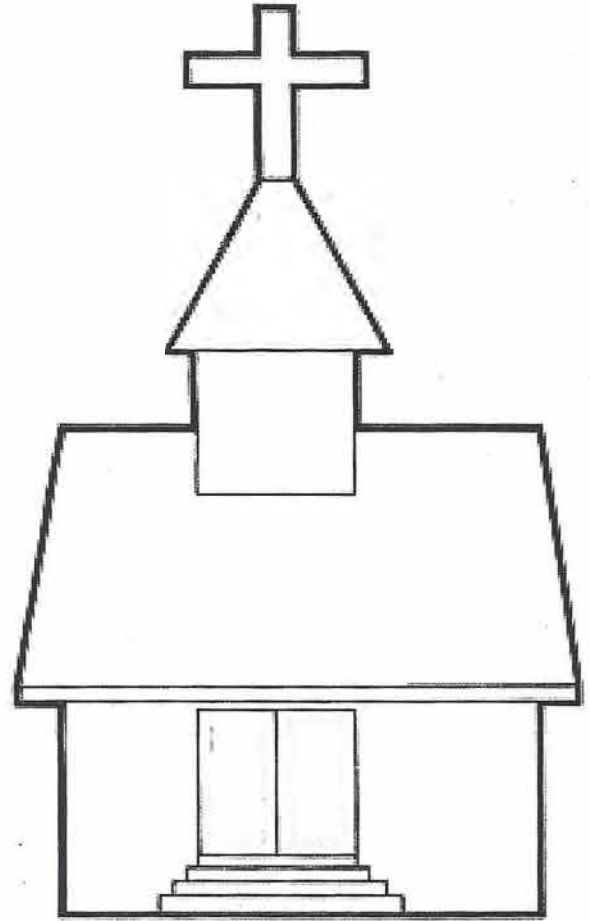


Presbytery of Carlisle

Steps to Take When A Teaching Elder Retires



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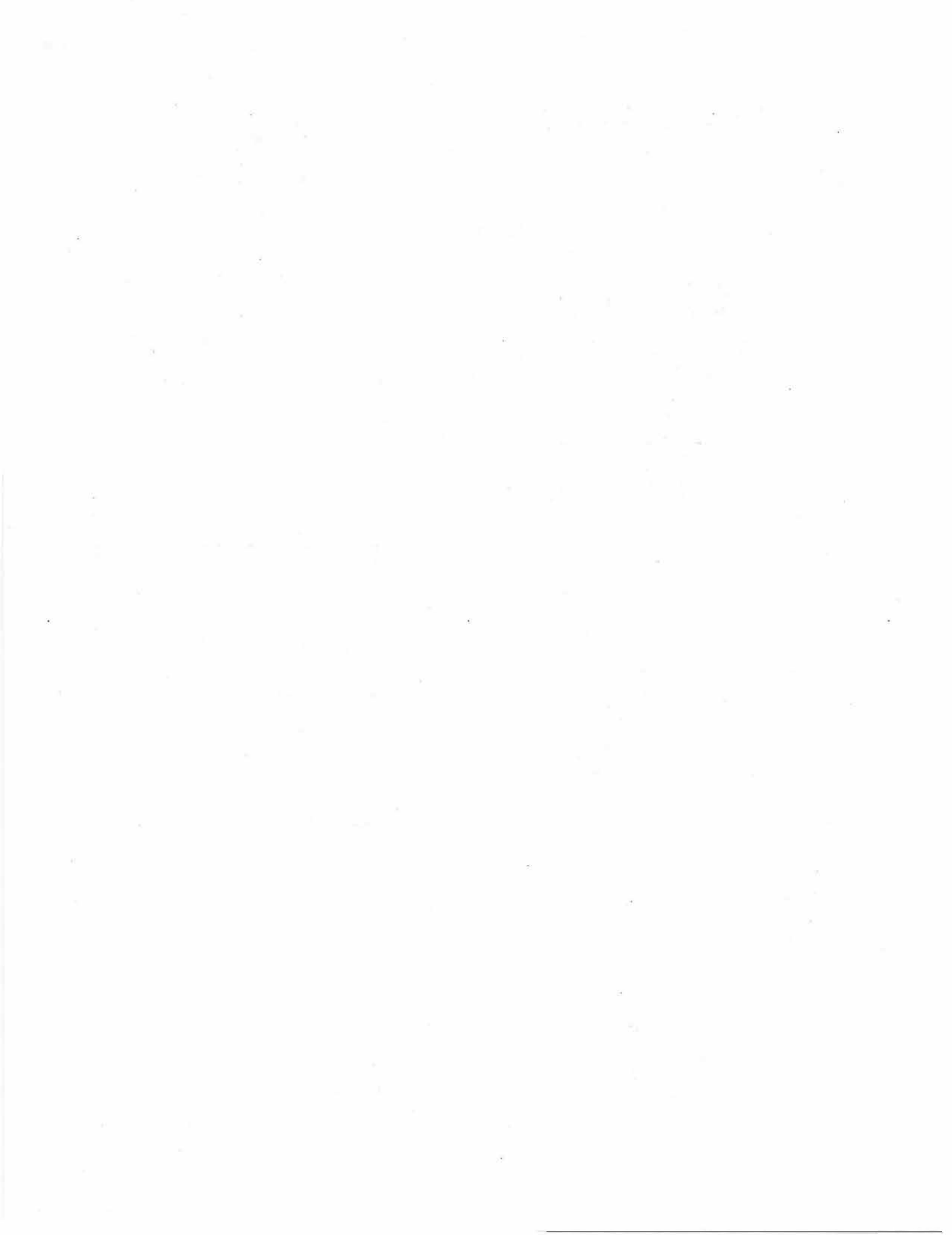


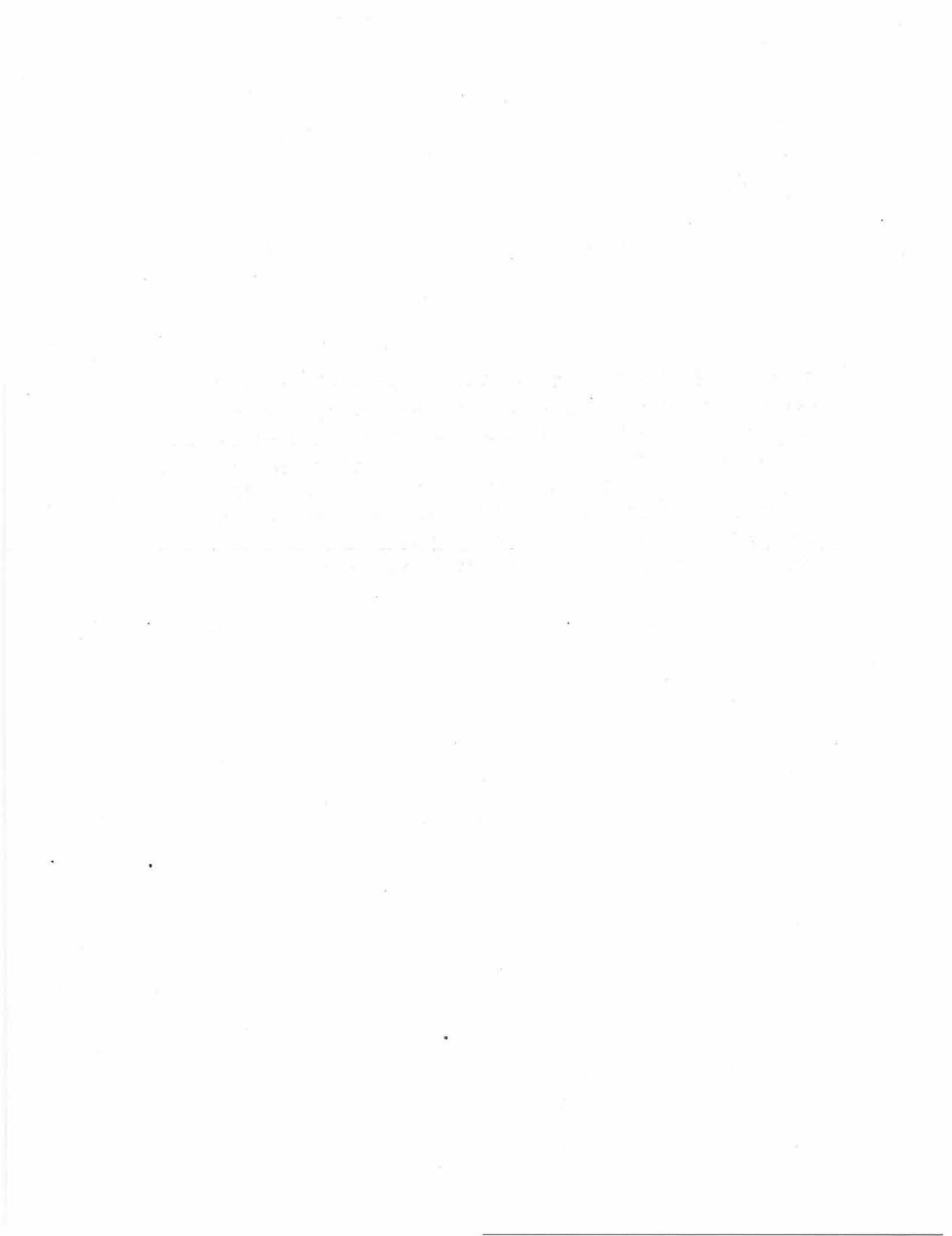
Table of Contents

| | | |
|--|-------|-------|
| Biblical Reflections: Matthew 4 | | ii |
| Biblical Reflections: 2 Corinthians 4 | | iii |
| Definitions of Pastoral Relationships in the Presbytery of Carlisle | ..... |  |
| 1-3 | | |
| Our Book of Order gives presbyteries the option to define the pastoral relationships of Teaching Elders (Pastors) within their boundaries. | | |
| Gracious Endings and Productive Beginnings (when a Teaching Elder Retires) | ..... | 4-10 |
| Retirement guidelines, ministerial ethics, and a retirement agreement | | |
| Retirement Agreement | ..... | 10 |
| Interim Pastor | ..... | 11 |
| The Presbytery of Carlisle's definition of "Interim" ministry | | |
| Covenant of Agreement for Pastoral Relationships | ..... | 12-14 |
| This document is a model for sessions working in cooperation with the Committee on Ministry to create the terms and expectations for a temporary pastoral relationship. | | |
| Ministry Information Form | ..... | is |
| This form was previously called the Church Information Form. The Pastor Nominating Committee completes this form with input from the presbytery's Committee on Ministry as a part of the pastoral search process. An approved form is put into the Church Leadership Connection System where it can be seen by potential candidates. | | |
| Instructions | ..... | 15-20 |
| The Ministry Information Form | ..... | 21-31 |
| Leadership Competencies | ..... | 32-36 |
| Minimum Terms of Call | ..... | 37 |

Matthew 4

The Calling of the Disciples

As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea-for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.



2 Corinthians 4

Treasure in Clay Jars

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who **is** the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted; but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

Definitions of Pastoral Relationships

PURPOSE: Under the present Book of Order, presbyteries have the opportunity to give definition and specific descriptions to the teaching elders within their bounds. To that end, the Committee on Ministry of the Presbytery of Carlisle sets forth these definitions of pastoral relationships between teaching elders and congregations, along with the specifics as to how each type is characterized.

INSTALLED PASTORAL RELATIONSHIPS

- Pastor
- Co-Pastor
- Associate Pastor
- Designated Pastor

All installed pastoral relationships require three partners: the teaching elder (hereafter named pastor) being called, the congregation extending the call, and the presbytery approving the call. Generally, an installed pastoral relationship is for an indefinite term and is filled through the full and open search process with a properly constituted Pastor Nominating Committee elected by the congregation. After the Commission on Ministry approves the prospective candidate pastor, the committee authorizes the Session of the church to call a Congregational Meeting for the purpose of voting on the call of the pastor.

When an installed pastoral relationship is customarily for an indefinite term, there are occasions where it is advisable for a pastoral relationship to be designated for a term, the length of which is determined by action of the Commission on Ministry in consultation with the congregation and specified in the call. All conditions for a full call are required in such instances—i.e. a full and open search by a duly elected pastor nominating committee, examination by and concurrence of the Commission on Ministry, and an affirmative congregational vote. The only difference between such a call being for a designated period is that all parties agree to the time limitation in question. After the time limitation has been met, the Session of the church may petition the Commission on Ministry for additional designated time. Or, should the congregation so desire and vote affirmatively, a pastor in a designated position may be called with Commission on Ministry approval to an indefinite term as installed pastor.

As a general rule, a teaching elder in a position as Associate Pastor is not eligible to become the pastor in the church in which he or she is serving as Associate Pastor. (G-2.0504a). Any action to move an Associate Pastor to become the installed pastor must be achieved as outlined in the Book of Order (G 2.0504 c) and the Presbytery of Carlisle Policy on Making Exceptions in Calling a Pastor (page VI-DPR-5 of Carlisle Presbytery Leadership Handbook).

TEMPORARY PASTORAL RELATIONSHIPS

The Book of Order permits the presbytery to establish temporary pastoral relationships which do not carry a formal call or installation. In general, a temporary pastoral relationship is used when a congregation is without pastoral leadership, but for various reasons, calling a fully installed pastor is not possible. Any temporary pastoral relationship shall be set forth in a Covenant of Agreement between the temporary pastor and the Session of the church where the pastor will be serving. The Commission on Ministry shall vote to approve or not approve any temporary pastoral relationship arranged by a Session. An individual in a temporary pastoral leadership relationship may be a teaching elder, or a commissioned ruling elder. Since temporary pastoral leadership is arranged without a duly elected PNC and without a full and open search, no formal call shall be issued and no formal installation shall take place.

The Session takes the initiative to secure someone to provide temporary pastoral leadership when the congregation is without pastoral leadership. Occasionally, the Commission on Ministry may take the initiative to arrange for temporary pastoral leadership, with the involvement of the Session of the church.

The Book of Order leaves it to presbyteries to determine the appropriate titles for these temporary pastoral relationships. The Presbytery of Carlisle recognizes that there are varying circumstances when a church is in need of temporary pastoral leadership and that not all temporary pastoral relationships are alike. To respond to these various needs, the Presbytery has designated three temporary pastoral relationships:

- Interim pastor (*aka - Transitional Pastor*)
- Temporary pastor
- Supply Pastor

An Interim Pastor has *shall have* had **successfully completed** special training for the unique ministry of serving churches in the midst of pastoral transition. The Interim Pastor shall provide documentation of such required training. An Interim Pastor is a teaching elder hired by a session to fill specific pastoral duties during a time when the church is without an installed pastor. These duties shall be outlined in a Covenant of Agreement between Session and Pastor and approved by the Commission on Ministry. An interim pastor is the preferable option when a church needs time and leadership to bridge the transition between fully installed pastors.

A Temporary Pastor¹ is a teaching elder already ordained for ministry, or a commissioned ruling elder², who is placed in a temporary position defined by a Covenant of Agreement between Session and Pastor, and approved by the Commission on Ministry. When a ruling elder is commissioned as an appointed pastor, the plan included in the Carlisle Presbytery Leadership Handbook (VI, CRE- 1, 2) entitled Commissioned Ruling Elder Plan for the Presbytery of Carlisle shall be followed.' A temporary pastor is an option when a church is in need of pastoral leadership while searching for the next fully installed pastor.

¹ The temporary pastor encompasses what had previously been referred to by one of these terms: Designated Pastor, stated Supply Pastor, Temporary Supply Pastor, Commissioned Lay Pastor and Parish Associate. These terms will no longer be used by the Presbytery of Carlisle. *As defined in the Book of Order, G-2.1 O Commissioning Ruling Elders to Particular Pastoral Service*

A Supply Pastor may be placed in a congregation to serve over a longer term than might be customary for a temporary pastor. There are some congregations which, for various reasons, find themselves in need of pastoral leadership for an unspecified amount of time but are unable to call a pastor to an indefinite term. Among the examples are congregations that have difficulty supporting a full time called pastor but still wish to continue as a congregation. The duties of the supply pastor shall be outlined in a Covenant of Agreement between Session and Pastor and approved by the Commission on Ministry.

The length of the term for any of the above people in a temporary pastor relationship may be up to twelve months. The term is renewable annually, with the approval of the Commission on Ministry.

Within the Presbytery of Carlisle, an individual serving in any temporary pastoral relationship is not eligible to become installed as Pastor or Associate Pastor in the church where he or she is serving. While the Book of Order gives presbyteries the flexibility to allow such teaching elders to become installed as Pastor or Associate Pastor in the church where they are serving, that exception calls for the presbytery's mission strategy to permit such exceptions. Any action to move a temporary pastor to become an installed pastor or **Associate Pastor** must be achieved as outlined in the Book of Order (G 2.0504 c) and the Presbytery of Carlisle Policy on Making Exceptions in Calling a Pastor (page VI-DPR-4 of Carlisle Presbytery Leadership Handbook)

Chart of ALL Pastoral Relationships in Presbytery of Carlisle

| PASTOR/ ASSOCIATE/ CO-PASTOR | DESIGNATED PASTOR | TEMPORARY PASTOR | INTERIM PASTOR/ INTERIM ASSOCIATE PASTOR | SUPPLY PASTOR |
|---|---|--|---|---|
| Called/Installed | Called/Installed | Provides pastoral leadership during time when a church is seeking a permanent pastor | Provides pastoral leadership & helps guide church through time of transition | Church is not seeking an installed pastor, provides pastoral leadership |
| PNC elected by congregation | PNC elected by congregation | Chosen by Session with Presbytery approval through COM | Chosen by Session with Presbytery approval through COM | Chosen by Session with Presbytery approval through COM |
| Open search process | Open search process | Search process probably limited | Search process probably limited | Search process probably limited |
| Called by congregation | Called by congregation for limited term; renewable | Hired by Session/ Congregation not involved | Hired by Session/ Congregation not involved | Hired by Session/ Congregation not involved |
| Terms of Call | Terms of Call | Terms of Call/ Covenant of Agreement outlining expected duties | Terms of Call/ Covenant of Agreement outlining expected duties | Terms of Call/ Covenant of Agreement outlining expected duties |
| Approved by COM | Approved by COM | Approved by COM | Approved by COM | Approved by COM |
| Permanent position | After completion of specified term, can be called as permanent pastor if search is open | May not be called as next installed pastor, associate pastor, or designated pastor | May not be called as next installed pastor, associate pastor or designated pastor | may not be called as next installed pastor, associate pastor or designated pastor |

Original chart inspiration came from Genesee Valley Presbytery

Pastor Emeritus or Pastor Emerita

When a Teaching Elder retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as Pastor Emeritus or Emerita, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after approval by the Commission on Ministry concerning the wisdom of this relationship. This action may take effect immediately following a two-year period of separation or at any time thereafter.

Presbytery of Carlisle Policy on Making Exceptions in Calling a Pastor

The Book of Order states in section G-2.0504a 'n Associate Pastor is ordinarily not eligible to be the next installed Pastor of that congregation.' It also states in section G-2.0504b 'a Teaching Elder employed in a Temporary pastoral relationship is ordinarily not eligible to serve as the next pastor installed Pastor, Co-Pastor or Associate Pastor.

However in G-2.0504c the Book of Order states

c. Exceptions

"A presbytery may determine that its mission strategy permits a teaching elder currently called as an Associate Pastor to be eligible to serve as the next installed pastor or co-pastor, or a teaching elder employed in a temporary pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor. Presbyteries that permit this eligibility shall establish such relationships only by a three-fourths vote of the members of presbytery present and voting."

Below is the policy of the Commission on Ministry in regard to dealing with this allowed exception.

The Pastor or Associate Pastor Nominating Committee (PNC or APNC) of a particular congregation, shall produce a written report listing their justifications and rationale as to why this is an exceptional case. The representatives of the PNC (APNC) along with the Candidate shall meet with the Commission on Ministry and present their request for exception both orally and in written form.

The Commission on Ministry at its meeting with the PNC (APNC) and the Candidate may pass along the request for exception to the presbytery at a regularly stated meeting. The PNC (APNC) will present a written and oral report to the presbytery as to why the exception should be granted. The presbytery may examine the Candidate at the meeting. The Presbytery may vote to grant the exception and establish the pastoral relationship by an affirmative vote of three fourths of the members of presbytery present and voting, prior to the approval of the Call by the congregation.

*Approved by Carlisle Presbytery 5/22/2012
Revised 12/31/2013 & 2/14/2018*

Presbytery of Carlisle
Gracious Endings and Productive Beginnings
When a Pastor Retires
Guidelines, Retirement Agreement, and Ministerial Ethics

Prologue

The Commission on Ministry has pastoral responsibility for all the minister members of the Presbytery. That responsibility needs to be exercised with special care during periods of transition for the minister members. One such period of transition is the retirement of a minister. When that retirement is from a ministry over which the Presbytery has jurisdiction (such as a pastorate or a Presbytery staff position), then the COM must show discretion in assisting the completion of the ministry in such a way that encourages health and wholeness for everyone.

One of the tensions inherent in ministry is that ministers serve churches, but they give up the privilege of being a member of a local congregation. For some, though certainly not for all, membership in the Presbytery fills the void that membership in a congregation fills for most other Christians. The pastor's family, however, usually become members of the congregation which the pastor serves. At the point of retirement from pastoral ministry there is, typically, a sense of loss for the pastor's spouse (and perhaps also for grown children who have remained in the congregation) which differs in quality from the loss experienced by the pastor. While a minister's family does not lie within the COM's jurisdiction, it does lie within our Christian concern. In the hope of loving one another as Christ loves us, the COM institutes a policy of pastoral care toward all ministers and their families around the time of retirement, both to encourage them in their Christian pilgrimage as well as to assist the people in the ministry from which the retirement is being made. Our hope is to move the people forward in the ministry so that they can enjoy the invigoration of all past service and anticipate fresh gifts from new servants of God.

Overview of the Situation

The retirement of a pastor is a time of joy, thanksgiving, stress, and anxiety for the congregation, pastor and her/his family.

The Congregation has built loyalties and deep meaningful relationships with the pastor whether s/he has been there for a long or moderate length of time. The members wonder: can't we call on our former pastor from time to time to serve in various special occasions and needs if he is nearby? How will we get a new pastor? Will our choice be wise? What will be our congregation's spirit and character in this new venture? How will we relate to this new person? How do we continue in the interim period?

The Pastor retires and faces a radical change in her/his life and for the family. Ever since ordination the pastor and family have been accustomed to being a center of attention, having a congregation that loves, cares for and depends on them. The pastor is used to being the leader of the session and boards, a key decision maker and a guide of the mission and spiritual life of the congregation. When that is suddenly removed it is the death of a major aspect of the pastor's life - a time of mourning.

Few anticipate what a radical reorientation of life, of the sense of call and of the sources of self-esteem and fulfillment that change will require. While retirement has many rewards and the potential of new personal fulfillment, for many the transition to the new orientation can be threatening and difficult. To deny the feelings of loss only continues the pain. It is no wonder that some retiring pastors are tempted to hold on to

past relationships and roles to the detriment of the congregation and its new pastor, as well as to the discovery of a new role in life for the retiree. A good guideline is for the pastor to absent her/himself from the former congregation for at least 2 years.

The Pastor's Family also discovers that the change is difficult and at times painful. Their situation comes to focus in three questions:

1. Where to live?
2. Where will their church membership be?.
3. How to handle church related friendships?

If they move to a new community the adjustment of the former congregation to its new life is made easier. Their role in a new community and new church is entirely different from their years of experience in the pastorate. In the new church of membership they are on a level with all other members. They are free to relate directly and freely with members of the new church and to share their gifts in the affairs and structures of the church. The retiring pastor can now sit, enjoy and be fed by worship without feeling s/he has to manage everything. They can also be friend and support to her/his new pastor.

If they stay in the same community there is no rule that says the family must give up its present church membership. If they retain membership where they have been, the family's closest friends are often in that congregation. However, the family's relationship with the congregation changes. Their friends need to be free to develop a relationship to the new pastor and his/her spouse just as they did when the retiring couple first came to the church.

Any continuing relationship needs to be extremely judicious and restrained in conversation about the church in any manner, from which the pastor retired. A successful return by the family (including the former pastor) to the former church requires:

1. full and open discussion and agreement of the current pastor regarding the return
2. a self-confident and non-threatened new pastor
3. the former pastor must genuinely be willing to switch from being the shepherd to taking her/his place as one of the flock
4. the judicious and tactful refusal of the former pastor and family to become involved in any discussion of the churches policies or problems.

While adult children might remain in the congregation, they too will need restraint and grace as they relate to the new leadership and the changes s/he will bring about. If they hold office in the church they must be ready to be supportive and accepting of the new pastor. If they feel they must stay on to protect their parent's legacy and program, they should consider resigning.

The family should be preparing for this radical change in its life well in advance of the retirement.

The Presbytery and Committee on Ministry should give sufficient and clear guidance and support to the retiring pastor and family or the session and congregation at this point in their pilgrimage.

What Is to Be Done

In the midst of these complex dynamics the purpose of the Presbytery, as it provides pastoral care and guidance to the congregation, the session, the retiring pastor and family, should be to enable the health and future vitality of each entity. The COM recognizes that at the retirement from pastoral ministries - and the longer they are, the more this is likely to be true - both special opportunities and special dangers are present.

Sometimes pastors and their families choose to remain in the community and in the congregation. We can cite historical instances where that has been done to the great strengthening of the future pastor, that pastor's family, to the retiring pastor and family as well as to the congregation at large. We can also cite historical instances where continuation in the community has had disastrous results.

It is the COM's hope to assist retiring ministers, their spouses and families who choose to move out of the community and those who choose to remain in it. While different strategies must be employed in the different decisions and circumstances, our goal is always to promote spiritual health and wholeness in the likeness of Jesus Christ for all concerned.

The Session and the Congregation, after a proper farewell to the pastor and her/his family, needs to definitively close that chapter of its life and move on into the future into which God wants to lead them. It is essential to the health of the congregation. Everything should be done to enable the people to move into that future and build a relationship of trust and confidence in a new pastor. The session and presbytery bear responsibility for nurturing the congregation to that end. A key step in this process is the hiring of a qualified pastor to serve during this time of transition.

The Retiring Pastor faces one of the biggest challenges of her/his ministry - to help the congregation end its relationship to and dependence upon her/him, and to do nothing that will slow or interfere with the congregation's development of its new direction in the transition period and its loyalty to a new pastor. S/he must do this at the time when s/he is facing the development of a whole new style of life, sense of call and new sources of self-esteem and fulfillment.

The Pastor's Family are a part of the retirement process and experience and should be included in COM'S pre-retirement conferences that will explore the most meaningful ways by which the family can understand the dynamics of the new situation and adjustment for them. If the retiring pastor and family stay in the community, then neighboring pastors need to be alerted to the needs of these persons and held accountable for extending them hospitality and support.

The Presbytery and the Retired Pastor The retired pastor and family need the continuing pastoral care of the presbytery. The COM asks minister members to contact the COM chair or Executive Presbyter when the minister begins to plan for retirement, even if that event is still some years in the future. In every anticipated retirement, the COM shall strive to guide the minister through the retirement process and to continue in a pastoral relationship after retirement. COM shall also seek to provide pastoral care and guidance to the minister's spouse and family, as appropriate.

In addition to enabling the processes which have been suggested above, the Committee on Ministry should:

1. if the retiree and family are moving away, alert the new presbytery of membership and particular churches there to the new family's need for welcome and pastoral care.

2. if the retiree and family are staying in the Presbytery, see that the presbytery makes use of their skills and energy in presbytery committees and activities. These should help in alleviating the subtle loss of "status" that a minister feels in presbytery when s/he is no longer pastor of a church.
3. fund and encourage a retired ministers' support group and see that the families are included in that. It is also important that 'survivors' of retirees be included in such a group.

For Action by the Presbytery

The Presbytery through its Committee on Ministry is responsible, when a minister is retiring, for the guidance and pastoral care of the minister and her/his family, of the session and the congregation.

The Pastor and Family

The COM will meet and counsel with the pastor and her/his family **well in advance of the retirement** concerning:

1. the personal dynamics of the transition to retirement for the pastor and her/his family.
2. their relationship to the former congregation, its life and its leadership, and their role in any other church in the community, if the pastor and family are to remain in the same community
3. the "Retirement Agreement" (see attached) which will be developed between the retiring pastor and the session.

The COM will have responsibility for the continuing pastoral care for all pastors and their families, or surviving spouse, in the presbytery.

Educating the Session

The Executive Presbyter and/or COM will meet with the session to explain its critical role in the maintenance of a vital and healthy ministry in and through the church, understanding that the loss of a pastor can be a traumatic event for a congregation as well as the pastor.

The session is responsible for the spiritual and administrative life of the individual church. As such the session has a very important role in the retirement of a pastor, the successful transition of the church in the period and the calling and installation of the new pastor. It is important that the session lead the congregation in saying "good-bye" appropriately to the retiring pastor and in moving toward the next chapter in pastoral leadership.

The following is intended to help a session fulfill its responsibilities with integrity as it seeks to follow and serve Christ. The Session will:

1. Initially receive the pastor's notice of the intent to retire.
2. Notify the Executive Presbyter of the presbytery and arrange for her/him to meet with the church and pastor.
3. Call a congregational meeting to dissolve the relationship between the church and the pastor.
4. Get from presbytery and the COM copies of this paper and the current Ministerial Ethics Guidelines and Policy which delineates how a retired pastor is to relate to her/his former congregation.
5. Inform the congregation that the retiring pastor, once retired, is not to be involved in any further ministry with church members, e.g. services such as baptism, weddings, funerals and also other functions including, but not limited to pastoral care. The session will explain to the congregation why this break is necessary as it is often difficult for members to understand and accept the loss of the pastor. This should be both in the form of a letter to the congregation and through the newsletter, signed by both the Clerk of Session and the retiring pastor. On the rare occasion when such

participation is desirable, the invitation with session approval, must come through the current pastor or interim moderator.

6. Develop a Retirement Agreement with the retiring pastor (sample attached) and have the agreement approved by session. A copy of this agreement will be included in the minutes of the next session meeting and a copy signed by Clerk of Session sent to COM for its information and records.
7. Ensure appropriate celebration gifts are arranged for the retiring pastor and family.
8. Develop a plan for on going pastoral ministry once the installed pastor retires. This includes pulpit supply, pastoral care coverage, etc., until a pastor is in place for the time of transition.
9. The session may, after the departure of the retiring pastor, consider bestowing the title of "Pastor Emeritus/Emerita" if appropriate. The title is honorific, in appreciation of past service, carrying no ministerial or pastoral authority or rights with the congregation.

Educating the Congregation

The Executive Presbyter and/or COM will meet with the session to explain its critical role in the maintenance of a vital and healthy ministry in and through the church, understanding that the loss of a pastor can be a traumatic event for a congregation as well as the pastor.

The session is responsible for the spiritual and administrative life of the individual church. As such the session has a very important role in the retirement of a pastor, the successful transition of the church in the interim period and the calling and installation of the new pastor. It is important that the session lead the congregation in saying "good-bye" appropriately to the retiring pastor and in moving toward the next chapter in pastoral leadership.

The following is intended to help a session fulfill its responsibilities with integrity as it seeks to follow and serve Christ. The session will devise means to help the congregation:

1. Be aware of and follow the policies set forth by presbytery and the session of the church in regard to the retirement of a pastor and any future relationship of hers/his with the church.
2. Develop a method of grieving for the pastor:
 - a. Provide opportunities to express themselves individually, in small groups through such methods as teas, coffees, parish groups, prayer meetings, open forums and the like.
 - b. Allow members to share their feelings, as need be, to start to heal and move on.
 - c. Make arrangements for leadership of these groups as appropriate (e.g. COM, Session members, pastoral services during the time of transition, outside experts).
3. Begin to consider the future:
 - a. How is the health of the church?
 - b. What do you want for your church?
 - c. What do you want the mission of your church to be?
 - d. Where do you see your church in five years?
4. Use the transition period wisely and beneficially: analyze the past and present, and envision the future, using the resources of presbytery, demographics and congregation. Support the Vision Setting Process as it gathers information for use by the Pulpit Nominating Committee.
5. Understand the session's special need of support as it leads the church during its search for transitional pastoral leadership and the coming of the new pastor.

Board of Pensions Information

Ministers (and other Benefits Plan lay-members) considering retirement are strongly encouraged to attend one of the free Pre-retirement Planning seminars offered by the Board of Pensions of the Presbyterian Church (U.S.A.). This two-day seminar covers many of the important issues of transition to retirement. It is a holistic approach to retirement planning, which covers not only financial issues of retiring, but also healthcare, relationships, where to live/housing options, what to do with your time, and the various steps needed to formally retire under terms of the Benefits Plan. You may take this seminar as many times as you wish starting after age 50. You may attend any seminar regardless of where it is being offered. However, attending at least one pre-retirement planning seminar in the year prior to your actual retirement is highly recommended. For more information, contact the Education Department of the Board of Pensions at 800-773-7752 or email education@pensions.org.

When a minister member leaves a call and remains within the community of service and when a minister member is part of a congregation experiencing pastoral transition, that minister should abide by the letter and spirit of the above, out of consideration for the new installed pastor.

Retirement Agreement

We believe that God called us together as Pastor, Congregation, and Presbytery when the Presbytery of Carlisle installed The Reverend _____ as Teaching Elder of

_____ (Church).

We believe that God calls to new ministries, including those in retirement, that require the dissolution of pastoral relationships. Thus, it is appropriate that the Congregation of _____ dissolves the relationship between itself and The Reverend _____ on

_____.
We believe that it is God's will that this church, and its new pastoral leadership need to be free to move forward in Christ's ministry, able to establish new bonds and experience new ministry and styles.

We believe that the reign of God among us is diminished if the parties above were to give any time to making or listening to uncomplimentary or critical comments or comparisons of pastoral leadership.

Therefore: In order to honor God's call, will and reign, we establish this Agreement to assist each other in observing the following commitments and agreements:

- A. Prior to leaving; the retiring pastor, together with the session, will send a letter to the congregation, and have it published in the church newsletter, stating that s/he will be retiring and thus will no longer be the congregation's pastor. The letter will request that the congregation not ask the retiring pastor to officiate at any services after the date of effective dissolution.
- B. After the dissolution of the relationship, The Reverend _____ will not be asked nor will s/he accept (for a period of no less than two years) the invitation to officiate at any Baptism, Wedding or Funeral of a member of the church family. And, following such a two year period of separation, s/he will only accept such invitations as may be extended by the Moderator after direct discussion between the retired pastor and Moderator of the Session.
- C. The session and members of the congregation agree that during the final month of the pastor's ministry that the officers and members of the church will carry as much of the administrative responsibility as possible to enable the pastor to prepare her/himself for leaving (ie: saying good-bye, removing personal files, books, effects from the church buildings).
- D. The Pastor agrees that by the dissolution date above, all funds, keys, papers and property belonging to the church will be transferred to the proper officers or staff.

Retiring Pastor

Clerk of Session

Approved by the Presbytery 11/18/2008

1/08/2009

Given the Guidelines recently adopted by presbytery, the Committee on Ministry (COM) voted to establish a policy of granting Honorable Retirement to a Teaching Elder Member only when the COM has received a "Retirement Agreement" signed by both the retiring Teaching Elder and the Clerk of Session of the particular church.

Interim Pastor

The Committee on Ministry of the Presbytery of Carlisle expects to use the title "Interim Pastor" in a specialized and technical sense. Too often the title "Interim Pastor" is used generally for any temporary pastoral position with a congregation. We intend to use the title Interim Pastor as a specialized ministry which must be distinguished from Temporary Pastor. While discussing a time of transition in pastoral leadership, the session must carefully consider the distinction between an Interim Pastor and a Temporary Pastor.

In the Presbyterian Church (U.S.A.), there exists a specialized Interim Ministry, which includes pastors, who have discerned a particular call and acquired specialized training and experience in Interim Ministry. The research and articulation of the specialized work of an Interim Pastor was pioneered by the late Rev. Alan G. Gripe. His book, *The Interim Pastor's Manual, Revised Edition* (Geneva Press, 1997) is the textbook for Interim Pastors. This resource should be consulted by church leaders considering the specialized work of Interim Ministry.

Within the specialized ministry of an Interim Pastor there are identified five development tasks which a congregation should focus on during the time of transition while the Pastoral Nominating Committee is seeking an Installed Pastor. These five developmental tasks are briefly listed here, but defined at length in *The Interim Pastor's Manual*.

The Congregation's Five Developmental Tasks for an Interim Pastor:

1. coming to terms with history;
2. discovering a new identity;
3. allowing and empowering new leaders;
4. renewing denominational linkages, and
5. committing to new leadership and a new future.

"These tasks are called *developmental* to indicate that they are areas in which the congregation needs to *develop* greater maturity in self-understanding and greater skill in doing what needs to be done . . . Experience with churches indicates that these matters are important enough to require special attention during the interim period, if the congregation is to move successfully through this time, and into a new life under a new installed pastor" (Gripe, page 38).

April 12, 2012



**Covenant of Agreement for Pastoral Relationships
Temporary Pastor, Interim Pastor or Supply Pastor
Presbytery of Carlisle**

Background: This is a model for the terms and expectations of a Temporary Pastoral Relationship. This model must be modified to fit the particular needs of each church. This agreement must be approved by the temporary pastor, the session and the Committee on Ministry. A Temporary Pastoral Relationship does not require the approval of the congregation and is not installed. The position may be full or part time. The requirements and expectations of the temporary pastoral relationship must be clearly defined. Requirements may be added to or deleted from the list included here.

The following agreement between the Session of the (CHURCH), (LOCATION), the Presbytery of Carlisle, and the (NAME) is for the purpose of providing temporary pastoral services, to the (CHURCH), (LOCATION) during the time it is searching for an installed pastor.

We approve (NAME) as the (TEMPORARY PASTOR, INTERIM PASTOR or SUPPLY PASTOR) with the (CHURCH, LOCATION), beginning on (EFFECTIVE DATE). This agreement will remain in effect for (TIME PERIOD) and is renewable. The Pastor, the Session or the Committee on Ministry may request that this agreement be terminated at any time with 30 days notice. The Pastor, the Session and the Committee on Ministry must all agree to renewal of this agreement.

This agreement is (FULL TIME or PART TIME (LIST NUMBER OF HOURS PER WEEK)).

(NAME) has agreed not to be a candidate for the office of Pastor of the (CHURCH) and will in every way seek to prepare the way for the coming of an installed pastor, and support the decisions of the Pastoral Nominating Committee.

(NAME) will abide by the ethical guidelines including the sexual misconduct policy of the Presbytery of Carlisle.

Expectations of the Temporary Pastor, Interim Pastor or Supply Pastor:

(Add or delete expectations as necessary)

- 1) Will be a member of Carlisle Presbytery, taking an active role in its ministry.
- 2) Will serve as Moderator of the Session and congregational meetings.
- 3) Will serve as Head of Staff, supervising all full-time and part-time professional and support staff.
- 4) Provide spiritual and administrative leadership to the congregation, seeking to incarnate the gospel and all that it commands in the life, witness and internal affairs of the congregation and its members and staff.
- 5) Plan, prepare and conduct all services of worship deemed appropriate by the Session. This leadership shall include preaching and celebration of the sacraments. Leading worship will include serving as the primary preaching minister, preparing and preaching biblical sermons oriented to the life of the congregation during this time of transition.
- 6) Officiate at weddings and funerals as approved by the Session and in accordance with the Directory for Worship.
- 7) Insure that pastoral care is provided for the congregation including calling upon the sick and the shut-in on a regular basis, and counseling for all who seek guidance through the church.
- 8) Work with the boards and their committees, assisting and supporting them in accomplishing the ministry of the church.
- 9) Participate in the training and the equipping of newly elected officers.
- 10) Perform other pastoral, ministerial or administrative duties as discussed with the Session.
- 11) Represent the congregation in the community.

Specific Additional Expectations for Interim Ministry:

The Committee on Ministry of the Presbytery of Carlisle understands the task of an Interim Pastor to be a specialized and unique ministry with specific objectives. If the Temporary Pastoral Relationship is intended to be an Interim Ministry, specific objectives for this ministry should be defined. These specific objectives may include:

- 1) Challenge and assist the congregation in coming to terms with its history.
- 2) Assist the congregation in discovering its new identity.
- 3) Assist and enable the congregation and its officers to cope with and adjust to the shifts in power necessary to prepare the way for a new and fruitful pastoral ministry.
- 4) Assist the congregation and its leadership in rethinking and reaffirming its ties and linkages with the Presbyterian Church (U.S.A.). Act as a liaison for the church to Presbytery, Synod and General Assembly
- 5) Work to develop a commitment among the congregation and its professional and lay leadership to a new future with a new leader and leadership style.

Compensation:

Minimum terms of call of the Presbytery of Carlisle in effect at the time of this agreement will be met and shall therefore be adjusted annually.

| | |
|--|---------|
| 1. Annual Cash Salary (including employee's contributions to 403 (b) plans) | \$----- |
| 2. Housing, utility and furnishings allowances | \$----- |
| 3. Employing organization's matching contributions to 403 (b) plans | \$----- |
| 4. Bonuses, overtime pay, unvouchered professional expenses | \$----- |
| 5. Other allowances (i.e. medical deductible) | \$----- |
| 6. Manse Amount - if applicable (must be at least 30% of lines 1 - 5) | \$----- |
| 7. Total Effective Salary (Lines 1-6) | \$----- |
| 7a. Board of Pensions Effective Salary (Line 7 minus line 3 Employer Contributions) | \$----- |
| 8. Board of Pensions (current applicable rate) of Line 7a | \$----- |
| 9. Travel Reimbursement (vouchered at prevailing IRS rate) | \$----- |
| 10. Continuing Education Allowance (\$1000.00 per <u>minimum</u>) | \$----- |
| 11. Books/ Other Professional Expensed (vouchered) | \$----- |
| 12. SECA offset- typically 7.65% of Effective Salary (Line 7a) | \$----- |
| Total Terms of Call (lines 7-12- Do not include line 7a) | \$----- |

Moving Expense: \$-----

Vacation of -----
(Full time position requires at least 30 days including four Sundays)

Continuing Education Leave -----
(Full time position requires at 14 days, including 2 Sundays)

Spiritual Renewal -----
(Full time position requires at least one day off per quarter- No Sundays)

Footnote: Compensation for all part-time positions are to include the full annual vacation allotment of 30 days including four Sundays and the full annual continuing education allotment of 14 days and \$1000.00

Signatures:

Pastor and Date

Clerk of Session and Date

For the Presbytery and Date

Approved by COM 11/20/2012





PC(USA) Church Leadership Connection
 Instructions for Entering a Ministry Information Form (MIF)
www.pcusa.org/dc
 888.728.7228 x8550
clcstaff@pcusa.org



Church Leadership Connection (CLC) hopes these instructions will assist you in entering your Ministry Information Form (MIF) with CLC. Review all the instructions before you begin.

BEFORE YOU BEGIN

1. **Make sure your computer will run the CLC system.** "CLC Minimum Operating System Requirements" can be found at "Printable Forms" on the CLC website. If your computer does not meet these requirements, make the appropriate upgrades to your computer or use a computer that meets these minimum requirements.
2. **Download blank MIF Forms and Helps.** From the CLC website, download and/or print from "Printable Forms" copies of MIF Part I, MIF Part 11, and Yoked Church Information (if needed).
3. **The wisdom of a draft MIF.** Completing a draft of your MIF, off-line, gives you the time needed to gather information and compose answers without the CLC system time-out constraint. It gives you the time needed to edit your answers so they fit within the system's character limitations. CLC strongly encourages you to answer the more lengthy sections of the MIF, especially the narrative questions, in a word processing document. The advantages are:
 - you will be able to copy sections of your MIF word document and paste them into your online MIF,
 - the word processing character count tool can let you know how close you are to the 1500 character limit
 - you will have a back-up copy of your MIF just in case information is lost while entering your MIF online.
4. **Obtain a User ID and password.**
 - **For church positions.** Obtain your User ID and password from the moderator of COM or the Executive/General Presbyter. Your User ID will begin with a letter, followed by two numbers then followed by your five digit PC(USA) church PIN number. For example: P0150639.
 - **For Designated Pastors, New Church Developments or Pastors for a parish.** Obtain your User ID and password from CLC, 1-888-728-7228, ext. 8550.
 - **For Governing Body, Seminary and College, or Other Non-church Positions.** Obtain your User ID and password from CLC, 1-888-728-7228, ext. 8550.

You will need a User ID and password to enter your MIF into CLC. Your password will be a hodge-podge of case-sensitive letters, numbers and symbols. After logging in, CLC suggests you immediately change your password to one that is more easily remembered. Go to "Admin"

at the top of your screen. Click on "Change Password" and follow the instructions. If you forget your User ID or password, call or email CLC.

5. CLC tips and hints for entering a CIF

- **There is a 2 hours system time-out per page.** If there is no activity on your page within a 2 hour period, the system will log you out of the application. If this happen, you will lose any unsaved data.
- **There are mandated character limits.** All narrative questions have a limitation of 1500 characters which includes spaces and punctuation. **The only exception is the Statement of Faith section which allows you to use up to 3000 characters.**
- **Save your MIF early and often.** So as to not lose what you are entering online, CLC recommends that you save your MIF at the completion of each screen by clicking on "Save my place and return later" located at the upper left corner of your screen. This will take you out of the MIF but it will save what you have completed. To get back to where you left off, click on "Resume" to the right of your MIF number, name and last update.
- **CLC can help you.** The knowledgeable personnel at CLC can walk you through most problems. CLC consultants are available Monday through Friday, 8 a.m. to 5 p.m. Eastern Time, at 1-888-728-7228, ext. 8550 and will, also, return calls, so leave a message. Or email at clcstaff@pcusa.org.

ENTERING MIF, PART I

Part I of the MIF has five (5) steps asking for general information about your church or organization. If you are prepared and efficient you can move through the five screens quickly and then submit Part I.

1. Enter the CLC System.

Go to pcusa.org/clc. Click on "Login to Church Leadership Connection" and using your User ID and password enter the CLC system. Read the Welcome screen.

2. Entering MIF Part I

On the menu bar at the upper part of your screen, go to "MIF" scroll down to "Part I" and go to the right and click on "Update MIF Part I".

3. Step 1 of 5. General Contact Information of your Church/Organization.

Most PCUSA churches already have the church contact information in the CLC system. Update and/or enter information as needed then click on "next" at the bottom.

4. Step 2 of 5. Additional Church Information.

Update this information. *NOTE: Non-church positions enter NIA and then you may skip this step.*

- a) **Church Size.** On the pull down menu select the appropriate number of church members.

- b) **Average Worship Attendance.** Enter your average worship attendance for all regular worship services. Do not include special or one-time services.
- c) **Church School Attendance.** Enter the number of people (children through adults) who attend church school.
- d) **Curriculum.** List (within 100 characters, including spaces and punctuation) the curriculum most commonly used in church school.

Click on "next" at the bottom.

5. **Step 3 of 5. Racial Ethnic Composition of Church/Organization.**

Using whole numbers that add up to 100% enter the current racial ethnic composition of your church or organization.

Click on "next" at the bottom.

6. **Step 4 of 5. Presbytery and Community Type.**

- a) **Presbytery.** On the pull down menu, select the Presbytery where your church or organization is located.
- b) **Community Type.** On the pull down menu, select the community type where your church or organization is located. You may leave it N/A for positions that are not in a specific location.

Click on "next" at the bottom.

7. **Step 5 of 5. Clerk of Session/Contact Person Information.**

For church positions. Enter the contact information for your Clerk of Session.

For. Designated Pastors, New Church Developments of Pastors for a Parish. Enter the presbytery contact person.

For Governing Body, Seminary and College, or Other Non-church Positions. Enter N/A in both the name and the address fields.

Click on "Submit Completed MIF" at the bottom.

8. **Corrections.**

The system may ask for corrections to your MIF. Simply go to the screen where the correction needs to be made, make the correction and click, again, "Submit Completed MIF."

ENTERING CIF, PART II

Part II of the MIF has seven (7) pages asking for more in-depth information about your church or organization, including answers to narrative questions. **CLC strongly urges you to answer the questions in CIF, Part II off-line, in a word processing document, where the information can be saved and then copied and pasted into the online form.** *NOTE: Responses to each narrative question are limited to no more than 1500 characters, including spaces and punctuation.* Clicking _ on "Save my place and return later" at the completion of pages (2 through 5) is also strongly recommended.

Enter the CLC System.

To enter the CLC system go to pcusa.org/clc, click on "User 1D" enter your User ID and Password.

1. Entering MIF Part II

On the menu bar at the upper part of your screen, go to "MIF" to "Part II" and click on "Create MIF Part II".

There will be a MIF number listed at the top of the page (example: 10001.aa or 10001.ab). This is your MIF number.

2. Follow the application questions and select categories as appropriate:

- a. Certification/Training
- b. Language Requirement
- c. Statement of Faith Request (select "yes" or "no") If you select yes you will receive only PIFs that you included a Statement of Faith.
- d. Narrative Questions (organizations are not required to complete all narrative questions. Question 1, 5, and 6 must be completed before moving to the next selection)
- e. Select up to 10 Leadership Competencies. (Definition may be found by placing your mouse on the word)
- f. Enter the Effective Salary
- g. Optional Links up to 500 characters may be included in the space provided
- h. Complete EEO question (All CIFs must answer both questions in the affirmative for the MIF to be included in the CLC system. Although the statement refers to instructions from the Committee on Ministry (COM), the statements are intended to indicate willingness to comply with PC(USA) Equal Employment Opportunity policies)
- i. Provide three references
- j. Enter contact information for primary contact person

Once all information is submitted in the system click on "Submit Completed MIF!"

Corrections

The system may ask for corrections to your MIF, Part II. Simply go to the screen where the correction needs to be made, make the correction and click, again, "Submit Completed MIF!"

Success

The system will let you know that your MIF Part II has been successfully saved. If you have not already done so, please make note of the entire MIF# (for example 01234.aa).

WHAT'S NEXT?

AFTER YOUR MIF HAS BEEN SUBMITTED

1. Required Approvals

Before your MIF can be posted on the Opportunity Search List and matched to PIFs, it must be approved to by your Clerk of Session and the Committee on Ministry (COM) moderator. You can contact them directly and ask them to approve to your MIF online. A CLC system generated email will also be sent to them asking for approval. You can follow up with them to see that approval has been completed.

2. Saving a Copy of Your MIF.

You may wish to save a copy of your completed MIF to your own computer.

- Login to the CLC website.
- Under "MIF" click on "View MIF Query".
- Enter your MIF# (i.e. 01234.aa) and click "Submit". Your MIF will be displayed.
- Highlight the entire MIF.
- Go to edit and copy, then minimize the screen.
- Open a blank word document.
- Paste the copy of your MIF into the word document.
- Save to your computer. You can now print and/or email copies of your MIF as need.

3. CLC Matching.

Once your MIF has been approved it will be in the CLC system and available for matching with Personal Information Forms (PIF) in CLC. Matching is done by your presbytery or by CLC staff, depending on the presbytery's arrangement with CLC. When matching has been completed email notification will be sent to the chair of the PNC or search committee, the presbytery EP/GP, and/or the Committee on Ministry (COM) moderator.

4. CLC Self Referrals.

Your MIF will be posted on CLCs Opportunity Search. This allows individuals to view your MIF. Those who are interested in your position and have a PIF in CLC have the ability to self refer to your MIF. When a self referral has been made email notification will be sent to the chair of the PNC or search committee, the presbytery EP/GP, and/or the Committee on Ministry (COM) moderator.

5. To View Matched and Self Referred PIFs.

Using your login and password, you are able to enter CLC to view the PIFs that have been matched to your MIF. On the "Reports" menu, pull down and click on "View Referred PIFs". Any matching and referrals to your MIF will be listed. You can view a referred PIF by clicking on the

PIF number. You may wish to copy and paste the PIF into a word document to be saved to your computer and distribute to PNC/Search Committee members.

6. Requesting a Rematch.

If your committee would like to receive additional matched PIFs after your initial match, you may do so through the CLC system. Using your login and password, enter CLC. On the Matching drop down menu, click on Request MIF rematch. Click on Submit and an automatic email requesting a rematch will come up on your screen. Click on Send and the email requesting your rematch will be sent to the responsible individual.

7. Updating Your CIF.

If you wish to make changes to your MIF, enter CLC using your user name and password, and under "MIF" choose Part I or Part II and click on "Update MIF Part I" or "Update MIF Part II". If you have 2 or more positions when you go to update MIF Part II there will be a pull down box, and make sure you update only the correct MIF Part II. Make changes and then click on "Submit Completed MIF!" Certain corrections, noted with a red asterisk, will make it necessary to have your MIF re-approved to before it can be re-circulated.

8. Notification of a Call.

When a call has been extended and accepted for your MIF position, please notify CLC by entering the CLC system, going to "Admin" scrolling down to "Pending/Fill" and clicking on "Report a New Call Pending". Fill in the requested information.



Preamble



As of April 1, 2013, the Church Leadership Connection System will be revised with new forms and user friendly changes. The new Ministry Information Form affirms our theology that honors "openness to the sovereign activity of God in the Church, to a more radical obedience to Christ, and to a more joyous celebration in worship and work" (F. 1.0404).

Users will first notice the following changes to the system:

- Church Information Forms (CIFs) are now called Ministry Information Forms
- The removal of preference language such as community type and church size on PIFs
- Call seekers must indicate on forms whether they are "actively seeking" a call or "not actively seeking but open to a call."
- The inclusion of additional position types in the various organizations of the church, ' seminaries, and partner institutions.
- New Leadership Competencies that have replaced the skills on the old forms
- Advanced technological features that allow the linking of sermons, lesson plans, websites, biogs, article and other resources that might help search committees to know more about a person and or the calling organization.
- Expanded language fluency section to include a wide variety of languages of new immigrant communities
- New narrative questions that solicit more outcome responses, which demonstrates a person's leadership practices or an organization's leadership needs.
- A more user friendly online format that includes pull down menus, internal formatting features, the ability to develop PDFs, and the ease of transferring responses from word processing software into online fields.



Revised 2/20/13

Presbyterian Church (U.S.A.)
Church Leadership Connection
100 Witherspoon St.
Louisville, KY 40202-1396
Toll Free 1-8887287228 ext. 8550
FAX 502-569-5870
www.pcusa.org/clc



Ministry Information Form

Ministry ID _____

Ministry Name _____

Mailing Address _____

City _____ State _____ ZIP _____

Telephone Number _____ FAX _____

Email _____

Web site _____

Congregation or Organization Size (Select One)

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

Average Worship Attendance _____

Church School Attendance _____

Church School Curriculum _____

I: t i l' i C t i

CONNECTION



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

Ethnic Composition of Congregation (*in whole %*)

- American Indian or Alaska Native
 ----- Asian
 ----- Black or African American (African Native, Caribbean)
 ----- Hispanic Latino/Latin, Spanish
 ----- Middle Eastern
 ----- Native Hawaiian or Other Pacific Islander,
 ----- White

Other _____

Presbytery _____

Synod _____

Community Type (select one)

- | | | |
|------------------|------------------|------------------|
| ----- College | ----- Rural | ----- Suburban |
| ----- Small City | ----- Town | ----- Urban |
| ----- Village | ----- Recreation | ----- Retirement |
| ----- N/A | | |

Clerk of Session Contact Information:

Name _____

Address _____

City _____ State _____ Zip Code _____

Preferred Phone ----- Alternate Phone -----

Email _____ FAX _____

Employment Status

--- Full Time --- Part Time --- Open to Either

--- Bi-vocational (able to provide employment through outside partnership)

PCUSA



CONNECTION

Presbyterian Church (U.S.A.) Church Leadership Connection

888.727.7227 X8550

www.pcusa.org/clc



Select below the position to be filled and the minimal number of years of experience required !select one)

| Select Position Type | Position | Indicate number of years of experience needed | Select Position Type | Position Type | Indicate number of years of experience needed |
|----------------------|---|---|----------------------|------------------------------------|---|
| | Solo Pastor | | | General Assembly Staff | |
| | Head of Staff (Multi-staff Pastor, who supervised two or more ordained staff persons) | | | Church Business Administrator | |
| | Head of Staff (supervised one ordained staff person and others) | | | Executive Director | |
| | Associate Pastor (Christian Education) | | | Director of Music (non-ordained) | |
| | Associate Pastor (Youth) | | | Minister of Music (ordained) | |
| | Associate Pastor (Other) | | | Mission Co-worker (International) | |
| | Pastor (church planter, new church development, new worshipping community) | | | Christian Educator (Certified) | |
| | Pastor (Transformation/Redevelopment) | | | Christian Educator (non-certified) | |
| | Pastor Interim | | | Administrator | |
| | Pastor (for a designated term) | | | Funds Developer | |
| | Pastor (Other Temporary i.e., Supply, Student) | | | Finance Manager | |
| | Pastor, yoked/parish | | | | |
| | Co-pastor | | | Media Specialist | |
| | Executive Pastor | | | Communicator | |
| | Evangelist or Mission Pastor | | | | |
| | Bi-vocational/Tentmaker | | | | |
| | Chaplain | | | | |
| | Pastoral Counselor | | | | |
| | College/Seminary Faculty | | | | |
| | Seminary Staff | | | | |
| | Campus Ministry | | | | |
| | General/Executive Presbyter, Presbytery leader | | | | |
| | Stated Clerk (Presbytery) | | | | |
| | Synod Executive | | | | |
| | Mid-Council Program Staff | | | | |

You may also specify the position title (if appropriate) _____



Is this a yoked congregation? ____ No ____ Yes
(If yes, please complete the Yoked Congregation Detail Form.)

Clergy Couple (Are you open to a clergy couple?) ____ Yes ____ No

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

- | | |
|---|---|
| <input type="checkbox"/> Interim/Transitional Ministry Training | <input type="checkbox"/> Interim Executive Presbyter Training |
| <input type="checkbox"/> Certified Christian Education | <input type="checkbox"/> Certified Business Administrator |
| <input type="checkbox"/> Certified Conflict Mediator | <input type="checkbox"/> Clinical Pastoral Education Training |

☐ Other -----

Language Requirements

- | | | | |
|--------------------------------------|-------------------------------------|------------------------------------|---|
| <input type="checkbox"/> English | <input type="checkbox"/> Spanish | <input type="checkbox"/> Korean | <input type="checkbox"/> French |
| <input type="checkbox"/> Arabic | <input type="checkbox"/> Armenian | <input type="checkbox"/> Creole | <input type="checkbox"/> Portuguese |
| <input type="checkbox"/> Japanese | <input type="checkbox"/> Russian | <input type="checkbox"/> Swahili | <input type="checkbox"/> Burmese |
| <input type="checkbox"/> Cambodian | <input type="checkbox"/> Indonesian | <input type="checkbox"/> Laotian | <input type="checkbox"/> Thai |
| <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Taiwanese | <input type="checkbox"/> Cantonese | <input type="checkbox"/> Mandarin Chinese |
| <input type="checkbox"/> Twi | | | |
| <input type="checkbox"/> Other _____ | | | |

Statement of Faith Required ☐ Yes ☐ No



NARRATIVE QUESTIONS

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

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

LEADERSHIP COMPETENCIES

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

| THEOLOGICAL/SPIRITUAL INTERPRETER | | | |
|-----------------------------------|---|--|--|
| | Compassionate - having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus. | | Hopeful - maintains stability in the moment and hope for the future; provides direction, guidance, and faith when discerning basic needs; and helps followers to see a way through chaos and complexity. |
| | Preaching and Worship Leadership: Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence. | | Spiritual Maturity: Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology. |
| | Lifelong Learner - individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses. | | Teacher - creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context. |



, COMMUNICATION

| | |
|---|--|
| Communicator - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information. | Bilingual - having the ability to use <i>two</i> languages, especially with equal or nearly equal fluency; able to use multiple languages in communication. |
| Public Communicator - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect | Media Communicator: Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.) |
| Technologically Savvy - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry. | |

ORGANIZATIONAL LEADERSHIP

| | |
|--|--|
| Advisor - an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations. | Change Agent - having the ability to lead the change process successfully; anchoring the change in the congregation's/organization's vision and mission. |
| Contextualization - the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization. | Culturally Proficient - having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings. |
| Externally Aware - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society. | Entrepreneurial • leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage. |
| Risk Taker - persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo. | Task Manager - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes. |
| Willingness to Engage Conflict: Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions. | Decision Making: Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective. |
| Organizational Agility: Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy. | Strategy and Vision: Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies. |

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| Financial Manager - deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems. | Funds Developer - maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives. |
| Collaborator: Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others. | |
| INTERPERSONAL ENGAGEMENT | |
| Interpersonal Engagement - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes. | Bridge Builder - possessing a certain responsibility for the unity of the congregation and or organization; works to connect people of different cultures, worldviews, and theological positions. |
| Motivator - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment. | Personal Resilience: Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate |
| Initiative: Demonstrates ambition is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results. | Flexibility Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention. |
| Self Differentiation: Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system. | |


 CONNECTION


Compensation and Housing: *A range is needed for matching purposes. The maximum salary is not published anywhere. Effective salary is cash salary plus housing allowance or manse value and other compensation considered "effective salary" by the Board of Pensions of the Presbyterian Church (U.S.A.).*

*See Effective Salary Definition at www.pensions.org. (Board of Pensions web site)

Minimum **Effective** Salary\$ _____ Maximum **Effective** Salary\$ _____

Housing Type ☐ Manse
 ☐ Housing Allowance
 ☐ Open to Either (Manse or Housing Allowance)
 ☐ Not Applicable (*for Non-pastoral Positions Only*)

Optional Links

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

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Equal Employment Opportunity

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

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

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

☐ Yes ☐ No

References (Limit 3)

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

Name _____
 Address _____
 Phone Numbers _____
 Relation _____
 E-mail _____

Name _____
 Address _____
 Phone Numbers _____
 Relation _____
 E-mail _____

Name _____
 Address _____
 Phone Numbers _____
 Relation _____
 E-mail _____



Pastor Nominating Committee/Search Committee Chairperson/Mid-council Search Committee Chairperson

Name _____

Address _____

City _____ State _____ ZIP code _____

Preferred Phone _____

Alternate Phone _____, _____

E-mail Address for PNC Communications (required): _____

Endorsements

Pastor Nominating Committee/Search Committee Signature

Date

Clerk of Session Signature

Date

Presbytery Signature

Date

When you enter your form online, the CLC system will generate an email to your Clerk of Session and presbytery for approval of the Ministry Information Form. Once the form is submitted, the Clerk of Session and the presbytery may log in to the system and approve the form without waiting for the email.



Leadership Competencies



Theological/Spiritual Leadership

| | |
|----------------------------------|---|
| Compassionate | Having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus. |
| Preaching and Worship Leadership | Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence. |
| Lifelong Learner | Individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses. |
| Hopeful | Maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity. |
| Spiritual Maturity | Shows strong personal depth and spiritual grounding; demonstrates integrity by walking the talk and by responding with faithfulness of purpose; is seen by others as trustworthy and authentic; nurtures a rich spiritual life; seeks the wisdom and guidance of appropriate mentors; is able to articulate a clear and consistent theology. |
| Teacher | Creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context. |

Leadership Competencies

| Communication | |
|-----------------------|--|
| Communicator | Advances the abilities of individuals and the organizations through active listening ♦ supported with meaningful oral and written presentation of information. |
| Public Communicator | Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect. |
| Technologically Savvy | Has the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry. |
| Bilingual | Having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication. |
| Media Communicator | Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.). |

| Interpersonal Engagement | |
|--------------------------|---|
| Interpersonal Engagement | Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes. |
| Motivator | Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and Influences others toward a spirit of service and meaningful contributions to mission accomplishment. |

Church Leadership Connection

www.pcusa.org/clc | 888.728.7228 x8550 | clcstaff@pcusa.org

Leadership Competencies

| | |
|----------------------|--|
| Initiative | Demonstrates ambition is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results. |
| Self Differentiation | Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less-anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system. |
| Bridge-builder | possessing a certain responsibility for the unity of the congregation and or organization; works to connect people of different cultures, worldviews, and theological positions. |
| Personal Resilience | Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate |
| Flexibility | Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; Remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention. |

Leadership Competencies

Organizational leadership

| | |
|--------------------------------|--|
| Advisor | an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations. |
| Contextualization | the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization. |
| Externally Aware | identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society. |
| Risk Taker | persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo. |
| Willingness to Engage Conflict | Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions. |
| Organizational Agility | Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy. |
| Financial Manager | deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for money; puts in place rigorous and comprehensive financial accountability systems. |
| Collaboration | Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others. |
| Change Agent | having the ability to lead the change process successfully; anchoring the change in the congregations'/organizations' vision and mission. |

Leadership Competencies

| | |
|-----------------------|---|
| Culturally Proficient | having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings. |
| Entrepreneurial | leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage. |
| Task Manager | Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes. |
| Decision Making | Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective. |
| Strategy and Vision | Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies. |
| Funds Developer | maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives. |

**2019 Minimum Terms of Call
for Ministers of the Word and Sacrament
The Presbytery of Carlisle
3040 Market Street, Suite #1
Camp Hill, PA 17011**

Presbytery is required to establish Minimum Terms of Call for ministers serving within their jurisdiction (G-2.0804). The Minimum Terms of Call effective on all Calls as of January 1, 2019 are noted below. Sessions are required to annually review the adequacy of compensation for all their staff (G-2.0804). Presbytery **voted to increase by 2.5%**, the Minimum Effective Salary for 2019. **When reviewing compensation, it is suggested that Sessions and Congregations take into consideration the value of the ministry their pastor (s) is doing and consider an increase in their compensation.**

Effective January 1, 2019

Allocation of the following items will be determined by the individual situation. Pastors and churches may vary how the total of items 1-5 is distributed. **For example**, if the total Salary and Housing (Lines 1 and 2) is \$60,000, the pastor could request the church to designate any combination equaling the \$60,000 figure.

1. Annual Cash Salary (including employee's contributions to 403 (b) plans, tax sheltered annuity plans)
2. Housing, utility and furnishings Allowances
3. Employing organization contributions to 403 (b) plans, tax sheltered annuity plans.*
4. Bonuses, overtime pay, unvouchered professional expenses allowance, gifts from employing organization.
5. Other allowances (for example medical deductible, SECA in excess of 7.65% of Effective Salary)
6. Manse Value- (*Board of Pensions regulations require that "Manse Value" must be at least 30% of Lines 1-5 for members residing in employer provided housing*) **Do not include utilities paid directly by the church.**
7. **Total Effective Salary (Lines 1-6)**
Minimum Effective Salary for 2019: \$52,620.00

Other Minimums

Board of Pensions Benefit Plan- Dues are 37.00% of Effective Salary- Line 7a.

Vacation- 30 days to include a minimum of 4 Sundays. Those part-time also receive 30 days.

Continuing Education Allowance- \$1000 per year- may accumulate to \$3000.

Continuing Education Leave- 14 days including 2 Sundays annually, may accumulate to 42 days.

Travel Allowance- Current allowable IRS rate

Spiritual Renewal- One (1) day per quarter (not a Sunday) for spiritual renewal and development

Allowances are to be vouchered rather than given as direct payments to clergy because of IRS regulations.

***Employer Contributions.** If any part or all of the Employing Organization contribution to a 403(b) is a "match" of an elective contribution by a Pastor, **the matching amount** must be excluded from Total Effective Salary- Line 7- when figuring Board of Pensions Dues) Use Line 3a on *Terms of Call Report Form*

Social Security Self-Employment Contributions Act (SECA) Offset. The Committee on Ministry encourages congregations to assist their pastor (s) by paying the amount equal to the normal portion of Social Security an employer would pay on an employee's salary. Currently that amount is 7.65% of Effective Salary, ***See Line 12 of Terms of Call Report Form.*** This SECA offset is considered income when calculating federal taxes.

Approved- 9/25/18