide the Session of the church from the point that the pastor announces his or her resignation to the point that the Session is ready to begin the Mission Study of the congregation. The Transition Responder should seek the assistance of a member of the Neighborhood COM who can potentially be named the COM liaison.
2. You are responsible with the Neighborhood Presbyter for seeing to it that the exit interviews with the Session and Pastor take place. (See Exit Interview Forms in Section F-01 & F-02)
3. You are to orient the Session how it is to function during the Transition period including:
 - a. Who can moderate
 - i. The Transition Responder will moderate session meetings until a moderator has been appointed by the Neighborhood COM.
 - ii. See Book of Order, G. 3.0201, for rules governing who may moderate a session meeting.
 - b. Who is responsible for securing temporary pastoral leadership, including pulpit supply
 - c. The role of the Neighborhood Presbyter, the Session, the Transition Team, and the Transition Responder.
 - d. The establishment of a Transition Team
 - e. The decision/desirability/affordability of an Interim/Transitional Pastor
 - f. When a PNC can be elected and how
4. The COM-TR (Transition Responder) will assist the Session/Transition Committee in securing
 - a. Temporary Moderator of Session, if necessary
 - b. Temporary Supply preaching if and/or until an Interim/Transitional Pastor has been secured
 - c. Interim/Transitional Pastor for the congregation
5. The COM-TR will train the Transition Team once it has been appointed by the Session, including its role in the Mission Study and an explanation of the Presbytery's AAEO policies (R-05). (A Presbyter may be invited to participate if that seems prudent or necessary.) The COM-TR will be knowledgeable about Mission Study* resources and personnel, and in the event that no Interim/Transitional Pastor has been hired, assist the Transition Team in securing qualified leadership for the Mission Study of the congregation. He or she will be available to the Transition Team for problem solving and particular questions.
6. The Transition Responder will be responsible to communicate the need for a COM/Church Liaison to the Neighborhood-COM.
7. The Transition Responder's last responsibility will be to summarize any issues or concerns that have arisen from the Transition process to the COM/Church Liaison.

*Mission Study resources are available through the presbytery office. See also Section (F-03).

Tasks of a Liaison

1. You are the primary communication link between the Commission on Ministry and the Search Committee that is in the process.
2. When called upon by the Transition Team and the Interim/Transitional Pastor* you will assist in conducting the Mission Study of the congregation.
3. When the congregation has completed a Mission Study and the congregation is ready to elect a PNC, then you will bring that request to the Neighborhood COM, after consultation with the Neighborhood Presbyter and any interim/transitional pastoral leadership that has been secured. You will guide the Session through the process of electing the PNC using the Mission Study.
4. You will meet with the PNC at its first meeting, and the PNC shall not hold its first meeting without the Liaison. If there is an Interim/Transitional Pastor, s/he shall also be present at the first meeting of the PNC. The first meeting will be an orientation to the search process and include the election of PNC officers. In addition you will explain to the Session and PNC the Presbytery's AAEO policy (Section R-05).
5. If there is no interim pastor in place, you will guide the PNC through the writing of the Ministry Information Form (MIF) and the preparation of a five-year financial projection report.
6. Whether guided by an Interim Pastor or the Liaison, care shall be taken to insure that the MIF accurately reflects the congregation, its mission study, and that there is agreement among the Session, its Personnel Committee, and the PNC regarding the position description, expectations, and qualifications of a new pastor.
7. You will send an electronic form of the completed MIF to the Neighborhood Presbyter, who will be responsible to forward it to the appropriate Neighborhood COM sub-committee. If changes to the MIF are required or suggested by the Neighborhood COM, those changes shall be communicated back to the PNC through the Liaison.
8. The Liaison (and Interim Pastor, if applicable) will meet with the PNC when the first batch of PIF's have been delivered to the PNC; the primary focus of the Liaison's input is to teach how to read PIF's and how to sort them in light of what the PNC review has indicated is required and desired in the new pastor.
9. Ordinarily, the Liaison will meet with the PNC at least once a month during the search process. S/he will assist the PNC in the interview process and help them keep track of their progress, reporting it to the Neighborhood COM monthly. (Use PNC Liaison Checklist from Section 10).
10. Ordinarily when the PNC has reduced the number of candidates to around 3 or 4, Suitability and Fit interviews should be arranged with representatives from the appropriate neighborhood COM and Presbyter. (The full procedure and policy for this is found in the COM Manual P-23).

11. The Liaison will assure that the minimum terms of call are understood and included in the Terms of Call.
12. When the PNC has made its final selection (assuming it is one of persons who has successfully completed a prior Suitability and Fit interview), the Liaison & Neighborhood Presbyter will shepherd the pastor nominee through the process of appearing before the Examinations Committee, beginning by contacting the Presbytery office. The Liaison will also make sure that four copies of the Terms-of-Call form (Section 28), are completed in their entirety and in the Presbytery Office **one week before** the COM meeting when the candidate's terms of call are put forward for COM approval.

* In situations where there is an installed pastor as Head of Staff and there is not an Interim Pastor, the installed pastor may function in this process as an Interim Pastor would.

Transition Team

- I. FORMATION: The Transition Team (Committee) should be formed with the assistance of the Commission on Ministry after the announcement of the pastor's departure. It may be the Session or a Team the Session appoints. Its size and personnel depend upon the size of the congregation and the presence of additional professional staff remaining after the termination.
- II. RESPONSIBILITIES
 1. Pray regularly for the congregation and for the transition process.
 2. Financial
 - i. Recommendations for special honoraria, gifts, etc. to the previous pastor.
 - ii. Recommendations for payments to Interim/Transitional or Supply pastors during the transition period along with a job description approved by Session.
 - iii. If the pastor has been disabled, suggesting financial arrangements for the pastor and family during the 90 day waiting period.
 3. Make provisions for regular worship services and pastoral care of the congregation during the transition period.
 4. Ordinarily serve as the Interim/Transitional Pastor Search Committee (See Section 5, Interim/Transitional Leadership).
 5. Make sure that the congregation, as a whole, is informed that the Interim/Transitional Pastor cannot ordinarily become the next installed pastor of the congregation, but that an extraordinary exception procedure exists – (see Section 5, Interim/Transitional Leadership)
 6. Provide the communication link with Presbytery to establish the relationship with the Commission on Ministry liaison, Presbytery's appointed Session moderator and other Presbytery resources until the Pastoral Search Committee is elected.
 7. May assist the Interim/Transitional Pastor in completing the Mission Study.
 8. Communication with the congregation.
 - i. Planning occasions for the congregation and the pastor to "say good-bye" through formal remembering events and a "closure" worship service.
 - ii. Regular information about progress during the interim/transition period. [PNC will give updates on Search Process.]
 - iii. Clarification regarding the responsibilities of remaining staff professionals.
 9. Organize and carry out a proper farewell for the Interim/Transitional Pastor. Ordinarily this farewell will be (at the latest) two weeks before the new pastor arrives.

Interim-Transitional Pastoral Leadership

I. WHY AN INTERIM/TRANSITIONAL PASTOR?

The Commission On Ministry (COM) of Salem Presbytery strongly urges churches to secure the full-time or part-time services of a qualified Interim/Transitional Pastor between installed pastors. Since each church situation is unique, the qualifications for such an Interim/Transitional Pastor may vary. Churches may use ministers on the Presbytery's Pulpit Supply list while searching for an appropriate Interim/Transitional Pastor. The Interim/Transitional Pastor is secured by the Session and with the concurrence of the Commission on Ministry. Any Temporary pastoral staff relationship is subject to the "Suitability & Fit" process. (see section 17)

- a. Salem Presbytery is committed to a lively partnership with its congregations during the transition time between installed pastors. With appropriate pastoral leadership, this is a particularly fertile time for a congregation to experience and become more aware of the theological significance of its life as a community of faith and to understand its ministry in the context of the greater church.
- b. Salem Presbytery recognizes that the time between installed pastors presents a congregation with a prime opportunity for renewal. This transition time is most likely to be constructive when the church (with the leadership of a trained Transitional Minister) completes the following developmental tasks before installing a new pastor:
 1. Come to terms with its history;
 2. Focus and articulate its identity and mission in a Mission Study which will guide its activities for the foreseeable future;
 3. Allow for new lay leadership to emerge, and constructively incorporate these shifts into the power and organization of the congregation;
 4. Renew its links to the denomination;
 5. Prepare for new pastoral leadership.
- c. Research has demonstrated that congregations in which particular attention has been given to the transition between installed pastors tend to be healthier than others. The healthier congregations view the transition as a time of focus and renewal, whereas other congregations tend to view it as a time of maintenance. When a congregation in transition takes care of only the basic needs, the larger tasks and deeper questions are left hanging until the arrival of the new pastor. This practice often results in less productive and shorter pastorates for the new pastor. This is especially true in those congregations where the previous pastor had been on the scene for over ten years or there has been conflict in the congregation. A healthy transition is most likely to occur when congregations are served by ministers who are trained as Interim/Transitional Pastors and have received special training for this specialized form of ministry.
- d. Interim/Transitional Pastors are committed to and have been trained in preparing a church for the next pastorate. There are two levels of training. Additionally, all active Interim/Transitional Pastors often confer monthly with one another and are required to report progress to the COM every six months.

- e. An Interim/Transitional Pastor is valuable as you tackle the important tasks of conducting a Mission Study and later, Ministry Information Form (MIF).
- f. An Interim/Transitional Pastor will help navigate and reassess relationships with former pastors and their families as well as relationships with pastors and their families who worship with congregations. Policies and guidelines are in place with the Presbytery and this transition time is a time to remember and reconnect with those guidelines and relationships.

II. TYPES AND QUALIFICATIONS OF INTERIM/TRANSITIONAL PASTORS

- 1. Certified/Accredited Interim/Transitional Pastor: has completed all the requirements for certification or accreditation, including all the required training and supervision.
- 2. Trained Interim/Transitional Pastor: has completed a minimum of Phase I of the training sanctioned by the Presbyterian Church (USA).
- 3. Interim/Transitional Pastor in Training: usually a retired or part-time minister who will work under the guidance and supervision of a certified or trained Interim/Transitional Pastor until completing Phase I of the training sanctioned by the Presbyterian Church (USA).

III. GUIDELINES FOR SECURING ANY TEMPORARY PASTOR

- 1. Consult with the Commission on Ministry before making any decisions to secure the services of *any* temporary pastor. This Commission will recommend an appropriate temporary pastoral leadership and will assist the church in obtaining the services of such a pastor. Any Temporary pastoral staff relationship is subject to the “Suitability & Fit” process. (see section 17)
- 2. Recommended compensation for an Interim/Transitional Pastor is based on several factors: 1) whether the position is full-time or part-time; 2) how much training the Interim/Transitional has (Level I, Level II, Certification); 3) how much experience the Interim/Transitional has in doing Interim/Transitional Ministry, how many Interim/Transitional pastorate s/he has done. As a general rule, a full-time Interim/Transitional Pastor with Level II (or more) training and who has done 2 or more Interim/Transitional pastorate should receive the same remuneration as the pastor who just left. Less than full-time, less training, and/or less experience would, of course, mean a lower remuneration. However, under no circumstances should the package be less than Presbytery’s Minimum Compensation. Interim/Transitional contract are for one year, and must be reviewed and renewed by the Session with the concurrence of the Commission on Ministry [After the first year of the contract, subsequent contracts may be for less than one year. But under no circumstances can a contract be for **more than** one year.] Contract form is available on the Salem website. ([link](#))
- 3. Obtain the Commission on Ministry’s approval of any contract between the Session and a Temporary Pastor, and inform the Commission of any changes in this contract.
- 4. Before an Interim/Transitional Pastor is secured by the Session, the Session will establish a Transition Committee that will work with the Interim/Transitional Pastor and oversee the work being done in moving toward the completion of the five tasks listed in I.b. above.

IV. SPECIAL RULES CONCERNING INTERIM/TRANSITIONAL PASTORS

1. The previous Book of Order prohibited Pastors in Temporary Positions (such as Interim/Transitional) from being considered for the Installed Position. There were no exceptions. The New Book of Order allows for a pastor in a Temporary position to be considered for the Installed Position if Presbytery determines that it would be potentially beneficial to its mission strategy. It requires a 3/4 vote of the Presbytery to do so. Should the Interim/Transitional and the PNC discern that God is leading them to be in an installed pastoral relationship, the policy of Salem Presbytery is as follows:
 - a. Temporary pastors serving congregations within Salem Presbytery are ordinarily not eligible to serve as the next installed pastor in that same congregation.
 - b. An exception to the ordinary policy of ineligibility may be granted upon the presentation of a compelling case that demonstrates that the mission and ministry of the Presbytery is best served by allowing the exception.
 - c. The case, along with supporting data, must include a report by the PNC of the results of the search process over an extended period of time that demonstrates that no suitable candidates have been found.
 - d. The case must be presented to, and reviewed by, the Commission on Ministry for Salem Presbytery.
 - e. The request of Presbytery for an exception to the policy of ineligibility, along with the recommendation of the COM, must be presented and approved by a 3/4 majority vote of the members of Presbytery present and voting.

V. THE SEARCH FOR THE INTERIM/TRANSITIONAL

Ordinarily, the Transition Committee appointed by the Session has as one of its responsibilities the search for the Interim/Transitional Pastor, and the recommending of that candidate to the Session along with the compensation package for the Session's approval in securing the candidate as the Interim/Transitional Pastor.

Therefore, the following process should be followed:

1. The Transition Committee prepares an outline of the skills, training, experience, etc. of the potential Interim/Transitional and gets the Session to approve the description of the position and the requirements of potential candidates for the position.
2. When the position description and requirements have been approved by the Session, the Transition Committee prepares a salary range package for the approved job description. This proposed salary range package is presented to the Session for its approval. When the salary range package is approved by the Session, the Transition Committee may begin its search.
3. Presbytery Staff will ordinarily present the name(s) of potential Interim/Transitional Pastor(s) from among those who are in the nearby geographical area.
4. The Transition Committee may, if it wishes to do so, fill out a brief Ministry Information Form (MIF) for an Interim/Transitional Pastor and put it on the General Assembly's website (Church Leadership Connection). Presbytery staff may help you with this. Because of the long lead-time for publishing in such publications as *The Presbyterian Outlook*, *Presbyterians Today*, and the like, it is not recommended to use these as a way of advertising the opening for an Interim/Transitional Pastor. Presbytery Staff also has access to the APIMS

(Association of Presbyterian **Interim/Transitional** Ministry Specialists) website for advertising the opening. Contact the Staff for help with this.

5. The Transition Committee will probably receive self-referrals from others who have heard of the opening and who would like to be considered. **PLEASE NOTE:** respond to all self-referrals and computer matches indicating that you have received that person's PIF (Personal Information Form) or resume. Moreover, tell them what they might expect from your search process. That is, tell them that you are currently receiving PIF's/resumes and that you expect to begin reading and sorting them soon and that they will hear from you in no more than two weeks. Interim/Transitional Pastors generally are moving quickly to find another position, so keep in communication with all these folks every two weeks, indicating where you are in the process and what they might expect from you. Continue to do this until you have told them that they are no longer under consideration.

It is important to remember to communicate with all of the applicants that are still under consideration, keeping them abreast of the process. **DO NOT** go more than two weeks without communicating with those still under consideration, even if all you say is "we have been deluged by applicants, and haven't been able to keep to our time-table. You will hear from us again in no more than two weeks."

6. By this time in the process you should have received your COM appointed liaison. S/he will help shepherd the rest of the process through the Commission on Ministry. If you have gotten this far and still don't have a liaison, please contact the Presbytery Staff person immediately.
7. When you have settled on your candidate, **before** you present her/him to your Session:
 - a. Check with the Presbytery Staff person to do a background check on your candidate.
 - b. The Presbytery staff and your liaison will arrange for a "Suitability and Fit" interview with your candidate.
 - c. Make sure that the Session has already approved the salary package that you are going to offer to your candidate. If what you intend to offer is greater than what the Session has previously approved, get the package approved by the Session before you present your candidate to the Session.
 - d. When you have the package approved, and the background check done by Presbytery staff, ask the Liaison to assist you in filling out the contract. Blank contracts are available on the Presbytery's website (www.salempresbytery.org).
 - e. After the Session approves the contract, have the Interim/Transitional Pastor and the Clerk of the Session both sign the contract, and ask your liaison to present it to the Commission on Ministry at its next meeting.

Pastoral Charge Process for a Previously Existing Position

I. THE PRE-SEARCH PROCESS

- A. Minister announces intention to leave present call
 1. At that Session meeting (or no later than the next meeting), the Neighborhood Presbyter and the COM Transition Responder will be present to do the following:
 - a. Explain the interim period and process to the Session, including Vacancy Dues.
 - b. Explain policy concerning pastors and former congregations.
 - b. Listen to the Session's concerns.
 - c. Help Session create a Transition Committee.
 - d. Secure Moderator of Session (if necessary, because the minister leaving is the moderator) until a more permanent arrangement can be made (i.e. Interim/Transitional Pastor to serve as Moderator).
 2. **Before** the minister leaves the field, the Neighborhood Presbyter will do an "exit interview" with the minister, and see to it that s/he receives an ENR-301 Service Termination Form (available online at www.pensions.org), and that the Presbytery's Policy on Pastors and Their Former Congregation (COM Policy P-03) is given to the **Minister and the Session**.
- B. After the minister leaves the field, the Transition Responder will
 1. See that an exit interview takes place with the Session, and that the Session has signed Presbytery's policy on Pastors and Their Former Congregations.
 2. With the appropriate parties (i.e. Session, COM, other church(es) if yoked) determine if the position will be filled in the same manner as before. **If not, stop process; if so, move on** to next step.
 3. Train the Transition Team and explain that the church, with the help of the Interim/Transitional Pastor and/or the Transition Responder, and the Transition Committee, will do a mission study.
 4. By this time, the Transition Responder has been replaced by the Liaison (Note sometimes the Transition Responder becomes the Liaison). The Liaison will work with the Session, Transition Committee, and the Interim/Transitional Pastoral Leadership until such time as the Session is ready to call a congregational meeting to elect the PNC. When that time has come, the Liaison will deliver the request to elect a PNC to the Neighborhood COM. In accordance with Presbytery's action of 10/21/97, **NEIGHBORHOOD COM GIVES THE SESSION PERMISSION** to call the congregational meeting to elect a PNC. Ordinarily, the NCOM will want the Mission Study to be completed before a PNC is elected.
- C. **At the First meeting** of the PNC, the Liaison (and Interim/Transitional Pastor if there is one) will be present to
 1. Help with the organization of the Committee.
 2. Explain the Search and Call Processes.

3. Provide access to resources.
 4. Interpret and promote Presbytery's AA/EEO policy (refer to Section R-6).
 5. Explain the need for a Mission Study. A vibrant church is clear about its mission and has recently renewed its understanding of God's work through the church. Candidates will be most interested in churches, which have compiled current and thorough Mission Studies.
- D. After the Mission Study has been completed, the PNC with the aid of the Interim/Transitional Pastor (and perhaps the Liaison) will complete the MIF and a summary review of the church finances 5 years prior and a projection for the next 5 years. Then the MIF & financial review will be:
1. Approved by the Session and sent to the Neighborhood COM for approval.
 2. Approved by Neighborhood COM and permission given to put it on-line.
 3. And after the Login ID's and passwords are delivered, the MIF is put on-line, and electronic signatures are made by Clerk of Session & Neighborhood COM Moderator and CLC approves it and releases it for matching.
 4. Matching takes place by Neighborhood Presbyter.

II. THE SEARCH PROCESS

- A. **PNC begins its search by collecting a list of potential candidates in the following ways:**
 1. Receiving by email Personal Information Forms (PIFs) from Neighborhood Presbyter's matching process.
 2. Receiving hard copies of PIFs from Neighborhood COM and/or Presbytery's Office.
 3. Receiving self-referred PIFs from Ministers who have seen that the church is searching.
 4. Soliciting PIFs from ministers recommended by congregation members and friends of the congregation.
- B. **PNC narrows the list of potential candidates by**
 1. Reading the PIFs, with the assistance of the Liaison. The Liaison continues to meet with the committee as needed.
 2. Committee identifies 5 to 10 candidates to pursue and ranks them using a template like that on the Presbytery web-site.
 3. Committee and/or Liaison does preliminary references checks (those on PIF, and as appropriate, others who might be familiar with candidate.)
 4. Committee interviews (phone, electronic or face-to-face) prospective candidates recommended (Liaison may be present).
 5. When Committee has narrowed its search to a final top two or three candidates Presbytery staff will do executive checks with presbytery of membership.
 6. Assuming the way be clear, the Presbytery staff will give the PNC permission to invite its top candidates for in-person interviews.
 7. When the Committee brings its final top two or three candidates to the field to interview with the PNC, Suitability and Fit interviews incorporating representatives from COM must take place. (See Section 17 for Interview Guidelines & COM policy P-23)

8. When the PNC chooses their top candidate from among those the COM judges to be suitable, the PNC contacts top candidate to confirm willingness to accept the call, **IF APPROVED** by Examinations Committee, Congregation, and Presbytery.
9. **IF** the candidate says, "No, committee returns to number 6 above and takes the next highest ranked candidate and moves through the above process, until a candidate says, "Yes" or they need to move back to number 2 above.
10. **IF** the candidate says, "Yes,"
 - a. Committee informs Liaison and Presbytery's Office of the top candidate's willingness to accept the call if approved by groups stated above.
 - b. The Neighborhood Presbyter will immediately notify the Presbytery staff of the need for a background check to be conducted. Presbytery staff will secure the signed permission/release form and proceed to conduct the background check. The candidate is provided a copy of Salem Presbytery's Sexual Misconduct Prevention Policy to read, sign and return signed acknowledgement form to the Presbytery Office.
 - c. When the background is satisfactory, the Liaison contacts the Presbytery staff to arrange for candidate to appear before the Examinations Committee with necessary materials (see section 18) and makes sure that four (4) copies of the call form are filled out properly and meet presbytery's minimum. The call forms are delivered to the Neighborhood COM ONE WEEK PRIOR to their meeting for their action on the same day the candidate meets with Examinations.
 - d. A date and time for the top candidate to meet with the Examinations Committee is set by the Presbytery Office.
 - e. A communication confirming the date and time of the meeting with the Examinations Committee is sent to the Candidate, Moderator of the PNC, and Liaison by presbytery staff.

NOTE: There are additional steps for ministers transferring into the presbytery and for persons to be ordained and installed.

III. THE CALL PROCESS

- A. The PNC **MUST WAIT** until AFTER the Candidate meets with and is approved by the Examinations Committee and terms of call are approved by the Neighborhood COM BEFORE asking the Session to call a Congregational Meeting for the purpose of voting on the Call. The COM may grant permission for the candidate to move onto the field following the Congregation's affirmative action.
- B. The Session calls the Congregational Meeting in accordance with the Book of Order.
- C. The congregation may select the method of voting (which may include options by voice, show of hands, secret ballot, division of house).
- D. Following an affirmative vote, the PNC is dissolved by the Congregation, effective upon the installation of the Pastor (or Associate Pastor or Co-Pastor). [The members of the PNC should continue as an advisory group to the new pastor (or Associate Pastor or Co-Pastor) especially during the first year]. The Moderator of the PNC reports the outcome of the vote to Presbytery Office and the Liaison.

- E. A group of persons (usually the PNC) is elected to sign the call and prosecute the call at the next Presbytery meeting.
- F. The Pastor-Elect is received at a Presbytery Meeting.
- G. The PNC, the Liaison, and the Presbytery Staff will assist the Pastor-elect in planning the Ordination and/or Installation service.
- H. A “Request for Administrative Commission” form must be filled out and approved by the COM (or the Stated Clerk on behalf of the Presbytery) prior to the ordination and/or installation service.
- I. A commission, compiled by the Pastor-elect and confirmed by Salem Presbytery (or the Stated Clerk on its behalf) convenes and prepares for the service and conducts the Ordination and/or Installation Service. Following the service the minutes of the Commission are sent to the Presbytery office.

Pastoral Charge Process for a New Position

I. THE PRE-SEARCH PROCESS

- A. The Session contacts the Neighborhood Presbyter and NCOM to inform them of the intention to create a new position
 1. At the next Session meeting, the Neighborhood Presbyter and the NCOM liaison will be present to do the following:
 - a. Help to make sure the position description is clear.
 - b. Suggest possible structure for PNC.
 - c. Carry request to NCOM for the church to elect a PNC and start the search for a person to fill the new position.
- B. After the NCOM gives permission to call congregational meeting to elect the PNC, the Liaison will:
 1. Meet with the PNC to:
 - a. Help with the organization of the Committee.
 - b. Explain the Search and Call Processes and Presbytery's AAEO policy.
 - c. Provide resources.
 - d. Interpret and promote Presbytery's AAEO policy.
 - e. Explain the need for a Mission Study. A vibrant church is clear about its mission and has recently renewed its understanding of God's work through the church. Candidates will be most interested in churches, which have compiled current and thorough Mission Studies.
 2. Continue to meet with the PNC to assist them in preparing the MIF.
- C. When the MIF is completed, it will be
 1. Approved by the Session and sent to the NCOM for approval.
 2. Approved by NCOM and permission given to put it on-line. After the Login ID's and passwords are delivered, the MIF is put on-line, and electronic signatures are made by the Clerk of Session & the NCOM Moderator and CLC Staff. The MIF is released for matching.
 3. Matching takes place by the Neighborhood Presbyter.

II. THE SEARCH PROCESS

- A. **Search Committee** begins its search by collecting a list of potential candidates in the following ways:
 1. Receiving by email Personal Information Forms (PIFs) from Presbytery Executive's matching process.

2. Receiving hard copies of PIFs from Calls and Vacancies Sub-Committee and/or Presbytery's Office.
3. Receiving self-referred PIFs from Ministers who have seen that the church is searching.
4. Soliciting PIFs from ministers recommended by congregation members and friends of the congregation.

B. **PNC narrows the list** of potential candidates by

1. Reading the PIFs, with the assistance of the Liaison. The Liaison continues to meet with the committee as needed.
2. Committee identifies 5 to 10 candidates to pursue.
3. Presbytery staff will do executive checks with presbytery of membership.
4. Committee, Liaison, and/or Presbytery Staff check references (those on PIF, and if possible, others who might be familiar with candidate.)
5. Committee interviews prospective candidates recommended (Liaison may be present).
6. Committee ranks the candidates.
7. Committee brings final top two or three candidates to the field to interview. During this visit, the Neighborhood COM suitability team meets with the candidates to determine suitability for call. (See Section R-4 for Interview Guidelines) When the PNC chooses their top candidate from among those the COM judges to be suitable, the PNC contacts top candidate to confirm willingness to accept the call, **IF APPROVED** by Examinations Committee, Congregation, and Presbytery.
8. **IF** the candidate says, "No,"
 - a. Committee returns to number 6 above and takes the next highest ranked candidate and moves through the above process, until a candidate says, "Yes" or they need to move back to number 2 above.
9. **IF** the candidate says, "Yes,"
 - a. Committee informs Liaison and Presbytery's Office of the top candidate's willingness to accept the call if approved by groups in number 7 above.
 - b. The Neighborhood Presbyter will immediately notify the Presbytery staff of the need for a background check to be conducted. Presbytery staff will secure the signed permission/release form and proceed to conduct the background check. The candidate is provided a copy of Salem Presbytery's Sexual Misconduct Prevention Policy to read, sign and return signed acknowledgement form to the Presbytery Office.
 - c. When the background is satisfactory, the Liaison arranges for candidate to appear before the Examinations Committee with necessary materials (see section 18) and makes sure that four (4) copies of the call form are filled out properly and meet presbytery's minimum. The call forms are delivered to the Neighborhood COM ONE WEEK PRIOR to their meeting for their action on the same day the candidate meets with Examinations.
 - d. A date and time for the top candidate to meet with the Examinations Committee is set by the Presbytery Office.
 - e. A letter confirming the date and time of the meeting with the Examinations Committee is sent to the Candidate, Moderator of the PNC, and Liaison.

- f. When the candidate meets with the Examinations committee the candidate is given a copy of the Misconduct Prevention Policy of the Presbytery.

III. THE CALL PROCESS

- A. The PNC **MUST WAIT** until AFTER the Candidate meets with and is approved by the Examinations Committee and terms of call are approved by the Neighborhood COM **BEFORE** asking the Session to call a Congregational Meeting for the purpose of voting on the Call. The COM may grant permission for the candidate to move onto the field following the Congregation's affirmative action.
- B. The Session calls the Congregational Meeting in accordance with the Book of Order.
- C. The congregation may select the method of voting (which may include options by voice, show of hands, secret ballot, division of house)
- D. Following an affirmative vote, the PNC is dissolved by the Congregation, effective upon the Installation of the Pastor (or Associate Pastor or Co-Pastor). [The members of the PNC should continue as an advisory group to the new pastor (or Associate Pastor or Co-Pastor)]. The Moderator of the PNC reports the outcome of the vote to Presbytery Office and the Liaison.
- E. A group of persons (usually the PNC) is elected to sign the call and prosecute the call at the next Presbytery meeting.
- F. The Pastor-Elect is received at a Presbytery Meeting where his/her examination is reported to the body and where s/he accepts the offered call.
- G. The PNC, the Liaison, and the Presbytery Staff will assist the Pastor-elect in planning the Ordination and/or Installation service.
- H. A commission, compiled by the Pastor-elect and confirmed by Salem Presbytery (or the Stated Clerk on its behalf) convenes and prepares for the service and conducts the Ordination and/or Installation Service. Following the service, the minutes of the Commission are sent to the Presbytery office.

Dealing with Candidates for Ordination

When the person being considered by the PNC is a Candidate for Ordination as a Minister of Word and Sacrament, there are special issues. First, you as the liaison need to make sure that the candidate has a Form 6. That is the form that certifies the “Candidate Ready to Accept a Call.” That certification means that the candidate has passed all his/her standard ordination examinations; that s/he has received a degree from an ATS (the Association of Theological Schools) accredited theological school; that s/he has showed a proficiency in Greek and Hebrew. You can obtain a Form 6 from the Committee on Preparation for Ministry that has oversight of the candidate.

If the candidate does not have a Form 6, STOP CONSIDERATION IMMEDIATELY and contact the General Presbyter (336-766-3393). If the Form 6 indicates that there are exceptions (i.e. the candidate did not take Hebrew in Seminary, or the school granting the degree is not accredited by ATS), contact the General Presbyter immediately to see whether the consideration should go forward.

If the candidate becomes the first choice of the committee there are some other considerations: the candidate may move onto the field and begin work (after having been approved by the Examination Committee and the NCOM). In the case of working prior to ordination/installation a contract between the Session and the candidate should be made covering the start date to the date of anticipated ordination & installation. This contract can mirror the approved terms of call.

The candidate will not be able to moderate the Session meeting, administer the Sacraments, or perform a wedding until after having been received at a Presbytery meeting, and ordained. So while a candidate for ordination can begin work, say in November, the person will not be able to moderate a Session meeting, baptize or serve the Lord’s Supper, or perform a wedding until after they have been received and duly ordained at the next meeting of Presbytery. This is not to discourage a PNC from considering a candidate; it is only to inform them of the limitations they will face.

The Book of Order prevails in the language that states that the calling presbytery shall ordinarily handle the examination and ordination/installation.

PNC Liaison Checklist

When completed, this form must be in the hand of the appropriate Neighborhood COM (NCOM) moderator prior to scheduling a candidate's meeting with Examinations Committee and prior to a COM meeting that is asked to approve the terms of call.

Has the liaison:

1. Explained to the Session and PNC the Presbytery's AAEO policy?
(date completed _____)
2. Assisted (if necessary) the Interim Pastor and the Transition Team in doing the Mission study? (date completed _____)
3. Seen that policies regarding all former pastors relationships have been signed
(date completed _____)
4. Seen that policies regarding other ministers and their families worshipping in their congregation have been reviewed as appropriate? (date completed _____)
5. Brought the request to elect a PNC to the COM for approval? (date completed _____)
6. Seen to it that the MIF AND financial analysis is emailed (or delivered in electronic format) to the NCOM for approval? (date completed _____)
7. Provided the PNC Moderator and the Clerk of Session with their Login ID's and Passwords (if not done so by the Presbytery staff)? (date completed _____)
8. Assisted the PNC in the interview process and kept track of their progress, reporting it to NCOM monthly? (date completed _____)
9. Made sure candidates who initiate contact with the PNC receive a timely response?
(date completed _____)
10. Strongly encouraged PNC to interview Salem Presbytery persons where appropriate?
(date completed _____)
11. Done appropriate background checks (by the Presbytery staff) on final candidates to check for 'red flags'? (date completed _____)
12. Arranged suitability interviews between NCOM, Presbyter and final 2 or 3 candidates, made sure to provide PIF to NCOM? (date completed _____)
13. Made available to the PNC the Presbytery's policy on sabbaticals?
(date completed _____)
14. With Presbytery staff, shepherded the pastor-elect through the process of appearing before Examinations Committee? (date completed _____)
15. Made sure that four copies of the terms of call, in correct form, get to the Presbytery office a week prior to COM meeting to approve the terms of call ? (date completed _____)
16. Made clear to the PNC that, once dissolved, they should re-emerge as a team to help the pastor acclimate to his/her new surroundings? (date completed _____)

MIF Information for Pastor Nominating Committees

NOTE: The CLC website provides detailed and helpful instructions for how to complete and post your MIF. This is an overview.

Once the Mission Study has been completed it will help guide the important process of preparing your MIF (Ministry Information Form). Start by getting a blank copy of the MIF by downloading it from <http://www.pcusa.org/clc/>. You can download a MIF in either PDF or MS Word format. You will only need MIF (Part II), because Part I will automatically be filled out by the computer based on last year's annual statistical report. The CLC Handbook is online and available at the same web site. The Skills Definition List will be included when you download Part II.

In conversation with your Session and with your COM liaison, complete your MIF. Your Session will give direction about the position and about the compensation package you can offer a new minister. Your COM has experience with pastor searches and will be able to help you present your church in the best way.

Fill out the MIF form on a computer, so that when you come to put it "online" (see below), you will be able to "copy and paste" it onto the form online, rather than having to retype all of the entries.

When the form asks for Church/Organization ID, type in your church PIN number (your Clerk of Session will have the number).

"Experience desired" is the minimum amount of experience you want to see in the PIF's you receive from matching.

On the narrative questions, the boxes will only hold 1500 characters so count the letters, numbers, punctuation, and spaces to be sure you stay within that limit and still say what is most important.

For references for your church, you may want to consider listing your Liaison, your Neighborhood Presbyter, a neighboring pastor, your Interim Pastor, or others who have worked with you recently. **Do not** list current church members.

When you come to **skill choices**, you will want to have discussed this thoroughly before filling out the form. Include your Liaison in that discussion, she/he can assist you. You may select up to 10 skills that you want your next Pastor to have. Your pastor candidates will select 10 skills.

Compensation and housing - enter "Effective Salary" in the boxes – both the minimum and the maximum that your Session feels it can offer. "Effective Salary" is cash salary + housing + *other certain compensation*. Go to www.pensions.org Treasurers & Administrators, for a full explanation and an Effective Salary calculator.

Geographic choices - unless you have some strong reason to limit your search, you will be wise to select "unlimited" to get the most number of good candidates in your referral list. (That is

Louisville's advice.) Consider also whether you can afford to fly a candidate from Oregon here, or whether you can afford to fly your committee to Oregon to hear a person.

PNC Chair Details - You must enter an e-mail address for your PNC. This may be the PNC Chair, or another member of the committee. Since you will be receiving PIF's through this email, it should be a personal, secure email (not the church inbox or someone who is not an elected member of your PNC). You may want to create a new email address specifically for the Search Committee. You can do that at places like Google or Yahoo (and they are generally free.) **If all else fails, consult your COM Liaison.**

Once your MIF is complete, print it out so that your Session can read and approve it. After the Session has approved it, have your Liaison email it to your Neighborhood Presbyter who will deliver it to the Neighborhood COM so they can approve it. Once that has happened, you are ready to put your MIF "online." After it is "online," the Clerk of Session and the Neighborhood COM Moderator will "sign" your form electronically.

PLEASE NOTE THAT THE CLC PROCESS IS CONSTANTLY CHANGING AND THE WEBSITE AND PROCESS MAY UNDERGO REVISIONS. Go to <http://www.pcusa.org/clc/> for up-to-date information. You should follow the directions stated there.

To enter the MIF "online:"

Get a PNC login ID and password from your Liaison or neighborhood Presbyter. The login ID will look something like **P0023456**.

The Clerk of Session will also be given an ID number with the prefix of "C". Both Login ID's will be assigned initial passwords via e-mail. The passwords will look like **dR3oqE8z** (CaSe senSitive) until you change it to something simple that you can remember like 1stpresa (up to 8 letters or numbers).

Go to <<http://www.pcusa.org/clc/>> and then click "User Login" (**Do not go to "Enter a New MIF"**). Enter your login ID in the 1st box and your password in the 2nd one. When you get in you may want change your password first.

The computer already knows about your church from the Statistical Report Form your Clerk of Session submitted in January, so it automatically fills in Part I of the MIF. You can review Part I and edit it if necessary (after you fill in Part II) by clicking on the task list "View/Update MIF (Part I)".

To begin filling in your MIF, click on "Fill a New MIF". "Copy and paste" the data from your form on your computer onto the form "online." When you have completed the task, click "Submit MIF".

When your form is received, the computer will confirm it and generate a MIF ID. It is made up of your church PIN and some other digits that will identify that particular MIF. It will look like **23456.AA0**. **Write it down and keep it**. You will need it to view/edit your MIF.

For help, contact Call Referral Church Rep at 1-888-728-7228 – (ext. 5748).

Best wishes to you as you seek to discover the person whom God is already calling to be your next pastor!

PNC Etiquette

In the process of searching for a Pastor (Co-Pastor or Associate Pastor), there are certain ways of treating the candidates which could be understood as an issue of proper etiquette.

1. Keep all candidates informed of where they are in your process. That means a regular update, or at the very least an indication of when they will hear from you.
2. When you receive a PIF referred from a General Assembly match, you do not need to contact them unless you are interested in them. If you are, contact the person to let him/her know that you have received their PIF and ask whether they are still available for consideration.
3. When you receive a self-referred PIF, always contact the person to let him/her know that you have received the PIF and give them a date when you will let him/her know something about your intentions in regard to more consideration.
4. Since recordings and videos of worship services are readily available, a personal visit by a group to a worship service is not advisable unless the person has been identified as a top candidate. When you go to listen to a minister in his/her pulpit, either let him/her know that you are coming, and arrange (if you wish) a time to meet with the person after the service, or if you choose to appear unannounced, contact the minister by the middle of that week and identify yourself as having visited, and tell him/her when they can expect to hear from you further.
5. “Unless you are searching for a clergy couple, you are not normally interviewing the spouse of your candidate.” While that dictum is true, after you have had your first visit/interview with the candidate, you **should** consider including the spouse in your interviews. This is **especially true** when you invite the candidate to visit your church.
6. **Remember:** just because you have the minister’s PIF, even if it was self-referred, it is almost certain that his/her congregation does **NOT** know that he/she is considering moving. Please, do nothing to break that confidentiality.
7. **Do not** leave messages with baby-sitters, children, or answering machines, except your name and phone number. Baby-sitters can be church members. Children may not know that the parent is considering moving. You do not know who may overhear your message on an answering machine. And **never** leave a message on an answering machine at the minister’s office.
8. Be sparse in your use of neutral pulpits. If the minister is talking to you, they probably are talking to others. They have only a limited number of Sundays when they can be away from their home pulpit [generally 6 per year]. They are using their vacation to preach in a neutral pulpit.
9. Remember that the interview is a two way street: the minister is also interviewing you. The minister will have questions to ask, so please leave time in the interview for this.

10. Regarding telephone interviews, this is better than communicating by mail (email or otherwise) **but not much!** A Skype, Zoom, Facetime or other such visual conferencing is highly preferable to telephone. Once you have done that sort of interview, you will want to communicate face to face as well. And please remember item 9 above if you do a video or telephone interview.

Reference Checking Information

When is the best time for reference checking to be done in a search process?

It is wise for a PNC to do basic reference checks as soon as they know that the candidate is available and interested in being considered. When a PNC has narrowed its search to 3-5 finalists it shall request the Neighborhood Presbyter to conduct a more detailed reference check before anyone is brought in for a face-to-face interview. If difficulties are found, it is easier for everyone if that is known early in the process.

On what grounds do COM's or PNC's have the right to screen out candidates?

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.

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: "Tell me about John Doe's worship leadership" or "How does Jane deal with conflict?" 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.

Are there other questions that a COM member or Neighborhood Presbyter should ask?

"Why is John Doe leaving his present position?"

"Are there any things about Jane that negatively affect her ability to do ministry?"

"Would you welcome this person to serve in a similar position in your presbytery?"

Are there questions that are prohibited?

Neither civil nor church law mandate prohibited questions. Many Presbyterians who serve on PNC's 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 (*see sections 13 and 14 on questions and interviewing*).

What do you do when a PIF does not contain the sexual misconduct sign-off section or Stated Clerk's signature?

Ask the candidate for a complete PIF or do not consider them further.

What do you do when a candidate is not able to sign the sexual misconduct statement (see below) in the affirmative?

I certify by the signature below that no civil, criminal, ecclesiastical complaint has ever been sustained* or is pending* against me for sexual misconduct; and that I have never resigned or been terminated from a position for reasons related to sexual misconduct.

I am unable to make the above certification. I offer, instead, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.]

For PNC's - Turn this matter over to your Neighborhood Presbyter or neighborhood COM Chair and trust their advice.

For Neighborhood Presbyters and Neighborhood COM Chairs - Talk to the Executive Presbyter, the Stated Clerk, and/or the COM Chair in the presbyteries where the person has served. If the person has undergone counseling related to this issue, ask for a release and obtain a copy of a report from the counselor. Weigh all of this information carefully and prayerfully before responding to the PNC.

What are secondary references?

These are persons who are not listed by the candidate, but are suggested by others or 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.

When a presbytery check reveals negative information, what should Neighborhood COM or staff share with a PNC about a negative reference?

If the information leads the Neighborhood COM Moderator or staff to have serious doubts about the candidate's ability to do effective ministry in the particular calling church, they should share those concerns as a consultant, giving specific areas of ministry where they see potential difficulty.

If reliable information is of such a serious nature that the candidate should not be considered further, the PNC should be told that and the Neighborhood COM must determine whether they are willing to consider the candidate further.

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.

Should they be done on candidates for pastoral positions? On every minister transferring presbytery membership?

Yes! The Presbytery office will do this background check on the final candidate.

What precautions should individual COM members or staff persons take to minimize risk for references they give or information they fail to give?

Give references when you are able to think clearly and be focused. It is OK to ask the caller for an appointment to give the reference when you are at your best.

Be sure of the identity and role of the caller and note it.

Also make notes about the date, time, and content of your conversation.

Find out a bit about the ministry context to which the candidate is seeking a call and evaluate what you know in light of that prospective context.

Be sure you have reliable information. Do not share rumors or impressions that cannot be substantiated.

Be sure you have specific information to back up negative reference.

If there are serious concerns about a person, say so! You are responsible if you fail to share important information. Even if the receiving presbytery fails to do reference checks, the sending presbytery gives an affirmative reference by the action of transferring.

Questions for References

(This has been provided as an aid to PNC's as they interview the References listed on a particular PIF. Questions particular to the situation should be added and asked of all references.)

Candidate_____

Reference_____

Person checking reference_____

Date_____

Purpose of the call and thanks for willingness to help us. Introduce self and tell name of church and position.

Statement of intent: We are looking for that person whose natural gifts, training and prior experience is a “fit” with what we believe our church needs, given the opportunities God has placed before us.

How do you know this person?

How would you describe this person’s work habits?

Tell me what you know about his/her past and present ministry and highlight your sense of his/her greatest strengths.

Since none of us are perfect at everything, are there some areas where she/he has noticeable weaknesses?

How have you seen this person demonstrate his/her administrative skills?

On a scale of 1 to 10, how would you rate this person’s preaching ability? _____

How often have you heard him/her preach?

How would you describe his/her style?

On the following four questions, if the rating is low, ask “May I ask why you say that?”)

On a scale of 1 to 10, how would you rate this person’s teaching ability? _____

On a scale of 1 to 10, how would you rate this person's spiritual development skills? _____

On a scale of 1 to 10, how would you rate this person's administrative leadership? _____

On a scale of 1 to 10, how would you rate this person's pastoral care abilities? _____

How well does this person work with other staff members, and lay leaders?

Besides being professionally competent, we are looking for someone who fits well in our community. What can you tell me about his/her non-work activities, e.g. hobbies, community involvement, family, etc.?

To put you on the spot, if you were in my shoes, would you be enthusiastic about calling him/her?

Is there anything else I haven't asked or you think I should know?

Interviewing Pastoral Candidates

Because PNC's recognize that much about the call process is experiential -- "the chemistry between people", "the movement of the Holy Spirit"-- they often move quickly to meet with potential candidates. This is a good time to remember the Presbyterian balance between "ardor and order" or "heart and head".

Preparation for Interviewing

Before you meet with any candidate:

Every member of the PNC should read the PIF thoroughly and score the candidate on the basis of criteria your committee has set for its future leader.

Compare the PIF with your MIF.

Do this person's experience and skills match what you are seeking?

- Have they lived and worked in a setting like yours?
- Do they have the years of experience you are seeking?
- Do they exhibit skills that you need?
- Do the pastoral activities ratings match yours closely?

Review other materials the candidate may send you.

Video or audio tapes of sermons, bulletins, newsletters, etc.

Do thorough reference checking.

Call each of the references listed and ask both general questions and questions that your PNC has developed about this particular person.

Ask your COM liaison or Neighborhood Presbyter to do a presbytery-to-presbytery reference check. This is required before meeting with any candidates and will tell you about any serious problems before you invest time, money, and yourselves in a candidate. It will also help you gather information and know what questions you need especially to ask this candidate. (A formal background check will be required before a call is issued.)

Prepare for the interview. What information do you want and need in order to evaluate this person as your future leader? What questions will be asked and who will ask them? What information will the candidate want to know about your church and community? Gather this information before the interview.

Come to consensus as a committee so that you convey clarity and harmony. Be clear about the job you are asking your new leader to do and the type of person you are seeking. Interviews are not the time for the committee to sort out their differences over the body of an unsuspecting candidate!

Be clear about your process for decision-making - what are the steps you will go through? What is your approximate timeline?

If the candidate is coming to your community, arrange a tour that gives a good picture of your church and community, but be careful to protect confidentiality. Do not include non-PNC members in the visit or introduce the candidate around town. This is a small world and many stories are told about pastors who became “lame ducks” because congregations back home heard that they were out interviewing.

When interviewing a candidate, it is helpful to begin with acknowledging where you are in the process. Let the candidate know that there are other candidates being interviewed and your conversations are one step in the discernment process. This acknowledgement can be freeing for the times when you slip and say “when you are our pastor....” instead of “if you were our pastor....”

Visits to the community generally only happen with the top 2 or 3 candidates. Be sure that your COM liaison knows about this so that a “Suitability and Fit” interview can happen when the candidate is in town. This interview is a step in your discernment process, rather than a final “hurdle”.

During the Interview -

Some Questions You Might Ask:

Tell us about your faith journey.

What are the things you feel best about in your present ministry?

What have been the challenges there?

What interests you about this position?

What do you bring to our ministry?

What are your greatest strengths in ministry? ...your greatest weaknesses?

One of our goals is to strengthen our _____.
How would you envision doing that?

Describe a typical week in your ministry.

Share your perspective on the Presbyterian Church (USA).

One of the issues our session has debated in the past few years is _____.
Tell us how you might address that topic.

If we selected you as our pastor (or other role), when could you start and what would be your start-up plan?

How do you balance your personal/family life with your ministry?

What will you need from us, the members of this church, in order to be effective as our pastor?

What questions or concerns do you have?

Tell us who you are without telling us what you do.

You will also want to develop questions related to the specific candidate. These will come out of things you read in the PIF and things you hear from references.

Is there anything else you need to know that will impact this person's performance of ministry?

What about questions that cannot be asked?

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 interviewing church professionals. Search committees and presbyteries have the right and responsibility to ask questions that will help them determine "fitness for office".

Salem Presbytery has an Affirmative Action Equal Employment Opportunity Policy For Calling Pastors (R-05) which provides helpful guidance for a PNC. Careful attention should be paid to compliance with this policy throughout the call process.

Though somewhat dated, the guidance below still holds true:

From Fred Jenkins, Director - Office of Constitutional Services
excerpt from PCUSA Polity Reflection #19, July 1998

Q. What may those who examine church officers do?"

A. Each examining body, a CPM, COM, PNC, Nominating Committee, Session, or Presbytery decides its own procedures, as it does now. They may ask what is necessary to satisfy themselves of the fitness, or lack of fitness of the person for the church office under consideration. The committee may not discriminate solely on the basis of sexual orientation. Each examining body decides when it is satisfied, but may be subject to administrative review or judicial review. For example, see the judicial decision in Bedford-Central Church v. Presbytery of New York City, Minutes 1987 page 119 in which the decision of the candidates committee received administrative review on the floor of presbytery and the presbytery's decision subsequently received judicial review.

Applicants, especially candidates, need to understand that religious institutions are permitted to discriminate on the basis of religious belief and may enforce standards of character that apply to a person's private life to a degree that is not legally permitted in secular occupations and professions."

Given this legal environment, COM's and PNC's should, above all, exercise Christianity, common sense, and Presbyterian decency and order as they seek to discern the call to a leader for God's people.

PNC Communication Packet

The following pages are templates and sample letters for the Pastor Nominating Committee.

Click [\(here\)](#) for an Excel document to help in tracking/ranking candidates and your communication with them.

There are multiple ways of sharing information with your PNC. Uploading files to online resources then sharing it with all committee members may be especially helpful.

Feel free to contact the Presbytery office for other communication assistance, ie. Zoom, Skype, DropBox, Googledocs.

Thanks for the Referral

Dear _____

On behalf of the _____ Pastoral Nominating Committee, we'd like to acknowledge your recommendation of _____ for our consideration. We want to thank you for taking the time to help us peer over horizons we can't even see. And we thank you as well for your concern for our process and for the life of _____ Presbyterian Church.

As we move into this work of discernment, we would ask for your continued prayer and support. Much of the work will be confidential. It will be a burden for us not to be able to share with you what we know. And it will be a burden for you not to be informed about all the things we are doing. Having such a wall of separation between us at such a critical moment in time, we need each other more than ever. So we invite you to covenant with us to pray for each other as we take this journey. May God continue to bless us as we go.

Grace and Peace,

Corresponding Secretary

Thanks for your PIF

Dear _____

This is just a quick note to let you know that we have received your information. We look forward to reviewing it. Our committee meets on _____ evening of each week. It will probably be a week or two before we listen to your material together and share our responses to your written material.

We know that this can be an anxious time for you. Our prayers continue to include you and your family. And we will be in touch with you one way or another when we determine next steps.

Grace and Peace,

Corresponding Secretary

Request for Further Information

Dear _____

We understand that this is an anxious time for you as you mentally "try on" a _____ pastorate. We don't want to leave you dangling. Toward that end, it is our intent to keep you posted on our process. Our goal is to let no more than a month elapse without being in touch with you. If nothing else we will tell you we are swamped but still aware of our ongoing conversation.

As interested as you might be in _____, we know that you are listening in more than this one place. If there comes a time when it becomes clear that you are being called in another direction, please let us know. While it would remove you from our consideration, it would confirm for us the presence of God in this process and allow us to celebrate for and with you.

As always, we hold you in our prayers and look forward to hearing from you.

Grace and Peace,

Corresponding Secretary

Request for Dialogue

Dear _____

It has been recommended to our Pastoral Nominating Committee that you be considered as a potential candidate for pastor of _____. Whenever someone who knows us is excited about a particular minister for us, we pay attention. We would like to invite you into our process. Our MIF may be found on the denominational web site. Our PIN is #_____. We'd like to request a copy of your PIF and a sermon CD/DVD (audio or video.)

As we move along similar paths of discernment, know that our prayers are with you in your journey.

Grace and Peace,

Corresponding Secretary

Declining Further Consideration

Dear _____

We have reviewed the information you have sent us. It is obvious that your gifts for ministry are significant. It is our sense, though, that your strengths and our needs are not a match.

We want to thank you for the time, energy and prayer you have given to our process. We will continue to hold you in our prayers as we both continue this work of discernment. If you are so moved, we'd love to hear from you when your process is complete so that we may celebrate with you and pray for you and your congregation.

Grace and Peace,

Corresponding Secretary

Monthly Contact

Dear _____

It's been a few weeks since we last wrote to you. We wanted to let you know that we haven't forgotten about you. We are

- * still early in the process and reviewing information
- * in the middle part of our process and narrowing the field
- * about to complete the middle part of our process and getting it down to a few candidates

We want you to know that your name still before us.

We're getting excited here about the coming of

- * Easter
- * Spring
- * Graduation
- * Whatever

We can't help but get excited about the possibility of sharing it next year with a new pastor. And we know that you probably have mixed emotions about it too - this possibly being the last celebration where you are and next year being in a new venue. The journey is always a roller coaster.

As always, our prayers surround you and your family.

Grace and Peace,

Corresponding Secretary

Go For It

Dear _____

This is a letter to confirm our recent telephone conversation. It's taken a while, a long time for both of us. But our committee has determined that we would like to take things to a deeper level if you are still open to that. While you are not the only candidate at this point, but we are very excited about you.

Our video-conference call will be at _____ time on _____ day. You may call into/link into the following number, _____. We'd like to keep it at under (30 min., 1 hour...) We'd like to spend the first part of it asking you questions and hearing your responses. The second part is an opportunity for you to ask questions, raise concerns and get to know us.

We'll see where things go from there and will continue to be intentional about staying in touch. At this point we would invite you to feel free to contact us as you need to for this process to proceed.

Know that we are thinking of you, wishing you all good things and holding you in our prayers. We look forward to talking with you soon.

Grace and Peace,

Corresponding Secretary

Suitability Interview Guidelines

Setting up the interview

1. A suitability interview is required when the PNC (or Session/Transition Team in the case of Temporary positions) is down to 2 or 3 finalists. The COM liaison should be invited to the interview and copied on all emails regarding suitability interviews.
2. The suitability interview happens after the PNC has had a face-to-face interview with the candidate and is a conversation with the PNC (or as many members as possible) and candidate for the purpose of providing further clarity in the discernment process.
3. The PNC moderator or COM liaison should contact Neighborhood COM at least 10 days before the scheduled interview. This is to allow NCOM co-moderator to notify NCOM and confirm that there are at least 2-3 NCOM members available at the requested time and date.
4. The name of the candidate will be made known to the NCOM at the time of the suitability interview.
5. PNC moderator or COM liaison will provide NCOM with an electronic copy of the candidate's PIF for distribution to NCOM.
6. These interviews are highly confidential and the candidate's identity will not be revealed outside the PNC or the NCOM.
7. Usually the interview should take place at the church searching for a candidate. When this is not possible, the meeting can be held at a neighboring church or even the Presbytery office. Interviews should not be held at an individual's residence.
8. Plan for the interview to take from 1 to 1.5 hours.

Format of the Interview

1. Open with prayer
2. Introductions –
 - a. NCOM members state name, church they serve and in what capacity (elder/minister)
 - b. PNC members state name, and role on committee
 - c. Candidate shares name
3. Purpose of meeting – meeting facilitator (usually NCOM co-moderator, but may be any NCOM member) states purpose of meeting is to be extra 'set of eyes' looking to affirm the candidate's suitability with church and Presbytery. The interview will focus only on the candidate present. NCOM is interested in ensuring a successful call for both the congregation and the candidate. NCOM will ask a series of questions of the PNC and the candidate, some of them may duplicate what PNC and candidate have already talked about with each other. NCOM will answer any questions posed by the candidate or the PNC. This is not a called meeting, a quorum for COM is not required, there will not be a vote taken. NCOM members are here as representatives of the committee as a whole and will ask questions and listen to the answers. Then, if things move forward and a call is offered, accepted and appears before COM for approval at a COM stated meeting, NCOM representatives will report their impressions as part of the COM's discussion in approving or denying the call. PNC and candidate need not be present when call is presented to COM for vote.
4. Suggested questions are listed below. There is no particular order to the questions; the first two questions below provide a good starting point. All COM members present should participate in the interview.

5. When there no more questions from COM, PNC or candidate, close interview with prayer so that COM members may withdraw to a nearby space to meet separately.
6. After COM has discussed issues and decided on suitability, the decision will be shared with the PNC or PNC moderator, at which time COM will share their assessment including observations with the PNC. Only the suitability of the current candidate will be discussed; no comparisons will be made with other candidates. The PNC will know before the COM delegation departs whether or not COM finds the match suitable. If COM finds the match suitable, the PNC may proceed with their process, considering this and other candidates.

Suggested Questions:

1. For the candidate: Tell us about your sense of call to this particular congregation.
2. For the PNC: Tell us about your process and your sense of call for this candidate; what is it about this candidate that particularly speaks to you?
3. For the candidate: What do you see as your ‘growing edges’ with this call?
4. For the PNC: What do you see as the congregation’s ‘growing edges’ with this call?
5. For the candidate: How do you take care of yourself, maintaining the balance between your personal and professional life?
6. For the PNC: If called, how will you support this candidate in their new call?
7. For the PNC: Will a sabbatical be included in the call?
8. For the candidate: How will you participate in Presbytery?

Record of Suitability Interview

Church: _____ Neighborhood: _____

Candidate: _____

COM Representatives: _____

Candidate is found to be: Suitable Not Suitable

Areas of Suitability:

Concerns:

Worksheet for establishing timeline for call

After the suitability interview, PNC's often ask, "How soon can this candidate move onto the field?" or "When can we schedule a congregational meeting?" The following worksheet was designed to assist COM members (usually the facilitator of the suitability interview) in answering this question. These questions are addressed outside the interview itself. Dates of next COM and Examinations meetings may be filled in prior to the interview.

After the call has been accepted by candidate, the start date must be determined and put into the call before it is turned into Presbytery. Use this worksheet to help determine when candidate will start their ministry with the congregation (move onto the field).

- 4 copies of call turned into Presbytery offices. Must be turned in 1 week before stated COM meeting, usually 4th Thursday of the month (verify with Presbytery). 1 week before next COM meeting: _____

- Schedule meeting with Examinations. The Liaison does this in conversation with Presbytery staff. Examinations committee meets the morning of the 4th Thursday of the months and there are documents (statement of faith and Faith journey---see section 18 of PNC manual) which must be in the committee's hands one week prior to meeting. Confirm meeting date with Presbytery (calendar available on-line). Should be same date as next COM meeting.
Examinations meeting: _____

- Date of next COM meeting (for call to be approved): _____

- Tentative date of Congregational meeting. Must be announced two consecutive Sundays. May be held on the 2nd Sunday after COM meeting approving call: _____

- How long does candidate need from date of congregational meeting to move onto the field? _____

- Add length of time needed by candidate to leave current position to date of congregational meeting to get start date: _____.

Documents for Examinations Interviews

NOTE: These documents shall ordinarily be in the hands of the Examination Committee ONE WEEK PRIOR to the meeting of the Committee. It is the responsibility of the PNC Committee on Ministry Liaison, in coordination with Presbytery staff, to ensure this material is received in a timely manner. Please send all documents to Laurie Scott lscott@salempresbytery.org and check with her to see that they have been received.

All documents (except the PIF) are to be submitted via e-mail as Word Documents, 12 point font. The Faith Journey and Personal Statement of Faith should be one page each.

Ministers (Ordained) - transferring to Member Roll of Salem Presbytery

1. One page Faith Journey
2. One page Personal Statement of Faith
3. PIF

Candidates Applying for Ordained Ministry

1. One page Faith Journey
2. One page Personal Statement of Faith
3. Sermon Manuscript to be Preached at Presbytery
4. If this sermon is a Seminary-based sermon and an Exegesis Paper was required, also submit the Exegesis Paper
5. PIF

Candidates interviewed for Commissioned Ruling Elder (CRE)

1. One page Faith Journey
2. One page Personal Statement of Faith
3. PIF or similar resume list of schools attended and degrees earned
4. Sermon manuscript of a sermon you have preached

Others (Including ministers and CRE's from other Presbyteries and other denominations)

1. One page Faith Journey
2. One page (12 font) Statement of Faith
3. PIF or similar resume including list of schools attended and degrees earned
4. Letter of endorsement from the CRE Liaison Sub-Committee
5. Session Minutes of session endorsement by the home church of the person applying
6. Proof of ordination or denominational affiliation if other than PC(USA)
7. Sermon manuscript of a sermon you have preached

Calling the Congregational Meeting and Signing the Call

Now that the Committee on Ministry has approved your call and given you permission to ask for the congregational meeting to issue the call, we have some further instructions as to what to do.

1. Make sure that you have four (4) copies of the call form and that each copy has been signed on the back by your Neighborhood COM Moderator. If not, call Presbytery's office immediately.
2. At the next Session Meeting (Called or Stated) request that the Session issue a call for a Congregational Meeting "**for the purpose of hearing and acting upon the report of the Pastor (Associate Pastor or Co-Pastor,) Nominating Committee, and taking any other actions pertaining thereto.**" The name of the candidate is NOT given to the Session at this time or any time prior to the congregational meeting.
3. Adequate public notice of the congregational meeting shall be given, according to the congregations rule for minimum notification. (Book of Order, G-1.052) This is usually two Sundays. The announcement can be made by a letter and should include public announcement to the congregation gathered in worship.
4. At the Congregational meeting, the Search Committee will announce **for the first time** the name of the candidate along with the complete terms of call. It is appropriate to have the entire committee speak, sharing information about the candidate and the candidate's family. It is quite alright to prepare a brochure with pictures and information for distribution at the congregational meeting. None of this information should be shared in any form with anyone outside the Search Committee, including the Session **prior to the congregational meeting!**
5. The motion which the Moderator of the Search Committee makes at the congregational meeting is:
"I move that the (name of congregation) issues the call, presented previously, to (name of candidate) to serve as our (Pastor/Associate Pastor/Co-Pastor)."

The vote may be voice vote, show of hands, division of the house, or ballot. If a ballot is used, the counting is normally done by the members of the current session. The results of the balloting are then reported to the congregational meeting and the COM.

6. Following an affirmative vote the Moderator of the Search Committee shall move
"that the members of the search committee be elected by the congregation to sign the call, and to prosecute the call at the next meeting of Salem Presbytery."

When that motions passes, the members of the Search Committee sign the call on the front of the form in the space set aside for that purpose (see below marked in red). The Moderator signs the call (see below marked in red) to certify that the person was indeed called by the congregation. (You will be using the copy of the "fill in" call form provided in

a separate place on the presbytery web-site. Below is for example and may not be the most recent document.)

7. The final motion of the Moderator of the Search Committee is:
“that the Search Committee be dissolved by the Congregation with its thanks, upon the installation of the (Pastor/Associate Pastor/Co-Pastor).”
8. Take all four (4) copies of the call and send them immediately to Office Administrator, Salem Presbytery, P.O. Box 1763, Clemmons, NC 27012.

PRESBYTERIAN CHURCH (U.S.A)

(Example)

PASTORAL CALL

(For Pastor or Associate Pastor or Co-Pastor)

The _____ Presbyterian Church of _____
(PIN # _____) belonging to Salem Presbytery, being well satisfied with your qualification for ministry and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you, _____ to undertake the office of _____ of this congregation, beginning _____, promising you in the discharge of your duty all proper support encouragement and allegiance in the Lord.

That you may be free to devote full-time (part-time) to the ministry of Word and Sacrament among us, we promise and obligate ourselves to pay you in regular monthly payments the following effective salary and following voucherized expenses (fill in those which are agreed to):

Effective salary	Reimbursable expenses (by voucher)	
Cash Salary	\$ _____	Automobile expense (____ per mile)\$ _____
Fair rental value of manse	\$ _____	Business/professional expenses \$ _____
Housing Allowance	\$ _____	SECA Supplement (up to 50%) \$ _____
Utilities Allowance	\$ _____	Continuing Education \$ _____
Deferred Compensation	\$ _____	Other allowances \$ _____
Other (see BOP guidelines)	\$ _____	
Total	\$ _____	Moving Costs (up to) \$ _____

Full medical, pension, disability, and death benefit coverage under the Board of Pensions.

Two months maternity leave at full pay or one month paternity leave at full pay.

Paid Vacation _____ (4 weeks minimum)

Paid Continuing Education _____ (2 weeks minimum)

We further promise and obligate ourselves to review with you annually the adequacy of this compensation.

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

In testimony whereof we have subscribed our names this _____ day of _____, 20____.

_____ (PNC signs here) _____

Having moderated the congregational meeting which extended this call for ministerial services, I do certify that the call has been made in all respect according to the rules laid down in the Form of Government, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

Vote of the congregation at the meeting was _____ in favor of the candidate and _____ opposed.

(signed) _____

moderator of the meeting

Caring for Your Pastor

SOME NEEDS IDENTIFIED

Fewer persons have entered the pastorate in recent decades than in earlier decades. There are fewer pastors in the PCUSA currently than there are churches.

We now hear from some seminary graduates who say, "Have training; not interested in working." Fewer recent graduates have a sense of calling to our overwhelming number of small churches and few are able to accept a part-time call. Once there, pastors often leave a congregation just when it seems it's time for some really good things to occur.

There are a number of causes that are being identified. Some of the factors include:

- lack of appreciation
- high level of expectations
- unreasonable expectations
- extremely long work hours
- weeks when it is 'impossible' to have a day off; or time with family, or . . .
- lack of Sabbath space when spiritual life can be nourished (since the work is constantly draining one's reservoirs)
- rarely have two (and almost never three) days off in a row, unless using vacation
- high level of confidential information that must be carried alone leads to extremely high stress levels and health problems
- focus by so many in congregation on the little gritty matters of life - color of carpet, where the flowers were placed, why pastor didn't speak. . . or visit x, y or z, etc. "All I seem to hear are complaints, about everything from a to z."
- expected to act in ways that are beyond human capacity
- pastorate is no longer seen as a vocation to be sought after

SOME GUIDELINES FOR CARING

1. Express your caring in genuine ways:
 - share appreciation for sermon, visit, meaningful prayer or worship service, etc.
 - stop by just to "see how pastor is doing." And don't let pastor turn focus to you.

- drop off a bag of apples or a watermelon, just to say “I care.” Items like these can also express caring for the pastor’s family, who often pay a high price for claims on the parent’s time, energy, love and . . .
- If young children are involved, share with a small group the cost of a sitter

Also, ask the pastor what the best time is to call, and pass the word around.

2. Help the congregation to look seriously at how they care or don’t:
 - looking at what they expect, demand and get angry about if it doesn’t happen as they expect, even to the timing.
 - find ways to work out “color of carpet,” etc. type concerns without involving the pastor. Such actions should be the result of a session’s decision.
 - explore with the Personnel Committee what type appreciation they are expressing on behalf of the congregation. One church’s committee provides a special dinner for the pastor and pastor’s family during the early days of December. What type things does yours do?
 - carefully choose members to serve on the Personnel Committee. It’s often the pastor’s major link to sanity and help.
3. Improve communication throughout the congregation:
 - When negative feedback about the pastor is heard, don’t assume it’s true without checking it out. One pastor recently described his experience of going to help an older gentleman do some work in his basement and later hearing that the man said, “The pastor never visits me.”
 - Give feedback to the pastor when requested or when you have clarified that this is a time when the pastor is willing to receive it.
 - Avoid triangulation - i.e. if someone asks you to “tell the pastor this or that” (complaint), encourage person to talk directly with the pastor.
 - Avoid having the pastor be the scapegoat for the session or any other person/group
 - If some step turns out to be a goof, taken prematurely or the cause of a “blow-up,” the Session should take responsibility if it resulted from their decision.
 - Be honest and stand behind what you say. Sometimes elders/members say one thing to the pastor’s face and then say nothing when the matter comes up in Session or Congregational or committee meeting.
 - Help the congregation to know that the clearer and more direct the communication is, the healthier will be the congregation and their relationship with the pastor.

4. Identify boundaries and draw up a covenant:

- A written covenant between the pastor, session and congregation can lead toward a healthier pastor, session and congregation. It should be worked out between all parties. Presbytery can provide assistance and guidance materials.
- Lack of clear boundaries are a major source of frustration, overwork and burnout. Agree on some healthy boundaries, then follow up, making sure that the pastor is abiding by them, or earnestly trying to. For example:
 - + number of hours of work in a day
 - + number of evenings in which pastor is ever to work and be away from family (save for emergencies)
- Encourage the pastor to use an answering machine during meal hours, responding only to emergencies
- Train the congregation not to call during meals, unless an emergency is involved.
- Make sure the congregation knows what day the pastor does not work and avoid any interruptions except emergencies.

5. Educate the congregation to understand that:

- the pastor is a real person with downs as well as ups, and with times of questioning, confusion, grieving, etc. An unreal expectation of some church members, for example, is that after a major personal loss, the pastor will be able to carry on as though nothing has happened, especially “if his/her faith is strong enough!!” Thank God we have congregations who know how to care for their pastor and family, as well as be cared for.
- conflict will exist at times. Training can help them work with the pastor through small ones, so they’ll all be prepared for a larger one. Without change, which usually includes some conflict (i.e. difference of opinion about things that matter), growth does not occur, spiritual or any other type.
- Sabbath need and Sabbath keeping are a vital part of a Christian’s life. Help them understand the pastor’s needs, as well as their own, that can be met through Sabbath keeping.

6. Be creative with:

- meeting times, i.e. 5:30 - 7:00, so pastor can have evening at home
- ways to provide time off when emergencies have deleted regularly scheduled periods off.
- unusual ways to schedule Sabbath time (Fri. /Sat. Or Mon/Tues)
- ways to begin planning for a sabbatical, even though it may be four, five or six years in the future. It’s a goal worth moving toward.

7. During the first few years of a pastorate:
 - Have individuals host small groups of members to meet the pastor and spouse, for fellowship and some structured sharing.
 - Invite the pastor (and family) to a meal in your home, even if the food is “picked up,” so your family can get to know them and vice versa.
8. Be open to new ideas, opportunities for change, listen, try.

CONGREGATIONAL CARE FOR PASTOR POSSIBILITIES:

1. YMCA membership or club membership (swim, racquetball, golf, other exercise options) paid for by church & expectation that pastor will use it.
2. Insist on a day off and announce and reinforce to congregation
3. If the day off falls on a holiday or is interfered with by wedding, funeral, etc., choose a substitute in next two weeks.
4. Recognize need for extra break after heavy event or season like Christmas and Easter.
5. Occasional gift certificates for night out in response to an especially good event or act.
6. A surprise weekend away with reservations and church finds substitute.
7. Personnel Committee identify and publicize some of unique stresses on ministry.
8. Encourage members to write positive notes of thank you to pastor and to family members.
9. Establish a sabbatical policy - to provide a sabbatical period after 4-6 years of service.
10. Encourage an occasional one-day retreat that is not vacation.
11. Identify a member who will offer a vacation cabin to pastor. for study leave, vacation, retreat, etc.
12. Offer to provide a monthly stress/spiritual counseling.
13. Develop specific strategies to help pastor through divorce/widowhood.
14. Hold an annual “Pastor Appreciation Day.”
15. Provide one or two weekends off annually that are not related to vacation, one tying in with a national three-day weekend.

16. Encourage your pastor's acceptance of responsibility for self care.
17. Listen to the pastor's suggestions and ideas regarding change. Explore them together.
18. Draw up a covenant with the pastor and Session. Presbytery can provide samples.

CONGREGATIONAL CARE FOR SPOUSE &/OR FAMILY IDEAS:

1. Offer to supply babysitting for a church event.
2. Offer to supply babysitting for an evening out.
3. Offer a surprise recognition ceremony for spouse and all he/she does to support the ministry of the clergy.
4. Support clergy attendance at children's events, parent/teacher meetings, etc as balance for all the extra evening meetings.
5. Occasionally offer gift certificate for a special night out.
6. Recognize ambiguity of spouse serving as officer and voice it for congregation.
7. Find way, (unfinished term) to enable spouse to be ordained so can serve larger church, accompany clergy in serving communion, etc.
8. Recognize spouse's gifts to church independent of being married to clergy.
9. Lift up separate identity of spouse.
10. Provide season ticket to theater or even individual tickets to special sporting event, etc.
11. If have manse, permit couple to make choices regarding color, rugs, etc.
12. When the pastor first arrives, have the PNC gather introductory material about surrounding community. (i.e. like welcome committee)
13. Provide a mother or father with young children a free morning or day off occasionally.
14. Have a frank talk with the spouse about where they want to be involved in the life of the congregation and then support the chosen level of involvement.

REMEMBER:

Some clergy are their own worst enemies (some know this, others don't)

Some need control; think no one can do the job like they can, believe that their role calls them to be a servant at all times, doing whatever anyone asks or providing whatever anyone needs.

Challenge them! Especially when you ask how you can help and hear, "Oh, everything's all right. I don't need any help." A possible response - "I'd like to help you, but you seem to want to do everything yourself"

CLERGY SELF CARE IDEAS

1. The very first thing for clergy self-care is to develop a Sabbath mind set.
2. You aren't ultimately in charge and taking time to re-create yourself, and re-connect with God and neighbor (especially spouse and family) is a testimony to your trust in God.
3. Full vacation time should be used.
4. Study leave should be taken.
5. A definite day off should be identified, announced and taken.
6. Some sort of physical exercise program should be practiced.
7. It is useful to do this at some health club or Y program that builds in a commitment.
8. A strong prayer discipline is a spiritual lifeline.
9. A spiritual advisor is a very helpful resource and regular visits are advised.
10. A scripture reading program, which would allow scripture to speak to you personally, would be helpful.
11. Discover one or more colleagues that you feel comfortable being totally honest with and meet with them on a fairly regular basis for peer sharing/support. Hopefully, your mentor can be one of these colleagues.
12. Identify a hobby that is clearly removed from your work that can allow you to separate yourself from the work, even for a brief time.
13. Identify some friends outside the church with whom you can socialize.

MOST IMPORTANTLY: Pray for your pastor each and every day and encourage your congregation to do the same. More things are wrought by prayer than by all the above and many more!!

Bible Studies for PNC

Borrowed from the Presbytery of Arkansas, Compiled by Bill Branch

1. I Samuel 16:1, 4-13 – God does not look on the outward appearance but on the heart. What are some “heart” qualities that God might want in your next pastor? Samuel had to go through the whole number of Jesse’s sons. He even had to have Jesse bring in one more. What is this saying to your PNC about patience and the time this process may take? How can you listen for God’s voice as you look at the parade of candidates for your next pastor?
2. Genesis 12:1-9 – Discuss the faith of Abram to go into the unknown with only God to guide him. God made promises to Abram at several points along the journey. What were they? What do you think are God’s promises to you and your PNC?
3. Luke 1:26-38 – What do you think of God’s unorthodox methods? How can we have the same kind of faith in God that Mary had that God will do “great things” (cf. v.49) for us? Remember that it took nine months for Mary to see the results of her “labor.”
4. I Corinthians 12:4-14 – What are some of the “gifts” that we believe this congregation needs in our next pastor? What are the “gifts” that we can and should supply from the congregation?
5. I Timothy 5:17-18 – What is fair compensation for a minister? What does this congregation (and session) have to change in order to pay your next pastor fairly?
6. Jeremiah 1:4-10 – Why was Jeremiah an unlikely prophet? What surprises might God have in store for this PNC?
7. Isaiah 6:1-8 – Where was Isaiah when he heard the voice of God? What does that say about how we ought to go about our task as a PNC? Did it matter that Isaiah was a sinner? How did God deal with Isaiah’s sin? How will God deal with our sin?
8. Philippians 2:1-11 – What does this passage say about our need for humility? Is it possible for us to look beyond our own interests and selfishness to the interests of others? What are some qualities mentioned here that we should seek in our next pastor?
9. Romans 12:1-21 – What does this say about the role of the PNC and the congregation in the leadership of the congregation: Before a pastor is called? After the next pastor is called? What does this say about the tendency of some churches to expect the pastor to be all things to all people?
10. Judges 4:1-10 – Was Deborah an unlikely leader for God’s people in her day? Why do you think that God chose her? Note that she work together with Barak. Are there ways that your congregation could work with an unlikely leader to bring glory to God and to God’s church today?
11. Exodus 3:1-12 – Note that God says that he will go with Moses. What helps you to know that God is/will be with you as you fulfill the call of God to find a new pastor? What kind of

challenges can you place before the candidates with whom you talk about being your new pastor?

12. Matthew 5:1-16 – Which of these attributes do you think it will be important for your next pastor to have? Which of them will be the most important?
13. Psalm 100 – How important is it for you and your PNC to worship God as you go through this journey? How important is it that your next pastor be a person of joy and thanksgiving? What should you look for in that person's worship leadership that speaks of joyful celebration. What in his or her life should you look for to see if s/he can "serve the Lord with gladness"?
14. Luke 15:3-7 – What qualities should you look for that tells you that a pastor cares about single individuals? What should the next pastor's attitude toward sinners be?
15. Psalm 23 – Do you feel the presence of the Lord with you? Where do you feel God's presence most: In prayer? In Bible study? In your work as a PNC? In worship? What quality of "righteousness" should you look for in a new pastor? In what way do you want the new pastor to be a shepherd?
16. Philippians 4:8-9 – Have you treated the people with whom you have dealt with grace? With justice? Have you spent time thinking about excellence in your church and have you given praise for the Presbyterian Church and its process?
17. Mark 1:1-8 – In what ways do you want your next pastor to be like John the baptizer? In what ways do you NOT want your next pastor to be like John?
18. I Timothy 3:1-7 – Remember that these were the characteristics of a church leader in the first century C.E. Which of these still apply to pastors today? Which of them do not apply?
19. Psalm 13 – The Psalmist is obviously discouraged as the Psalm begins. Do you feel discouraged in this task? What did the Psalmist do to work through his discouragement? Is it O.K. to complain to God? Note the element of faith with which the Psalm ends.
20. II Timothy 1:3-7 – When you think of the pastors (or candidates) with whom you have spoken or whose PIFs you have read, what should you be praying for them about? Have you prayed for each person whose PIF you have read? How would that change her or his life? How would it change yours?
21. John 1:29-34 – What are the ways that you would like your new pastor to witness to Jesus Christ? What are ways that you and s/he together can allow Jesus Christ to be the Head of the Church (Book of Order G-1.0100)?
22. Isaiah 40:1-5 – In what ways do you want your next pastor to bring comfort to you; to the congregation? What are some ways that YOU can bring comfort to the congregation; to the next pastor?

23. Philippians 4:4-7 – In what ways have the prayers which you have prayed during this journey brought you closer to God? What are some things that you can do to help your next pastor have time to rejoice and to spend time with God in prayer?
24. Hosea 11:1-9 – The Prophet speaks of the amazing love of God that will not turn against God's people. In what ways have you seen this love in the process of seeking a pastor? How can you show that love to others, including your next pastor?
25. I Corinthians 13:1-14:1a – What are the ways that the PNC can show love toward our new pastor? What are the ways that we would like the congregation as a whole to show that love? How can we communicate that to the congregation?
26. Psalm 133 – Is there within our congregation a spirit of love and unity? If not, what can we do to promote it? If so, what can we do to continue it?

Explanation of Terms of Call

Early in the call process, the Session will need to determine the financial compensation available for a new pastor, including moving costs. This is also a good time to confirm with the church personnel committee (if there is one) as well as the Session all of the compensation responsibilities, including the paying of vacancy dues to the Board of Pensions. You will need to have in mind the compensation you can offer in order to fill in the number on the Ministry Information Form.

The Presbytery determines minimum compensation guidelines annually as required by the Book Of Order (G-3.0303c) and may be found on the Salem Presbytery web-site ([link here](#)). The Salem Presbytery minimal requirements include financial compensation (salary, housing, social security, continuing education expense); vacation, study, and maternity/paternity leaves days; and guidelines for sabbatical leave. Board of Pension requirements (health and retirement) are determined annually by the Board of Pensions and are required by our Book of Order (G. 2.0804). A growing number of congregations also provide a social security supplement to offset the Social Security portion that a minister must pay him/herself as a “self-employed” individual. Additional professional expenses may also be budgeted and part of the call. Moving expenses must also be provided.

As a PNC is led to a particular candidate, there are often further conversations with the Session as well as the candidate about the terms of call. The terms must meet all the minimums set by the Presbytery and some may exceed them. The Session recommends the terms of call to the congregation and must be approved by the COM before being presented to the congregation. The terms of call must then be approved by Salem Presbytery as recommended by the COM.

Rationale for Sabbatical

Someone has compared the life of a minister with that of a taxi leaving an airport. It is so loaded down with passengers and suitcases and other items that the car has a hard time even moving and is strained to the point of breaking, yet the taxi may be only a few years old. So it is with clergy. They bear the burdens, the anguish, the pain, and hurt of their parishioners 24-7. That is 24 hours a day, seven days a week. As a result, many, if not all, experience to one degree or another symptoms of emotional collapse, stress related illnesses, and “burnout” adversely affecting the minister’s personal, family, and parish life, and greatly diminishing his or her effectiveness and well-being. For too long, this situation has been accepted, even tolerated as an inevitable part of the job.

A viable solution to the peculiar stresses and strains the clergy encounter is the Sabbath Leave, sometimes referred to as a Sabbatical. This solution has its roots in Scripture and in church tradition.

Definitions (Although the language of this document speaks in terms of clergy in congregational settings, the language should be equally applicable to educators and clergy in specialized ministries.)

Sabbatical Leave for clergy in pastoral settings is a planned time of intensive enhancement for ministry and mission. Sabbatical Leave follows precedents in the academic community and among a growing number of private sector groups. This “extended time” is qualitatively different from “vacation” or “days off.” It is an opportunity for the individual to strategically disengage from regular and normal tasks so that ministry and mission may be viewed from a new perspective because of a planned time of focus.

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

Sabbatical Leave is recommended for all full-time pastors and educators serving churches in Salem Presbytery, who have served in their present position for six (6) continuous years. The recommended length of the Sabbatical Leave is three (3) months. Accrued vacation time and study leave may be attached to the Sabbatical Leave. It is further recommended that this Sabbatical Leave be built into the Call Process. Upon completion of the Sabbatical Leave, the incumbent pastor/educator would normally continue serving the same congregation for a period of at least four times the length of the Sabbatical Leave plus accrued vacation time. In addition, congregations may limit Sabbatical Leave to one staff person per year, in multiple staff situations.

Planning for Sabbatical Leave

Eligible Program Activity and Judicial Review

To be eligible for a sabbatical Leave, the pastor/educator shall present, in writing, to the Church Session for their approval, a program (“the Plan”) of activity for the Sabbatical Leave at least six (6) months prior to the proposed beginning of the Sabbatical Leave. This program of activity and meditation shall include a detailed description of the plan, the goals to be achieved and the

expected end-product(s), together with a personal statement as to why this Sabbatical Leave would be valuable for both the pastor/educator and the church.

Upon approval by the Session in the year prior to the Sabbatical Leave, the Plan shall be forwarded to the Salem Presbytery's Committee on Ministry for their review and recommendation. Included in this Plan shall be the church's plan for pastoral/educator services during the period of the Sabbatical Leave.

At the completion of the Sabbatical Leave, the pastor/educator should present to the next regular meeting of the church Session, a written report of activities and findings. This report also shall be sent to the Committee on Ministry immediately following up the Session meeting when it is presented.

Funding

The employing agency shall continue the pastor/educator salaries, pension/major medical benefits, book allowance, and, at the discretion of the Session, auto and continuing education allowances at the same level as those in effect at the time of the Sabbatical Leave.

The employing agency shall also contract for substitute pastor/educator services during the period of the Sabbatical Leave. Although on the face of it, the Sabbatical Leave may seem like yet another financial burden for the local congregation to bear, it is crucial for employing agencies, Session and congregation to recognize the long-term benefits they as a church will reap from granting Sabbaticals. For example, ministers/educators who have the opportunity to examine issues of professional growth and development as ministers/educators within an existing ministry setting are more likely to stay more years in a particular situation, because the sabbatical provision conveys a sense of support and caring on the part of the employing agency and also offers an incentive to both ministers and educators to commit to and think in terms of longer term service in a particular setting.

Churches and presbytery are encouraged to set aside funds each year so that resources will be available during the time of Sabbatical Leave. Those churches that would have financial problems in providing for the Sabbatical Leave could consult with Presbytery. In addition, those same churches who could not secure lay leadership within their own congregation might consider using elders trained as Lay Pastors or Associate Pastors of other churches who might be willing to preach one Sunday without honorarium, etc.

Re-Entry

Upon re-entry, it is strongly suggested that the clergy share with the entire congregation the details of the Leave as well as reflections on its value and benefit. The re-entry process provides a great opportunity to reflect upon the benefits that resulted from the Sabbatical Leave. Such expected benefits as:

- Discovering the strength of lay leadership heretofore under-utilized
- New understandings of the concept of mission as shared mission between clergy and congregation
- Reaffirmation of calling to ministry on part of the clergy and congregation with both being reinvigorated and rededicated to the work of the Kingdom

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

SABBATICAL LEAVE POLICY FOR PARISH MINISTERS AND EDUCATORS IN SALEM PRESBYTERY

Policy Statement

The Presbytery of Salem recommends to the sessions of its churches that Ministers of the Word and Sacrament and Educators be granted a compensated sabbatical of at least three (3) months after six (6) years of service to an individual church.

Rationale

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

Committee on Ministry Responsibilities

1. Review the sabbatical time table and usage plan as submitted by the minister.
2. Determine who will moderate the session in the minister's absence.
3. Serve as mediator in any concerns of session or minister relative to the sabbatical.
4. COM appoints a minister as liaison with the congregation who will maintain regular contact with the congregation to ensure healthy functioning in the absence of its pastor.

Minister Responsibilities

1. Bring the sabbatical proposal before the session—at least in outline form—a minimum of six months before the intended commencement of the sabbatical.
2. Secure the approval of the session for the sabbatical proposal and work out the necessary coverage of pastoral and pulpit responsibilities.
3. Assure the session of continued service to the church for at least one full year from the conclusion of the sabbatical.
4. Bring up to date all pending responsibilities as determined in consultation with the session before departing on a sabbatical.
5. Submit to Committee on Ministry in writing the sabbatical timetable and outline of plans.
6. Upon return, present an overview of the sabbatical experience to the session and the Committee on Ministry.

Session Responsibilities

1. Receive for approval the minister's proposal for a sabbatical, at least six (6) months in advance of the intended commencement of the sabbatical.
2. Continue terms of call commitments to the minister during sabbatical leave.
3. Communicate to the congregation the importance and values to the church of a sabbatical.
4. The COM expects that the Session will constructively use its time during the Sabbatical of the pastor to re-energize the leadership among the laity and ensure that all committees and structures continue to function smoothly and in a healthy manner. The Sabbatical time for the Pastor is also a Sabbatical time for the Session and congregation for rest, renewal, and reflection.

5. Request a written overview of the sabbatical from the minister upon return.

Additional Responsibilities/Information

If agreed upon by session and the minister, the sabbatical might be combined with study leave for extended study.

A SABBATICAL LEAVE POLICY FOR THE EXEMPT STAFF OF SALEM PRESBYTERY

Policy: The Presbytery may grant Sabbatical Leave to the General Presbyter and full-time Associate Presbyters. Sabbaticals shall be for no more than three months with pay, but vacation time may be added if necessary for the sabbatical leave designed. The Leave will be for professional development and related to the life of the Presbytery. Only one presbytery program staff person may be on sabbatical leave at any given time.

Eligibility: The General Presbyter and full-time Associate Presbyters must have been employed with the Presbytery for a minimum of six (6) consecutive years and not interrupted by prolonged personal paid leave or leave of absence. A report on learning in relation to agreed goals must be reviewed with the Personnel Function Group and the General Presbyter (when applicable, as with the Associate Presbyters) within one month after the completion of the leave.

Study Plan: A detailed written plan of study with clearly identified goals and expected end-products must be approved by the Committee On Ministry and the Personnel Function Group long enough in advance so that budget and staffing needs may be met during the time the Exempt Staff person is on Sabbatical Leave.

Recommendations:

1. That Salem Presbytery approve the Sabbatical Leave Policy outlined for Ministers and Educators serving churches in Salem Presbytery and strongly encourage member churches to adopt it for their ministers and educators.
2. That the Sabbatical Leave Policy be presented to all Pastor Nominating Committee and commended to them for inclusion in the Terms of Call.
3. That Salem Presbytery approve the Sabbatical Leave Policy outlined for Exempt Staff of Salem Presbytery.

Temporary Pastoral Relationships Defined

There are several **Temporary Pastoral relationships** that the *Book of Order* recognizes. It is important that we understand each of these for our work in the Committee on Ministry. We may not use these terms interchangeably, because they have quite specific implications for the relationship of the minister to the congregation.

1. **Stated Supply:** A stated supply is a minister appointed by the presbytery, after consultation with the session, to perform the functions of a pastor in a church which is not seeking an installed pastor [emphasis added]. The relation shall be established only by the presbytery and shall extend for a period not to exceed twelve months at a time. A stated supply shall not be reappointed until the presbytery, through its committee on ministry, has reviewed her or his effectiveness. A stated supply who is a member of the presbytery may, with presbytery's approval, serve as moderator of the session.
2. **Interim Pastor:** An interim pastor is a minister invited by the session of a church without an installed pastor to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a pastor. An interim co-pastor is a minister invited by the session of a church without an installed co-pastor which had a co-pastor model which was in effect for at least three years and where the congregation desires to continue such model of permanent ministerial relationship, to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the church is seeking a co-pastor. The session may not secure or dissolve a relationship with an interim pastor or interim co-pastor without the concurrence of the presbytery through its committee on ministry. The previous Book of Order prohibited Pastors in Temporary Positions (such as Interims) from being considered for the Installed Position. There were no exceptions. The New Book of Order allows for a pastor in a Temporary position to be considered for the Installed Position if Presbytery determines that it would be potentially beneficial to its mission strategy. It requires a 3/4 vote of the Presbytery to do so.

Should the interim and the PNC discern that God is leading them to be in an installed pastoral relationship, the policy of Salem Presbytery is as follows:

- a. Temporary pastors serving congregations within Salem Presbytery are ordinarily not eligible to serve as the next installed pastor in that same congregation.
- b. An exception to the ordinary policy of ineligibility may be granted upon the presentation of a compelling case that demonstrates that the mission and ministry of the Presbytery is best served by allowing the exception.
- c. The case, along with supporting data, must include a report by the PNC of the results of the search process over an extended period of time that demonstrates that no suitable candidates have been found.
- d. The case must be presented to, and reviewed by, the Committee on Ministry for Salem Presbytery.
- e. The request of Presbytery for an exception to the policy of ineligibility, along with the recommendation of the COM, must be presented and approved by a 3/4 majority vote of the members of Presbytery present and voting.

3. **Temporary Supply:** A temporary supply is a minister secured by the session to conduct services when there is no pastor or the pastor is unable to perform pastoral duties. The session shall seek the counsel of presbytery through its committee on ministry before securing a temporary supply. A temporary supply may not be called to be a pastor or associate pastor of a church served as temporary supply, unless the Presbytery approves by a two-thirds vote (G-14.0551).
4. **Organizing Pastor:** An organizing pastor is a minister or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor may be designated a member of the presbytery administrative staff and is to be hired in accordance with the principles of G-9.0702, G-9.0704, and G-4.0403. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the committee on ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.
5. **Ministers of Other Churches:** Ordained ministers of other Christian churches may be employed by the session of a particular church in a temporary pastoral relationship, provided that such ministers present to the presbytery credentials of good standing in the ecclesiastical body to which they belong, and provided that presbytery gives its approval to the temporary pastoral relationship. (G-11.0405c)

Salem Presbytery AAEEO Policy Statement



AFFIRMATIVE ACTION EQUAL EMPLOYMENT OPPORTUNITY POLICY FOR CALLING PASTORS WITHIN SALEM PRESBYTERY

"There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." (Galatians 3:28)

As a fundamental policy and for the integrity of its witness to our Lord Jesus Christ, Salem Presbytery agrees to furnish to every qualified person and to all persons who may become qualified for employment, equal and just consideration. We agree to act in such fashion that the principles articulated in the *Book of Order* of the Presbyterian Church (U.S.A.), and particularly in F.1.04, may be realized in the process by which Pastors are called to serve within our jurisdiction. We agree that in each procedure for the filling of any pastoral position, no one, either negligently or deliberately, will be excluded from consideration because of their race, ethnic origin, sex, age, marital status, or disabilities.

The Presbytery directs its Commission On Ministry to urge each congregation and employing agency within its jurisdiction to earnestly and fairly consider all candidates. While we respect the Principles of the Constitution and acknowledge that no congregation or employing agency shall be forced to accept leadership which it has not voted to accept (G-2.08), we urge that possible candidates include women and those who belong to Racial/Ethnic categories other than the majority of the congregation.

MODERATORS

The Presbytery instructs the Commission on Ministry to advocate the use of women and Racial/Ethnic clergy to serve as the moderators and/or stated supplies when churches have no installed Pastor.

PULPIT SUPPLIES

The Commission On Ministry shall urge Sessions to invite women and Racial/Ethnic persons to serve as interim and temporary supplies; to lead worship frequently; and to preach when their church has no installed Pastor; and shall provide names of such as are available to serve.

CONSULTATION WITH SESSIONS

This Policy will be discussed with each session whenever their congregation is without an installed Pastor or Presbytery appointed supply pastor and their response will be recorded in their minutes. Notice of the discussion and content of the response shall be forwarded to the Presbytery's Commission on Ministry.

MINISTRY INFORMATION FORM (MIF) AND CONSULTATION WITH PASTOR NOMINATING COMMITTEES

Discussion of the policy shall be a part of the training of each PNC. The Commission On Ministry shall carefully note the responses regarding Equal Employment Opportunity on the Ministry Information Form or within the Position Description. If the responses appear incompatible with the Policy, the Commission On Ministry shall require a further consultation between its representative and the Pastor Nominating Committee with regard to this matter. The chairperson of the Pastor Nominating Committee shall attest that the consultation has occurred to the Chairperson of the Commission On Ministry. Only upon approval of the Commission On Ministry shall the Church Information Form be forwarded to the Church Vocations Ministry Unit.

CLEARANCE

The Commission On Ministry shall satisfy itself that each particular Pastor Nominating Committee has seriously and fairly considered all candidates and that none have been excluded from consideration because of disregard for this Policy.

PRESBYTERY ACTION

The Commission On Ministry shall report to the Presbytery in relation to each particular call that the constitutional requirements, specifically those cited in this policy statement, have been fulfilled by the calling agency and the Pastor Nomination Committee before Presbytery concurs with that call.

PRESBYTERY RECORD

The Stated Clerk of the Presbytery shall record in the Minutes of the Presbytery that the procedures described in this Policy have occurred.

Designated Pastor Process

When a vacancy in a pastoral position occurs, and the presbytery's Commission on Ministry determines that a designated pastor relationship should be considered, the following steps shall be taken to fill the vacancy:

- a) The COM and Salem Presbytery staff will consult with the session to explain the designated pastor relationship and the benefits of this option for both the congregation and the presbytery.
- b) The session shall call a congregational meeting for the purpose of agreeing to a designated pastoral relationship and electing a pastor nominating committee with search responsibilities limited to candidates designated by the presbytery.
- c) The COM and presbytery staff will secure agreement from selected candidates to enter into a designated pastoral relationship.
- d) The pastor nominating committee shall review and consider only the candidates designated to it by the presbytery. They shall nominate the selected candidate to be called to fill the pastoral vacancy at a meeting of the congregation.
- e) Upon approval by the congregation, the call shall be extended to the teaching elder for the agreed-upon terms of call, including a designated period of time.
- f) The presbytery organizes and conducts an installation service for the new pastor.

NOTE: From the guiding language of the *Book of Order* and the established processes of Salem Presbytery, it is clear that the term "designated" carries two separate, but related, meanings – 1) a fixed period of time in an installed pastoral call, and 2) the mechanism by which a pastor nominating committee receives candidate names.

FOR FURTHER INFORMATION ABOUT DESIGNATED PASTOR SEE COMMISSION ON MINISTRY
POLICY #21