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Minister Transition Packet

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SECTION A

A Change of Ministers

A Critical Moment of Ministry: A Change in Ministers

Loren B. Mead¹

There is a dynamic that is critical in the life development of every church, no matter in what fellowship or what country it is found. It is the dynamic surrounding the change in ministerial leadership.

I. The Minister Is Leaving

- A. When the minister announces he or she is leaving, members may feel anger, or wonder what they did wrong, or look for someone to blame, or even sigh a breath of relief.
- B. They worry about what will happen to the church that means a lot to them.
- C. They do not generally recognize that the congregation is going through a time of high potential—perhaps the one time in which there is the greatest chance to influence its future.
 - 1. A church can discover a new world of ministry and mission.
 - 2. It's a time, usually 12-18 months, of rethinking who they are, what they think they are supposed to be up to, and what they value and care about.
 - 3. It is a new chance to own what the church is all about.
 - 4. It may be a time of some struggle, but the outcome is well worth it.

II. The Issues Involved in the Change

- A. Congregations are Complex Systems involving interactions between programs, process, context, and identity.
 - 1. *Program*: Refers to the visible level of the congregation, including what goes on, the groups people are in.
 - a. The sum total of the things going on in a particular church.
 - b. Includes all meetings happening in the church from week to week.
 - c. Also include what the church is doing elsewhere.
 - d. At this time of change, some members will see the selection of a new minister in terms of the potential for change in programs they want to be emphasized or de-emphasized in the future.
 - e. Program is an important part of the whole view of the church, but it is not the whole.
 - 2. *Process*: If program is the *what* of the congregation, process is the *how*. It points to how things are done, how decisions are made, how communication occurs in the system, where power is resident, and how it is exercised.

¹ What follows is an outline of Loren B. Mead's book *Critical Moment of Ministry: A Change of Pastors* (Bethesda, MD: Alban Institute, 1986).

- a. It refers to how people with special tasks play special roles in the climate of the congregation and its characteristic patterns of how things are done.
 - b. A key category examined here at the time of changing ministers is that of leadership style.
 - 1) Is the minister's style collaborative, authoritative, consensus, or individual, etc.?
 - 2) A key concern here is whether people really will respond to what they say they want.
 - 3) Churches may be conditioned instinctively for one style even though they voice another style as ideal.
 - 4) It is very easy to misread the process of a congregation.
 - c. Process is not often on the agenda when a church looks for a new minister, and this is a tragic mistake.
 - 3. *Context*: It refers to the situation of the congregation within a community of people and institutions. It is the *where* of the congregation.
 - a. It asks about what kinds of populations surround the congregation and how members relate to those populations.
 - b. It asks what is happening to the community? Are people moving in or out? Are economic, political, or cultural changes occurring?
 - c. It also asks what these changes are doing to individual members and to the corporate body itself.
 - d. Paying attention to context prevents a church from acting as though it is a world unto itself. A church looking for a new minister cannot allow itself to act as a closed universe.
 - e. This is the crucial time to look outside the church and see its context for what it is. What changes have occurred within the last several decades?
 - 4. *Identity*: A congregation's identity is its very special nature, built from its story and its people, its great moments and its weak moments. A congregation's identity has to do with its special sense of what is important and what must be done or not done.
 - a. It has to do with its heroes and heroines, its victories and hardships, its celebrations and times of grieving.
 - b. Identity has to do with the special way this congregation lives with its faith heritage and have incorporated the specific character of its larger fellowship.
 - c. Each congregation's identity is unique and no two are the same, even within the same fellowship.
- B. Program, Process, Context, and Identity all need to be examined and considered at this critical turning point in a congregation's life.

III. The Tension between Minister Search and Congregational Development

- A. Two distinctly different but complementary processes are at work when a church begins to look for a new minister.
 - 1. *Congregational Development*: The set of knowledge, skills, and processes by which a congregation is brought to a better understanding of its ministry and becomes more effective in it and faithful to it.
 - 2. *Minister Search*: The set of knowledge, skills, and processes by which ministers are matched to positions that most fully challenge their abilities and gifts.
- B. A common mistake is to see Minister Search as the prime issue in Congregational Development, or to see no significant difference between the two.
 - 1. This can skew decision-making processes and planning processes.
 - 2. The larger issue is congregational development, and searching for a new minister is only one piece of this larger issue.
- C. Some of the following comments may be heard at this time:
 - 1. "We'd better get a good preacher in here fast to keep this place from going to pot."
 - 2. "This place can't stand to be open for more than three months."
 - 3. "This church has been without a preacher for six months now. We've simply got to get things moving."
 - 4. These are not well-thought-through statements.
- D. The Minister Search part of the transition gets much more visibility and attention, but this time is too exciting and strategic to fumble away by just looking for the new preacher.
 - 1. Congregations need time for reassessment, times to think about their purpose and direction with some independence of any particular preaching minister.
 - 2. If well used, this time can bring about an increased maturity and strength a congregation needs to enter into a new and productive relationship with a new minister.
 - 3. Potential candidates for the ministry of this church will be more impressed by and attracted to a church which has re-thought and re-committed itself to its ministry.
- E. Another common error is that of going through the motions of certain procedures without tying them to the processes which inform them and give them meaning, e.g., searching for a new minister without taking a careful look at the context in which the congregation exists.
- F. Every situation is new and must be dealt with afresh, even if the congregation just went through such a process in the recent past.

IV. A Power Issue—The Congregation vs. The Leaders

- A. In *every* situation there is the common tension between needs and values of the congregational leaders and the needs and values of the congregation as a whole.

1. The tendency is for the leaders to assume that its needs and hopes for the congregation are identical with those held by the congregation.
 2. Invariably, the perspectives of both segments are in some way unique from the other, though they may have a strong, but not identical, common interest at the center of their views.
- B. What is most appropriate is dialogue and conversation between the two segments, allowing each one to understand the other and be informed by the shared input.

V. A Map of the Territory of a Change of Ministers. There is some predictability in what happens when a church goes through a change in ministers, but it is always somewhat strange, unknown territory. The predictable, inevitable events are like a road map:

A. First Stop: *Termination*

1. Termination is not always a simple event, but the culmination of a cluster of dynamics which have been in motion for quite a while.
2. For some ministers, the center of challenge and excitement has been shifting from the congregation to a larger arena or scope.
3. And a congregation may gradually become restless under the leadership of the minister, increasing their readiness for a change.
4. In such cases, both minister and congregation are actually living a double life, which can become painful.
5. This is especially true in cases where the minister has stayed a long time (anywhere from 6 to 18 years).
6. The point is that *in many cases, the congregation shares the minister's readiness for termination.*
7. Most ministers are not equipped with good ideas or skills about how to bring closure to a long ministry tenure.

B. Second Stop: *Direction-Finding*

1. The initial reaction is often confusion or panic.
2. The first step is to decide what to do and how to do it.
3. It is essential that the congregation and its leaders deal directly with each other without the involvement of the departing minister, even though it may be hard him to "let go" after so many years of being included in congregational process. (An exit interview may be used to allow the departing minister to offer valuable input and bring closure without complicating the process of "direction-finding.")
4. One crucial ingredient is that the relationship between leaders and the committee(s) involved in the transition process be strong and clear.
 - a. There must be clarity of expectations and timetables, as well as resources available.
 - b. If any new leaders are selected during the transition period, they must be included as "full members" of the process.

C. Third Stop: *Self-Study*

1. The congregation must answer the question of who it is, what it is, and what it intends to be in the future.
2. *The assumption that the congregation is today what long-time members or leaders remember it to be in the past is dangerous.*
3. Data collection and analysis is not the most reliable approach.
4. It is essential to include the input and reflection of as many members of the congregation as possible is important in coming to a realistic profile of who and what the church is today.
5. This process is rarely easy or quick.
6. Perhaps the finished product would be a congregational role statement.

D. Fourth Stop: *Search*

1. This really begins at the point of termination.
2. Search includes all the steps involved in developing a list of viable candidates, one of whom will be selected to be the new minister.
 - a. The problem is not coming up with a list, but deciding what to do with it.
 - b. *Everybody on the list is there because of someone's fantasy—about the task, the person's commitment to the nominee, or about the person.*
 - c. The hard task is moving through the fantasy to reality about the task to be done at this point in the life of the congregation and reality about the potential candidates.
3. At this point, congregations tend to shelve the self-study and ignore what it says because they are in such a rush to get on with the "beauty pageant" to decide who the new minister will be.
4. Candidates must also be careful about taking a congregation's self-profile as totally accurate, infallible reality, lest they later feel they were "lied to" by the church.
5. Search involves getting a congregation's fixture of itself and a minister's fixture of himself or herself into direct conversation.
 - a. Some of this can be done indirectly or by long distance.
 - b. But the heart of it comes down to face-to-face conversations until some kind of interpersonal chemistry begins to emerge.
6. The fit between congregation and minister does not have to be perfect but compatible.
7. An important key here is that Search Committee members be trained or coached to know how to get the most out of the personal interaction with the candidates.
8. Some consistent system of handling data and information is essential, and all candidates with whom there has been any kind of personal interaction *must* be contacted as soon as they are no longer under consideration.

- a. Unsuccessful candidates often feel rejected or unfairly treated when they are left without information and closure from those who have approached them.
- b. The Search Committee can work by agreed upon guidelines for handling all candidates and can actually help unsuccessful candidates to strengthen their ministries by giving them useful input *if the candidate requests it*.

E. Fifth Stop: *Decision/Negotiation*

- 1. These two activities occur somewhat simultaneously.
- 2. The process includes the searching congregation, the ministers, and the minister's current congregation.
 - a. This is actually a triangle which can become quite complex.
 - b. The further the process goes, the more personal and complex it becomes in working out details and personal preferences.
- 3. By this time, nearly all the issues should be on the table.
- 4. Both Search Committee and the candidate can find themselves in a double bind at this point: both are "selling" and "buying" and courting each other.
 - a. They may tip-toe around an obvious question.
 - b. Bringing in an "outside perspective" (consultant or task force) may be helpful.
- 5. What is actually involved at this point is an exercise in conflict management because every time differences exist and have to be overcome, then conflict exists.
- 6. A committee may be divided about the best candidate and, therefore, find the help of an outside consultant helpful in managing its decision-making task.
- 7. After the decision is made, the group is really involved in "contracting" — negotiating the specific terms of the relationship between church and minister.
- 8. If the first candidate chosen should decline, there may be a tendency to fall back into the kind of panic felt at the time of termination. Taking sufficient time at this point will not hurt anything, but will most likely prevent more problems further down the road.

F. Sixth Stop: *Installation*

- 1. Installation includes all the activities related to getting the new minister on the scene and publicly acknowledged as the new minister of the congregation.
 - a. A service of ordination is extremely advisable.
 - b. Installation into a new community, into the congregation's life, and into the congregation's role in its broader fellowship are all involved.
- 2. This is a very high stress time for the minister and his or her family because everything has changed and high expectations meet them on every hand.

3. Allowing the minister to begin this process without the family being included (arriving latter because of problems in selling a house, etc.) is not advisable.
4. Installation is not an individual event, but is a new beginning in the life of the congregation.

G. Seventh Stop: *Start-Up*

1. This is a critical stage because the patterns established during the first 12-18 months will likely set the course for the ongoing relationship between church and minister for as long as they are related.
2. Neither congregational leaders nor ministers are usually skilled at making such transitions, and the effect is that they may tend to repeat past mistakes.
3. Periodic check points for re-evaluation of the church-minister relationship during the first two years are suggested.

H. Being aware of these stops can help in two ways:

1. Knowing what will happen will help us be clear about what we are doing and more patient with the dynamics.
2. Being able to see the different events will give us greater power to influence the course of these events, using them well instead of poorly and thereby setting up a situation that builds on the past rather than repeating it.
3. The task of filling the vacancy left by the departure of the previous minister will be eventually be filled. The question is, "Will the congregation be ready for a renewed sense of itself and its direction for future ministry with the minister they have chosen?"

VI. Developmental Tasks for Congregations

A. During the period between Termination and Start-Up there is a rich time when it is possible to deal with some major themes in congregational life.

1. It is a time for dealing with developmental tasks.
2. If handled well, these tasks can lead to greater health in carrying out a congregation's aim and purposes.
3. This period needs to be "reframed" from an awful period of "being undone" to a rich period of growth and maturity.
4. This period includes five major tasks, and they require depth and meaning more than speed.

B. First Task: *Coming to Terms with History*

1. A church's history includes things creative and useful, as well as things debilitating and destructive.
2. It is never fully limited to its past, but it is profoundly shaped by it.
3. A church's past can be a blockage to its future or fuel for its future.
4. The time of changing ministers is a time to open a church's story and write new chapters.
5. The loss of a minister opens up the repository of grief and loss that we all share and become the occasion for processing a cluster of losses and griefs.

6. This is a valuable time for doing some healing of long-term wounds. It is a time of dealing with the ghosts that have been haunting the church for a long time.
7. Avoiding this task will leave “booby traps” for the new minister with anger, bitterness, bargaining, or depression and avoidance popping up at unexpected places.
8. The departing minister’s help in making a clean termination is essential to healing.
9. This task can best be accomplished not with the computer but with focus groups or home meetings in which church members share their perceptions, griefs, feelings, and hopes for the future.

C. The Second Task: *Discovering a New Identity*

1. Congregations, like people, have a way of getting a fixed idea of who they are and sticking with their idea until something comes along to cause them to re-think that self-image.
2. A church whose core bonded as young families with children may continue to perceive itself that way, even though they are now gray-headed and their children are grown. Their image is not totally wrong, just outdated.
3. A congregation may tend to identify itself by the minister it has known.
4. For this reason, an updated self-study is especially helpful.
 - a. Who are our constituencies?
 - b. What kinds of contextual changes have occurred around us?

D. The Third Task: *Allowing Needed Leadership Change*

1. This time of changing ministers may also be a time for some stirring among the leadership team.
2. Previous alignments with the departing minister may now be adjusted as a new phase of congregational life begins with a new minister.
3. New leaders may be included in the Search Committee.
 - a. Search Committee members may become strong allies or detractors of the new minister shortly after his or her start-up.
 - b. Committee members may need help to get out of their role as soon as possible.

E. The Fourth Task: *Renewing Broader Fellowship Linkages*

1. Churches may have become isolated or detached from their broader fellowship over the course a long ministry tenure.
2. The search for a new minister may increase the congregation’s contact with the broader fellowship of other congregations and institutions to which it is related. This relationship with outside resources is a healthy exposure to what is going on elsewhere.
3. Search Committee members are enriched by what they see and experience in their visits with other congregations and ministers.

F. The Fifth Task: *Commitment to New Directions in Ministry*

1. While the hiring of a new minister as a result of the process can be guaranteed, what cannot be guaranteed is that it will make any difference.
2. Going through the whole process can assure that a congregation comes out of it with a new sense of self and a higher degree of confidence and direction.
3. It will also increase the church's confidence that the minister chosen fits the needs for the next stage of the congregation's ministry.

VII. Important Roles for the Interim. During the interim period, there are some key actors who make a big difference in the quality of the results.

A. The Interim Minister(s)

1. Three types of congregational situations *always* need an interim period between the termination of the departing minister and the installation of the new minister:
 - a. Those congregations who have just gone through significant crises or conflict with the departing minister.
 - b. Those in which the previous ministry was especially long—12 to 15 years or more.
 - c. Those with multiple staff arrangements.
2. The interim minister's tasks include helping the church grieve, helping it overcome splits formed in the previous ministry, facilitating improved relationships between congregation and congregational leaders, and insuring the ongoing tasks of ministry.
3. This is not the time for launching major new ministries or programs.
4. *Under no circumstances should an interim minister be considered, or allow himself or herself to be considered, as a candidate for the new minister.*

B. Search Committee Members

1. The first task is for this committee to become a group.
 - a. They need to recognize the differences they have.
 - b. Beware of pre-existing coalitions being allowed to influence the work of this group.
2. Avoid setting a final deadline for the completion of the committee's work.
 - a. Avoid making a rushed, impetuous decision just in order to get the work done by the deadline.
 - b. Elders and staff can defuse pressure from the congregation or from each other.
3. Avoid the trap of efficiency for efficiency's sake.
4. Keep the church and its leader groups informed about the progress of the search process.
5. Much of the committee's work must be handled with responsible confidentiality because they are working with powerful ingredients.

Suggestions for Managing the Transition

From One Minister to Another

1. This is a normal transition for churches and for ministers.
2. This is a golden turning point or leverage point for your church.
3. The first but worst reaction is to hurry the process of hiring a new minister.
 - a. Cuts the grieving process short.
 - b. Ignores the fact that your church has changed.
 - c. Sidesteps careful candidate assessment.
 - d. Sets us successor to be interim minister.
4. Anxiety should be managed, not fed.
5. During the interim period, I suggest that you:
 - a. Structure for stability (can build momentum).
 - b. Make “process” a priority.
 - c. Keep communications open and often.
 - d. Do not accept inappropriate conduct.
6. Work by majority/consensus decision rules.
7. Make good use of this opportunity to re-dream and renew your vision of your mission and ministry.
8. Learn from your self-study and build on it.
9. Audit ministry and resources alignment.
10. Audit staffing size, alignment, and effectiveness.
11. Focus on excellence in ministry instead of reacting to past problems.
12. Believe in your strengths and present them positively.
13. Take the initiative in pursuing quality candidates.
14. Be creative in negotiating with your final choice.
15. If you do not reach an enthusiastic consensus about your final candidate, do not settle; instead extend the process until you do.

Minister Transition Timetable

<i>Task/Process</i>	<i>Month 1</i>	<i>Month 2</i>	<i>Month 3</i>	<i>Month 4</i>	<i>Month 5</i>	<i>Month 6</i>	<i>Month 7</i>	<i>Month 8</i>	<i>Month 9</i>	<i>Month 10</i>	<i>Month 11</i>
Minister Resigns & Announces	<div></div>										
Elders Design Transition Plan		<div></div>	<div></div>								
Elders Select Transition Team		<div></div>	<div></div>								
Farewell Events for Minister			<div></div>								
Interim Preaching Minister Begins				<div></div>							<div></div>
Transition Team Leads Self-Study				<div></div>	<div></div>						
Transition Team Makes Profiles					<div></div>	<div></div>					
Tran. Team Leads Search Process				<div></div>	<div></div>	<div></div>				<div></div>	
Final Interviews and Selection						<div></div>	<div></div>	<div></div>	<div></div>		
Final Decision & Negotiations								<div></div>	<div></div>		
Process Closure with Church									<div></div>	<div></div>	
New Minister Transitions									<div></div>	<div></div>	<div></div>
New Minister Entry & Start-Up											<div></div>

The Tasks of a Church during the Interim Period

There are five tasks which a church needs to work on during the interim period between pastors. They were originally envisioned by Loren Mead of the Alban Institute as five developmental tasks.² These tasks may help a congregation develop its life and readiness for ministry during the interim period. What follows is one description of these tasks.

Interim Task #1: Coming to Terms with History **Learning from the past so as to enrich the future**

The leaving of one pastor and the arrival of another are major events in the church's history. During the period between pastors one essential need is to retell and celebrate the congregation's history, to recognize that a chapter is "coming to a close," and to deal with the feelings which are being generated by the changes.

How well the congregation deals with its history will determine how well it will move into and deal with its future. It is a mistake for a church to call a new pastor until it has learned from its past. Coming to terms with its history means revealing it, learning from it, and deciding on those elements of which the church wants to retain as part of its present and future. As it endeavors to come to terms with its history, a congregation can come face to face with both its strengths and its weaknesses. Its history can become either an anchor or a rudder, either that which stifles it and makes it visionless or that which guides it on to even greater vision and accomplishments. During the interim period a church may be more open to explore and to learn from its history than at any other time in its existence.

During the interim period individuals in a congregation are naturally going to reflect on their past relationships with the church. The former pastor might become the focal point of that reflection because the pastor is generally the symbol of the church's history. Some persons will grieve over the pastor's leaving because of their love and appreciation for the pastor. This will stem from special experiences they have had with the pastor in times of death, weddings, family problems, counseling situations, working together, and social activities. At the same time people will feel a sense of relief at the leaving of the pastor. Their experiences have not been as positive, and they may have secretly been wanting a change of pastors. With their feelings of relief come feelings of guilt—for what they may have done, for hindsight thoughts of what they wish they had done. Some persons in the congregation will have mixed feelings of grief and relief at the leaving of the pastor.

Edwin Friedman, a family therapist and a rabbi, suggested at an interim ministry conference that transitions or rites of passage were the original form of therapy. He said that a well-thought-out, deliberate approach to the interim time can help a congregation deal with the healing of hurts, with unfinished business, and with missed opportunities from previous days. He maintains that the interim period may well fit alongside of birth and death as major times for individuals and groups to make changes and to work out the residue of old relationships which have been disabling.

² See Loren B. Mead's book *Critical Moment of Ministry: A Change of Pastors* (Bethesda, MD: Alban Institute, 1986), chapter IV.

The central focus of the interim is not merely on what happened in the past. The purpose of coming to terms with the history is to deal with history so as to be freed by it to move on into the future.

Interim Task #2: Discovering a New Identity

Gaining an understanding of who we are as a congregation

From time to time the self-image or identity of a congregation becomes outdated because that self-image hangs on once it is formed, even when the reality of what is may have changed. As with an individual, a self-image change for a congregation requires some experience which will jolt the congregation into rethinking and reformulating its image of itself. A change of pastors may cause that jolt primarily because the identity of the congregation may be lodged significantly in the personality or leadership of the pastor.

As the pastor is the symbol of the church's history, so the perceived image of the self-image of the congregation. The interim period is a time when the congregation needs to discover a new identity: Who are we now that our pastor has gone? The congregation needs to gain a conscious understanding of how it now views itself.

The interim period is a time of looking inward. Seldom does the same type of introspection occur during other times. The interim period is a time for attempting to step outside our current image of ourselves as a congregation and to take a new look at who we are as a congregation.

The interim period is an important time to do a self-study which will provide a realistic appraisal of the congregation's life and outreach, including its strengths and weaknesses. The study can reveal a great deal about the attitudes which the congregation has about its mission and witness. Such a self-study is an important task of the Pastoral Search Committee in this project. When it is taken seriously, this study and other efforts can result in the reshaping of the congregation's self-image.

One of the problems in this regard is that there is generally no one conscious self-image in a church. There are in effect many self-images, with each person's image shaped by his or her personal experience and relationships in the church and the community. There is a need for a structured time and approach which will involve individuals in some dialogical way in the formulating of a statement on "How We See Ourselves as a Congregation."

Interim Task #3: Allowing Needed Leadership Change

Allowing and facilitating changes in leadership and leader styles

Some leaders who have achieved significant influence in the congregation may have done so because of the desire, encouragement, and support of the previous pastor or because of their connectedness with the pastor. Leaders tend to be those who can work best with the pastor, particularly in long pastorates. During the interim period some leaders may prefer to move into less conspicuous or less time-consuming roles: the pastor's leaving provides the opportunity which these folks may have really been wanting because of over-involvement or for other reasons. Sometimes leaders are fearful that they may not be as comfortable working with the next pastor, and they try to avoid that risk by changing their leadership roles before the new pastor comes.

During the interim period other people may decide to increase their involvement and influence in the congregation. Perhaps they have felt overlooked for leadership during the time of the previous pastor. Or, perhaps they have been uncomfortable with the previous pastor and had deliberately decided not to serve as leaders in the past. Such persons may have been inactive for these or other reasons but feel that the interim period is a good time to become active again as participants and leaders before a new pastor is called.

This is all normal and usually healthy. There is a need to allow leadership changes to take place and, indeed, to help facilitate these inevitable changes in ways that are positive for the congregation. The task for the interim time is to facilitate this shifting of power and leadership without losing momentum in the life of the congregation and without alienating or disenfranchising leaders who may feel threatened as the inactive become active leaders during this crucial time.

Leaders have power. Often leaders are unaware of the power they possess. "Power" is not a bad word. Most people use their power to enhance the life, program, and ministry of the church. This is indeed a good use of power. Occasionally individuals use their power to slow down, frustrate, aggravate, or derail aspects of the program, life, or ministry of the church. This may appropriately be labeled abuse of power.

When shifts of power occur, there may be a variety of conflicts. In fact, some conflicts are actually attempts to balance power or to change the balance of power. Shifts in power may show up as attempts by individuals to gain specific leadership roles. Consequently, the congregation needs to deal with the overall issues of leadership. There may be a few leaders available, leaders may need specific training, and priorities may need to be set in relation to leadership needs and issues. These issues are ever-present in a church, but during the interim period they take on special dimensions.

During the interim time shifts of power can be facilitated in various ways. It is helpful if there is a public acknowledgment that changes in leadership are normal and to be expected. People who were less active previously can be encouraged to accept some new responsibilities. The church can celebrate the dedicated leadership of persons moving out of leadership roles. Attempts to build mutual support between former and new leaders will need to be made. An emphasis on spiritual gifts is helpful in understanding and facilitating leadership changes.

Interim Task #4: Re-Affirming Denominational Linkage Appreciating anew the heritage, mission, and services of the denomination

During the interim period a congregation is probably more receptive to outside help and ideas than at any other time in its history. For one thing, church leaders are eager for help from denominational staff regarding how to carry on pastoral work during the interim period (such as the selection of an interim pastor and supply preachers) and how to conduct their search for a new pastor.

Many congregations have been drawn closer to their denomination after a pastor resigns because of their openness to utilize the resources and services of the denominations. The time of pastoral vacancy is an important time for the congregation to become reacquainted with the heritage, mission, and services of its denomination. It is a time for the

congregation to reexamine and reaffirm its ties with the denomination. This will usually result in increased appreciation for the heritage, goals, organization, staff and world mission of the denomination.

If the task of rethinking denominational linkage is to be worked on adequately, it is important for the congregation to be in close contact with the regional staff during the selection process for a new pastor. It is also important to select an interim pastor and supply preachers carefully with regional staff so there is leadership which understands the denomination and is concerned about this task. When retired pastors apply to become Ministers-at-Large Program, only those who have an understanding of and a commitment to the American Baptist family are accepted. It is no secret that a number of congregations across the country have maintained their relationship to the American Baptist Churches USA largely because of the interim ministry work of Ministers-at-Large. Other churches have strengthened or renewed their ties with the denomination because of Ministers-at-Large.

Interim Task #5: Commitments to New Directions in Ministry **Developing a shared vision, partnership, and commitment for ministry in the future**

During the interim period the congregation needs to become ready to make a commitment to the new pastoral leader it will soon call. If a congregation is not ready to welcome and work with the new pastor, it will in effect undermine its ministry in the future. The congregation needs to develop a sense of anticipation and hope for the future, based on an understanding of the ministry which the congregation begins to envision of itself. The calling of a new leader should be seen as the extension of the congregation's developing new hope and new vision.

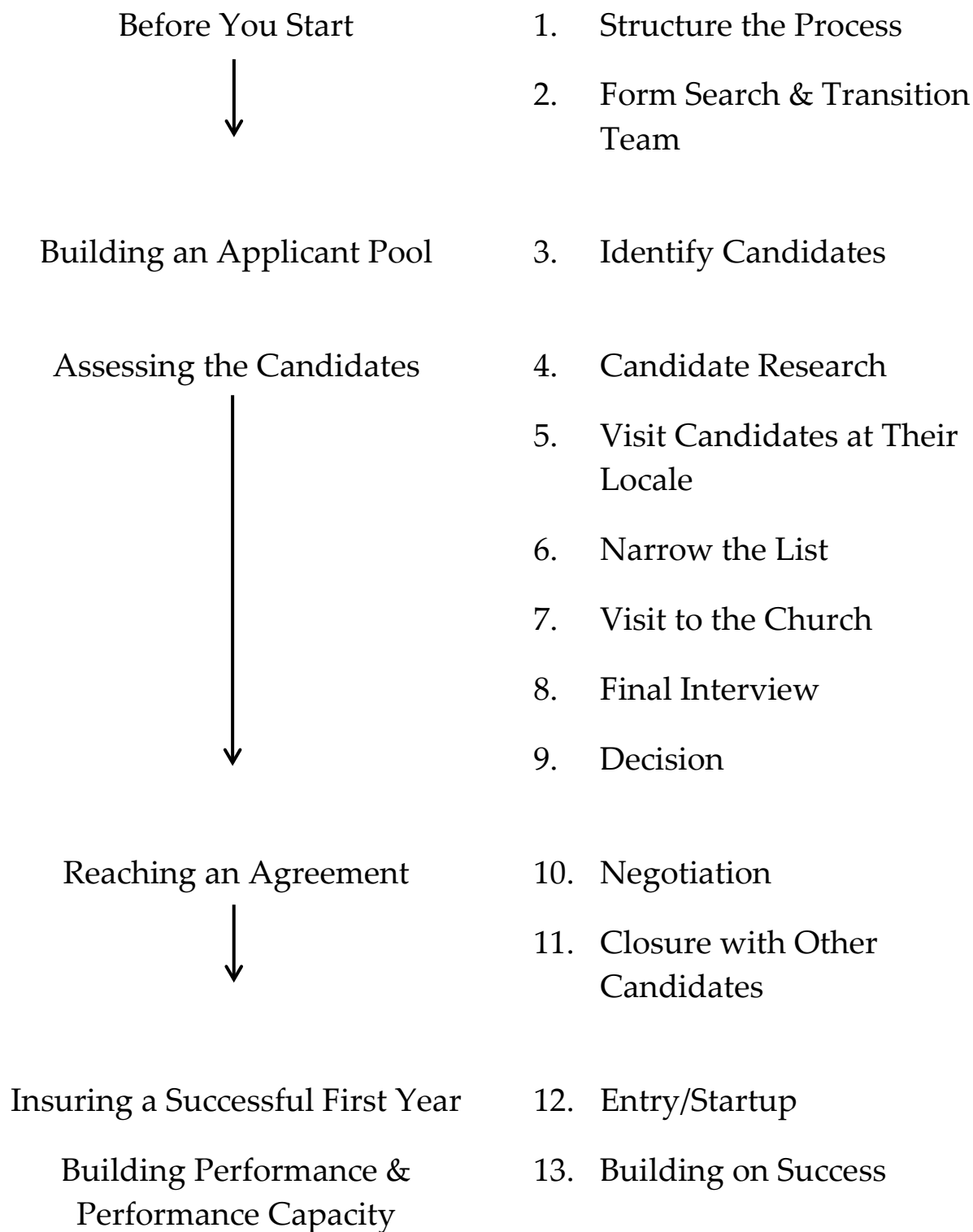
This task includes learning from the past so that we see the future in better ways, facing up to our self-image in ways that enable us to discover a new identity which will excite and motivate us in facing the future, allowing leadership changes to take place so that the future ministry of the church can be enriched by the skills and contributions of dedicated leaders, and renewing denominational ties so that future ministry will include all the richness of its heritage and current mission.

There are many ways during the interim period to prepare a congregation for a commitment to new leadership and a new future. From the beginning the interim pastor and supply preachers need to emphasize the non-permanent status of their tenure in the church. Any future plans or dreams which the congregation has formulated should be kept highly visible for everyone. Preaching should set forth the biblical basis of the future as both hope and grace. After the new pastor is called, there should be regular prayer for the pastor and the pastor's family as they prepare to come to the church. Information on the new pastor should appear in church newsletters and the local newspaper. A reception and service of installation will be planned. Celebrations and fellowship events during the first year of a new pastorate, and periodically thereafter, will help to keep the commitment to the future alive.

SECTION B

The Minister Search Process

Steps to Successful Hiring



Minister Search Process Worksheet

Task	Detail	Primary Participants	Time-line
1. Structure the process	<ul style="list-style-type: none"> • Set process • Set communication links to church, elders, search committee, potential candidates 	Elders	
2. Form the search/transition team	<p>Set Team Tasks</p> <ul style="list-style-type: none"> • Utilize prayer as a part of the process • Receive survey work • Form a congregational profile • Form a preferred minister profile • Identify candidates • Candidate research • Candidate contact • Candidate visits • Regular communication to the church • Preliminary candidate assessment • Set and develop interview schedule • Interview management • Compensation research • Formation of short list • Assessment of final candidates • Recommendation or ranking of candidates for the elders • Facilitation of church contacts <p>Develop the Team</p> <ul style="list-style-type: none"> • Respected persons within the church • Varied ages • Varied length of time at the congregation • Male and female • Key opinion leaders • Determine the chair and/or co-chair • Consider having an elder liaison • Consider having a staff person • Vary in size (7-12 persons) <p>Develop Ground Rules</p> <ul style="list-style-type: none"> • Strict confidentiality • Participatory process • Open communication 	Elders	

	<ul style="list-style-type: none"> • Collaboration with elders and church • Majority decision-making; minority consent • Covenant to practice kindness and love • Serve the mission of the church, not personal preference 		
3. Identify candidates	<p>Publicize the Search</p> <ul style="list-style-type: none"> • Strategic written/oral communication • Identify and utilize strategic networks • Initiate contact with quality ministers • Use written job profile and church profile 	Search Team	
4. Research candidates	<p>Resume and Sermon Sample Review</p> <ul style="list-style-type: none"> • Survey general information • Initial assessment; no, maybe, yes vote • Cull non-candidates • Select initial viable list <p>Initial Phone Call</p> <ul style="list-style-type: none"> • Degree of interest • Willingness to enter into the process • Confidentiality preferences • Potential of a match with job profile/congregational profile <p>Committee Review</p> <ul style="list-style-type: none"> • Develop list to do a full phone/Skype interview <p>Full Phone Interview</p> <ul style="list-style-type: none"> • Degree of interest • Confidentiality • Faith history • Personal history • Current family • Marital health • Family needs • Ministry history • Ministry interests/gifts/priorities • Self-assessment: strengths/weaknesses • Personal/spiritual disciplines • Collegiality with other 		

	<p>ministers/staff/elders</p> <ul style="list-style-type: none"> • Work habits • Staff relations • Vision • Future goals • Professional development plans • Theology <p>Committee Determination of Viable Candidates.</p> <p>Phone Calls to References</p> <ul style="list-style-type: none"> • Repeat as many of above issues/questions as necessary • Ask about character/ethics • Ask if the candidate would be hired there again <p>Move to “short list” – keeping in mind congregational fit, character, and job profile.</p>		
5. Visit “short list” candidates in their context	<p>On-Site Visits with Each Candidate</p> <ul style="list-style-type: none"> • Discreet visits to their congregation • Meet/connect with the candidate and family in their home/local settings. • Post-visit evaluation 	Search Committee	
6. Rank candidates	Use of prayer, discernment, assessment forms to determine best fit.	Search Committee	
7. Visit number one candidate	<p>Search committee brings number one candidate to town for a “quiet” visit. Interviews with full committee, staff, and elders.</p> <p>If good, then on to next step. If not, bring in second candidate and repeat number 7.</p>	Search Committee, Staff, Elders	
8. Public visit – final candidate	<p>All-Church Reception, Open Forum, Preach. Meetings:</p> <ul style="list-style-type: none"> • Staff • Committee • Elders • Ministry Leaders/Deacons • Other groups? <p>Meals with Strategic Opinion Leaders</p>	Search Committee, Staff, Elders	
9. Final interview	<p>Questions:</p> <ul style="list-style-type: none"> • Personal/ministry history • Faith history • Self-awareness 	Elders	

	<ul style="list-style-type: none"> • Authenticity • Work habits • Match: community, church, staff, etc. • Compensation interests 		
10. Background check		Elders/Search Committee	
11. Develop offer	<ul style="list-style-type: none"> • Job description • Compensation • Timeline for decision • Transition schedule desired • Communication • Strategy for problem solving 	Elders/ Finance Team/ Search Committee	
12. Extend invitation	Negotiate with the Candidate: <ul style="list-style-type: none"> • Job description • Compensation • Timeline • Relocation package • Policies/procedures 	Elders/Search Committee	
13. Closure with other candidates	Phone Calls – expression affirmation, appreciation, and, if asked, explanation.	Search Committee	
14. Make announcement	Timed with the candidate's church	Search Committee/ Elders	
15. Start-up	Transition Details <ul style="list-style-type: none"> • Attentive to stress dynamics for the minister and family • Create welcoming processes • Develop management style and procedures for effective work environment for minister, staff, and elders 		

Sample Candidate Care Worksheet

NAME	<input type="text"/>	Cell #	<input type="text"/>
ADDRESS	<input type="text"/>	Home #	<input type="text"/>
ADDRESS	<input type="text"/>	Work #	<input type="text"/>
EMAIL	<input type="text"/>		

LEVEL ONE - APPLICATION

Date application received: (Acknowledgement & emailed to TT within 48 hrs of receipt)

<input type="checkbox"/>	Application acknowledgement emailed (w/in 48 hrs)	Date acknowledgment emailed:	<input type="text"/>
<input type="checkbox"/>	Application emailed to Transition Team (w/in 48 hrs)	Date application emailed:	<input type="text"/>

CANDIDATE NOT ACCEPTED: (Candidate informed within 48 hrs of TT vote)

<input type="checkbox"/>	Candidate declined by Transition Team	Date of decline vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate informed: <input type="text"/>	Informed by:	<input type="text"/>
<input type="checkbox"/>	Email decline		
<input type="checkbox"/>	Decline letter		
<input type="checkbox"/>	Other: <input type="text"/>		

LEVEL TWO - INITIAL PHONE INTERVIEW BY SCREENING SUB-COMMITTEE

<input type="checkbox"/>	Candidate accepted for Level 2 by Transition Team	Date of Level 2 vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate contacted: <input type="text"/> (Candidate informed within 48 hrs of TT vote)		
<input type="checkbox"/>	Contacted by: <input type="text"/>	Date of Level 2 interview:	<input type="text"/>
<input type="checkbox"/>	Interview by: <input type="text"/>		
<input type="checkbox"/>	Interview info emailed to all Transition Team members	Date information emailed:	<input type="text"/>
	(Information emailed to TT within 48 hrs of interview)		

CANDIDATE NOT ACCEPTED:

<input type="checkbox"/>	Candidate declined by Transition Team after Level 2	Date of decline vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate informed: <input type="text"/> (Candidate informed within 48 hrs of TT vote)	Informed by:	<input type="text"/>
<input type="checkbox"/>	Email decline		
<input type="checkbox"/>	Personal phone call		
<input type="checkbox"/>	Decline letter		
<input type="checkbox"/>	Other: <input type="text"/>		

LEVEL THREE - GROUP PHONE INTERVIEW WITH FULL COMMITTEE

(Acceptance call & Group Phone Interview to be made within 1 week of Level 3 vote)

<input type="checkbox"/>	Candidate accepted for Level 3 by Transition Team	Date of Level 3 vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate contacted: <input type="text"/>	Date of Level 3 interview:	<input type="text"/>
<input type="checkbox"/>	Contacted by: <input type="text"/>	Location Level 3 interview:	<input type="text"/>
	Those present: <input type="text"/>		
	Those missing: <input type="text"/>		
<input type="checkbox"/>	Interview info emailed to all Transition Team members	(Information emailed to TT within 48 hrs of interview)	
<input type="checkbox"/>	Interview info emailed by: <input type="text"/>	Date information emailed:	<input type="text"/>
<input type="checkbox"/>	Request for Sermon DVD on: <input type="text"/>	Date DVD received:	<input type="text"/>
	REFERENCES (Reference calls to be made within 1 week of Level 3 vote)		
<input type="checkbox"/>	Reference #1: <input type="text"/>	Contacted by:	<input type="text"/>
<input type="checkbox"/>	Date contacted: <input type="text"/>	Person spoken to:	<input type="text"/>
<input type="checkbox"/>	Reference #1 info emailed to Transition Team by: <input type="text"/>	Date information emailed:	<input type="text"/>
	(Information emailed to TT within 48 hrs of interview)		

<input type="checkbox"/>	Reference #2:	<input type="text"/>	Contacted by:	<input type="text"/>
<input type="checkbox"/>	Date contacted:	<input type="text"/>	Person spoken to:	<input type="text"/>
<input type="checkbox"/>	Reference #2 info emailed to Transition Team by:	<input type="text"/>	Date information emailed:	<input type="text"/>
<i>(Information emailed to TT within 48 hrs of interview)</i>				

<input type="checkbox"/>	Reference #3:	<input type="text"/>	Contacted by:	<input type="text"/>
<input type="checkbox"/>	Date contacted:	<input type="text"/>	Person spoken to:	<input type="text"/>
<input type="checkbox"/>	Reference #3 info emailed to Transition Team by:	<input type="text"/>	Date information emailed:	<input type="text"/>
<i>(Information emailed to TT within 48 hrs of interview)</i>				

<input type="checkbox"/>	Reference #4:	<input type="text"/>	Contacted by:	<input type="text"/>
<input type="checkbox"/>	Date contacted:	<input type="text"/>	Person contacted:	<input type="text"/>
<input type="checkbox"/>	Reference #4 info emailed to Transition Team by:	<input type="text"/>	Date information emailed:	<input type="text"/>
<i>(Information emailed to TT within 48 hrs of interview)</i>				

CANDIDATE NOT ACCEPTED:

<input type="checkbox"/>	Candidate declined by Transition Team after Level 3	Date of decline vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate informed:	Informed by:	<input type="text"/>
<input type="checkbox"/>	Email decline	<i>(Candidate informed within 48 hrs of TT vote)</i>	
<input type="checkbox"/>	Personal phone call		
<input type="checkbox"/>	Decline letter		
<input type="checkbox"/>	Other:	<input type="text"/>	

LEVEL FOUR - IN-PERSON INTERVIEW / ACTIVITIES

(Acceptance call to be made within 48 hrs of Level 3 vote & Travel arrangements ASAP)

<input type="checkbox"/>	Candidate accepted for Level 4 by Transition Team	Date of Level 4 vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate contacted:	Level 4 Coordinator:	<input type="text"/>
<input type="checkbox"/>	Elders informed of candidate arrival by co-chairs	Date informed:	<input type="text"/>
<input type="checkbox"/>	Congregation informed of candidate arrival by co-chairs	Date informed:	<input type="text"/>

TRAVEL:

<input type="checkbox"/>	Travel arrangements made by:	Airline:	<input type="text"/>
<input type="checkbox"/>	Arrival date/time	<input type="text"/>	
<input type="checkbox"/>	Greeting Team Member(s)	<input type="text"/>	
<input type="checkbox"/>	Departure date/time	<input type="text"/>	
<input type="checkbox"/>	Departure Team Member(s)	<input type="text"/>	

LODGING:

<input type="checkbox"/>	Lodging arranged by:	Lodging:	<input type="text"/>
<input type="checkbox"/>	Check-in date/time	<input type="text"/>	
<input type="checkbox"/>	Check-out date/time	<input type="text"/>	

CANDIDATE TRANSPORT:

<input type="checkbox"/>	Rental car arranged by:	Rental agency:	<input type="text"/>
<input type="checkbox"/>	Check-in date/time	<input type="text"/>	
<input type="checkbox"/>	Check-out date/time	<input type="text"/>	
<input type="checkbox"/>	Transportation Coordinator / No Rental Car	<input type="text"/>	

SUNDAY SERMON:

<input type="checkbox"/>	Sermon arrangements made by:	Date/person informed:	<input type="text"/>
<input type="checkbox"/>	Office contact for sermon prep:	<input type="text"/>	

ACTIVITIES:

<input type="checkbox"/>	Activities Coordinator/Manager:	<input type="text"/>
<input type="checkbox"/>	Meeting with Transition Team	Date/Place: <input type="text"/>
<input type="checkbox"/>	Meeting with Elders	Date/Place: <input type="text"/>
<input type="checkbox"/>	Meeting with Staff	Date/Place: <input type="text"/>

<input type="checkbox"/>	Congregational Activity #1	
<input type="checkbox"/>	Type of Event	
<input type="checkbox"/>	Date/time of event	
<input type="checkbox"/>	Congregation informed via:	Date informed: <input type="text"/>
<input type="checkbox"/>	Congregational Activity #2	
<input type="checkbox"/>	Type of Event	
<input type="checkbox"/>	Date/time of event	
<input type="checkbox"/>	Congregation informed via:	Date informed: <input type="text"/>
<input type="checkbox"/>	Congregational Activity #3	
<input type="checkbox"/>	Type of Event	
<input type="checkbox"/>	Date/time of event	
<input type="checkbox"/>	Congregation informed via:	Date informed: <input type="text"/>

CANDIDATE APPROVED TO STAY ON "ACTIVE" LIST:

<input type="checkbox"/>	Candidate approved as "Active" during length of posting	Date of active vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate informed:	Informed by:	<input type="text"/>
<input type="checkbox"/>	Email	(Candidate informed within 48 hrs of TT vote)	
<input type="checkbox"/>	Personal phone call		
<input type="checkbox"/>	Letter		
<input type="checkbox"/>	Other:		

CANDIDATE NOT ACCEPTED:

<input type="checkbox"/>	Candidate declined by Transition Team after Level 4	Date of decline vote:	<input type="text"/>
<input type="checkbox"/>	Date candidate informed:	Informed by:	<input type="text"/>
<input type="checkbox"/>	Email decline	(Candidate informed within 48 hrs of TT vote)	
<input type="checkbox"/>	Personal phone call		
<input type="checkbox"/>	Decline letter		
<input type="checkbox"/>	Other:		

CANDIDATE ACCEPTED TO BE FORWARDED TO ELDERS FOR FINAL SELECTION:

(Finalist notification call to be made within 48 hrs of Level 4 vote)

<input type="checkbox"/>	Candidate accepted by Transition Team after Level 4	Date of acceptance vote:	<input type="text"/>
<input type="checkbox"/>	Candidate forwarded by co-chairs to elder for final selection	Date:	<input type="text"/>

CANDIDATE APPROVED BY ELDERS FOR POSITION:

(Acceptance call to be made within 48 hrs of Level 4 vote & contract negotiations initiated)

<input type="checkbox"/>	Candidate chosen by elders	Date of elder vote:	<input type="text"/>
<input type="checkbox"/>	Contract negotiation liaison between Transition Team / Elders / Candidate:		<input type="text"/>
<input type="checkbox"/>	Employment contract presented to Transition Team and approved	Approved on:	<input type="text"/>
<input type="checkbox"/>	Candidate declined final offer:	Date:	<input type="text"/>
<input type="checkbox"/>	Thank-you letter sent by:	Date:	(Sent w/in 48 hrs of decline)
<input type="checkbox"/>	Date candidate accepted final offer:		
<input type="checkbox"/>	Acceptance via phone call to:		
<input type="checkbox"/>	Acceptance via email to:		
<input type="checkbox"/>	Acceptance via letter to:		
<input type="checkbox"/>	Other:		
<input type="checkbox"/>	Date candidate signed employment contract:		

SECTION C

The Interview Process

Looking for a New Pastor? For a New Call?

Dean E. Foose³

I think it is safe to assume that when churches search for new pastoral leadership, they want to find the right person, someone who will be effective, and when pastors set out to find a new call or a first call they want to find the right church, a place to flourish. I believe key parts in getting a happy fit between churches and pastors and satisfying their wants are the interviews between search teams or pastor nominating committees and candidates.

The Art and Science of Interviewing

Art: a skill or power of performing certain actions as acquired by experience, study, or observation.

Science: something that can be learned as a systematized body of knowledge.

I serve in a seminary setting as Director of Placement and spend a considerable amount of time looking at the interview process from what might be called the “entry level,” namely from the outlook of seminary seniors preparing and interviewing for their first positions in pastoral ministry. I also occasionally assist churches seeking experienced pastors. I have seen mismatches in the call process that are directly attributable to poor interviewing, sometimes by one party or the other, and sometimes by both parties. The results are congregations that didn’t get what they thought they were going to get in the new pastor and pastors who didn’t find what they thought they were going to find in their new congregations. We in the church ought to work to avoid such mismatches, if for no other reason than good financial stewardship. The process of calling and relocating a pastor costs money. But there are much more important reasons such as the general well-being of congregations and pastors. Dissolved relationships because of mismatches leave wounds that can take a long time to heal.

I think it is time for a manual on the art and science of interviewing that would both address ingredients and issues in the interview process and suggest questions for dealing with them. I envision a guide that would have broad use by pastors and search committees. Good questions and answers thought out in advance will help candidates and committees get inside each other’s heads and hearts and gather the information they each need to consider. The bottom line is building trust. There will always be surprises after the new pastor or staff person arrives and some will be painful, but good interviewing will cut down on the unnecessary painful surprises.

The Argument

All of us participate in some form of interviewing every day; it is the way we gather and give information. Moreover, there is far more involved in interviewing than most of us

³ Dean E. Foose, “Looking for a New Pastor? Looking for a New Call?” *Congregations* 23, no. 3 (May/June 1996): 8. Reprinted with permission from Alban.

realize. There are a vast number of variables in our information exchanges. Over the past four years I have examined the matchmaking work of churches looking for pastoral leadership and candidates looking for the right place, and discovered that given all its theological underpinnings, the venture resembles courtship and marriage. At first committees and candidates engage in flirting through letters and phone conversations. Once “the spark is struck” real courtship begins. The final stages of the romancing narrows down the number of dating relationships and finally a marriage proposal is offered.

Two pitfalls in courtship and interviewing are the attempt to balance the subjective and objective dimensions of discovery and recognizing the difference between superficial and substantial information. Candidates and search committees—like potential marriage partners—sometimes base their love for each other on appearances or on emotional effect. “He has the looks and voice of a preacher.” I have seen committees spend a year or more studying the needs of their congregation and preparing a profile for the kind of pastor to meet those needs and then in one interview be dazzled by someone who is “all glitter and no substance” and does not match the profile at all. A stage persona is substituted by some pastors for some more fundamental and authentic identity. Usually one party or the other files for divorce in less than two years. I have had seniors fall in love with a search committee and congregation but express strong reservations about working with the head of staff and then go ahead and accept the call with parting words to me: “There may be some rough sledding at first but I think I can get him to see things my way.” Guess who is asked to look for a new call within the year?

Particulars We Need to Look At

Essential elements the interview process ought to address: Self-awareness, Authenticity, Theology, History, Leadership Style/Work Schedule, Money, Nature of the Community.

I tell graduating seniors the interview process includes a lot of people, a lot of paper, and a lot of prayer. But there are other ingredients combined in that mix.

After informal surveys of recent graduates and some other research, I identified what I believe are some essential elements the interview process ought to address: **Self-Awareness, Authenticity, Theology, History, Leadership Style/Work Schedule, Money, and Nature of the Community.** These categories can serve as a framework for questions that will help candidates and committees assess information germane to deciding if there is a good fit, if this is the right person and the right place. Some elements apply to candidates, some to search teams, and some to both.

The following descriptions are brief summaries. I have occasionally included some questions as examples.

Self-Awareness. Since interviewing is a data gathering/giving task, the work should be preceded by a realistic self-assessment by both congregations and candidates. The product of that self-assessment becomes a dossier or personal information form for the candidate and a church profile or church information form for the search committee. Some hard work ought to go into the development of those forms. I highly recommend for candidates two

Alan Publications.¹ *Your Next Pastorate: Starting the Search* by Richard N. Bolles, Russell C. Ayers, Arthur F. Miller, and Loren B. Mead is written for experienced pastors but is applicable to seminary seniors. *Personality Type and Religious Leadership* by Roy M. Oswald and Otto Kroeger will give insight to candidates regarding the Myers-Briggs personality profiles and how they relate to pastoral ministry. An additional assessment instrument for candidates is the PACE leadership profile.²

A church profile or information form ought to reflect similar self-assessment by a congregation. This task is hard and time consuming and unfortunately sometimes done poorly and in a rush because everybody wants to “hurry up and find a new preacher.” Added to the hard work is the difficult task of bringing together a diverse group of people to serve as a search team (the operating word being team). Often a congregation will elect someone from each organization within the church to a committee and each person in turn becomes a lobbyist for their constituency. Consensus building is crucial to establishing an effective search panel.

Team members should have some rigorous discussions and debates early on in their work so that differences of opinion will not later be taken personally.

Sample interview question: A good starter for search committees to ask is the classic “tell us a little about yourself.” No matter how a candidate answers that question, a committee will have obtained information to assess. Glimpses of self-awareness, authenticity, leadership style, and perhaps other ingredients will be offered up for evaluation. A committee may get more information than it wanted, but an excessive answer to any question is data to be appraised. Long answers may mean there is more self-deception than self-awareness in a candidate. (Hint to candidates: Give between forty-five seconds to a minute and a half to your answer. If you think through and prepare an answer for this question, you will be amazed at how much you can say in that brief span of time.)

Authenticity. This issue underlies all the other ingredients in the interview process for it is the yeast that makes the dough rise, and it contains two additional components, integrity and honesty. It is my firm conviction that if these ingredients are not in the search process the final match or call will fall flat. Integrity has to do with a set of values that are sound and transparent and remain consistent throughout the process beginning with the paper work. Honesty has to do with the candor and forthright give-and-take that are necessary in the process. Authenticity is related to both parties but it primarily has to do with what John Fletcher calls pastoral credibility. Candidates and committees would do well to familiarize themselves with Fletcher’s work, *Religious Authenticity in the Clergy*, in which he raises the questions: What causes congregations to look to and accept their pastors as religious leaders and caregivers? and How do pastors obtain authentication (pastoral credibility) in the eyes of the congregation? Based on his research he concludes, “It is observable that persons do not become authenticated as clergy in a ‘once and for all’ sense, but that each clergyperson goes through the experiences, or avoids them, that lead to authentication in each congregation he or she serves.”³ I would contend that the interview process can and should test pastoral credibility. Candidates can obtain a measure of authentication with a search

committee. I thoroughly agree with Fletcher that there will be other tests as a called pastor becomes an installed pastor.

Interview questions: Committees may want to prepare some questions around the concerns Edward White raises in his article “What Kind of Pastor Will Most Likely Empower Laity?” in the May-June 1994 issue of CONGREGATIONS.⁴ How grounded is this pastor in the midst of ambiguity and conflict? How clear is this pastor about his/her own possibilities and limitations? Must someone else lose in order for this pastor to win? How free is this pastor from the constraints of careerism and consumerism?

Theology. The issue here is whether there is sufficient overlap in the theological perspectives and convictions of both the candidate and the congregation that will allow for the development of trust and pastoral credibility. Questions and conversations around this issue should identify and clarify critical theological terminology for both parties. However, labels such as conservative, moderate, liberal, and evangelical are not particularly helpful in interpreting theological views. Questions candidates ask about a church’s approach to Bible study and education materials will draw out theological convictions.

History. History includes everything that has happened in the past both in the life of a candidate and in the life of a congregation. A look at the past is important for what it may indicate about the future. However, past problems need not indicate future ones, but should have some exploration and assessment. Candidates and search committees should both go behind the historical material presented on paper. A colleague of mine refers to the “hidden past” and the “owned” past.

Interview question: Candidates will gather a wealth of information if they ask committees, “Tell me about your previous pastors.” If you listen carefully and get as many committee members to respond as you can, you will more than likely discover information not only on history, but theology, leadership style/job expectations, and perhaps other ingredients. An additional question along the same lines would be, “What made the ministries of some of those pastors effective? . . . less than effective?”

A recent graduate responded to my informal survey with these comments. “No one on an average committee will give you the dirt you need to be aware of to make a good decision. That takes some homework on the part of the candidate. . . . When I later interviewed with the committee I was able to understand how they were leading their questions. . . . Even with the information that I held, I still gave honest answers to the committee’s concerns. The point is that I could speak to real concerns without spending most of my energy trying to understand why somebody asked a particular question and what it had to do with me. Having historical information going into an interview is invaluable.”

Leadership Style/Work Schedule. There should be some ranking of the pastoral activities that would indicate how a candidate and search team view the priorities of pastoral responsibilities. Who sets the work schedule? Who monitors it? Is the search committee seeking an organizer, motivator, catalyzer? What model of ministry does the candidate use?

What model is the search committee seeking Counselor/Healer/Caretaker, Minister of the Word, Prophet/Social Activist, Spiritual Guide, Administrator/Manager of an Organization?⁵

Money. This ingredient has broad and far-ranging implications, for it includes how a congregation views, raises, and uses money as well as the subject of pastor compensation and all of its parts. Some information is usually available as hard data in annual reports, but a candidate should explore in some depth a congregation's concept and theology of financial stewardship.

Compensation packages for pastors are just that—packages. They are composed of a variety of pieces: salary, housing, travel, professional expenses, health coverage—to name a few. Packages are not a recent invention of the church for, if one reads the terms of call of pastors two hundred years ago, congregations would provide a place to live, two sides of beef, one pig, a barrel of flour, and an agreement for time off-and yes, even a keg of whiskey. (Presbyterians in colonial America received kegs of whiskey “for medicinal purposes.) Times have changed and so have the components of the packages. Knowing about such items as health insurance, social security, and an adequate utility allowance is good practical theology. The issue is not how to get rich as a servant of the Lordship of Christ. It is how to be a good steward of the local church's money in relation to both Christ and “Caesar.” There are a rare few pastors who are overly concerned with money. More often, without good counsel or study, many pastors do not give enough thought to a fair and adequate compensation package for themselves and, if applicable, their families.

Nature of the Community. This category includes two types of information: the sociological information pertaining to the geographical area surrounding a church and the information regarding the congregation itself as a community or system. The data is important to both candidates and committees. Some of the sociological data will be available in church information forms and profiles, but sometimes that information is colored by a congregation's subjective perceptions rather than being actual objective hard data. Search committees can misrepresent their community unintentionally if they don't make the effort to review census material and reflect on any transitions that have taken place. A plant closing and the departure of a manufacturing company can have a profound impact on a local community and its churches.

Understanding the church as a system is a relatively recent way of interpreting what's happening in a parish or congregation having its roots in the group relations and organization management work. Edwin Friedman's book: *Generation to Generation: Family Process in Church and Synagogue*, published in 1985, has made a substantial contribution to this interpretive work, and The Alban Institute has published a manual by George Parsons and Speed Leas titled as *Understanding Your Congregation as a System*.

Systems analysis takes seriously that there is insight to be gained from group behavior as well as individual behavior.

Looking at the Connections. The various parts of the interview process often interrelate. For example, a candidate may discover that money has historically been a problem for a congregation, but she can't get a pastor nominating committee to honestly talk about what the problem is. She ultimately learns that the congregation annually anticipates that a wealthy member bales them out of debt at the end of the year. A candidate may discover that a segment of the congregation was once so angered by a pastor's leadership style and model of ministry that they withdrew from active participation and drift in and out of the life of the church depending on the style and model of each succeeding pastor. The two aspects of the nature of the community may have historically been affected by a racial transition in a community. The community changed, but the congregation did not.

Where is God in all this? Search committees have written me with requests such as this: "We would appreciate any help you could give us in this matter. We also ask your prayers as we search for the person God has for us." Or in a Church Information Form will be a statement like this: "Trinity Presbyterian Church is seeking a pastor whom God has called to be our leader and to whom we have been led by God."

If we understand God as the "Great Matchmaker," how do we understand God's mind or will in matters such as who will be the new pastor or where will be my new call? Where is God and the movement of the Holy Spirit to be found in all the interplay of people, paper, and prayer? In my judgment God is right in the middle of the whole mix. A recent report of a Call System Task Force in the Presbyterian Church (USA) uses the following words: "The underlying principle of the interview process is what can be termed 'The Divine-Human Encounter.' The process enables candidates and search committees to open themselves to the guidance of God's Spirit through many opportunities for encounter--profiles/dossiers, committees, face-to-face interview events, computer technology, self--referrals, assessment, believing that through such encounters individuals and committees recognize God's leading and respond appropriately.

To be sure, search committees and pastoral candidates can and do distort the movement and work of the Holy Spirit. They sometimes fail to recognize God's leading and respond inappropriately. But I believe if attention is given to key ingredients in the search process by everyone, the distortion can be diminished and the matches a better fit. The underlying theological task for everyone in the interview process is the work of discernment: "identifying what spirit is at work in a situation, the Spirit of God or some other spirit."

Endnotes

1. A suggested reading list appears at the end of this article.
2. This Profile is produced by George D. Parsons, formerly a Senior Consultant for The Alban Institute. PACE is an acronym for the four styles used by Parsons for the study of leadership: predicting, attending, conducting, and excelling. Information on the Profile may be obtained by writing George Parsons at P.O. Box 50445, Eugene, OR 97405.
3. John C. Fletcher, *Religious Authenticity in the Clergy*. (Washington DC: The Alban Institute (1989).

4. Edward White, "What Kind of Pastor Will Most Likely Empower Laity?," CONGREGATIONS: The Alban Journal (May/June 1994).
5. See Margaret Fletcher Clark, "Ten Models of Ordained Ministry." Action Information, The Alban Institute (November-December 1983): 1-3. A discussion of Clark's models by a candidate and search team might help each clarify expectations.
6. Call System Task Force Report to Church Vocations Ministry Unit Presbyterian Church (USA) May 7, 1993, 11.
7. Farnham, Suzanne G. and others, *Listening Hearts*. (Harrisburg: Morehouse Publishing, 1991).

Suggested Reading

- Bolles, Richard N., Russell C. Ayers, Arthur Miller, and Loren B. Mead. *Your Next Pastorate: Starting the Search*. Washington DC: The All Institute, Inc., 1990.
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⁴ At the time of this transition packet update, Foose was listed as Director of Alumni/ae Relations and Placement Emeritus.

Proposed Interview Questions for Minister Selection

An important part of the discussion on the interview process will be determining the procedures to be followed as well as the questions to be asked. It is suggested that each interview begin with a brief introduction of each committee member and should include a prayer. The following are possible categories and questions that may be used in the interview.

Self-Awareness

1. We have read your resume; tell us a little more about yourself.
2. Tell us what first got you interested in serving the Lord and the church in full-time ministry?
3. Where do you go for the spiritual, emotional support needed to do your work?
4. What would you say are 2-3 of your greatest strengths as a minister? How do you maximize their effectiveness in working with others?
5. What are 2-3 areas of weakness or struggle that you have identified in your ministry? How do you deal with them?
6. How would you describe your personal, spiritual life? How would you describe your spiritual story? How has God's story (the gospel) changed your story? How has your spiritual pilgrimage shaped the way you do ministry?

Family Issues

1. How does your work as a minister impact the spiritual life of your family?
2. How would your neighbors describe your family?
3. What would you say are the particular needs of your family at this particular stage of life?

Authenticity

1. The job description uses many serving verbs (often the kind that are "behind the scenes" yet critical to the life of the church). They include: coordinate, facilitate, promote, serve, structure, expedite, assert, assist, oversee, collaborate, and function. How do you see yourself best fitting the job description that has been outlined by the elders for the position of Executive Minister?
2. Looking back at the strengths and weakness you mentioned earlier, what connections or concerns do you think you, this committee, and the eldership might want to pay closest attention to?
3. How would you describe your management style? Are you a person who takes charge and helps others follow? Or one who walks alongside others as you share the work? Or one who stands back and helps others get the job done?

4. Tell us how you see yourself typically handling conflict. How effective do you think you have been in handling it in the past?
5. How have you learned to handle criticism in your ministry? What strategies have been particularly helpful to you and your family in dealing with it?

Theology

1. Give us an idea of your own theology of ministry.
2. How do you think the nature of the church grows out of who God is? What would your role be in helping the church know God better and reflect God's character?
3. How can we as a body strive for unity when we are such diverse people? In what ways could you help the congregation achieve/maintain unity?
4. Tell us how you think leadership can be developed that is both loving and serving like Christ?
5. How do you see the Holy Spirit working in God's people to gift and empower them for the work of ministry? What role does prayer play? How important is Bible study?

History

1. In your most recent position, how do you think your peers would describe your work relationship with them? What about those that you supervise? Those who are your immediate supervisors?
2. Tell us why you are interested in coming to this church and why you are leaving your present position.
3. Looking at those you have listed as references, tell us why you chose them. What if we called the elder with whom you have experienced the greatest difficulty? How different a picture do you think that elder would paint of you and your ministry?
4. Describe some of the high points in your years of service to the Lord. What were the situations that brought about your low points?
5. If you could put together your "ideal ministry staff," what would it look like? Who would be on it? Explain your answer.

Leadership Style/Work Schedule

1. How do you see administration as ministry? How do you go about setting a vision for it?
2. What attributes are going to be essential for "getting this job done?" Are these qualities you feel you possess or would need to work on?
3. How would you set priorities for this position? What strategies would you utilize to begin this important ministry? How would you spend your first six months? How would you plan for the next 5-10 years?
4. Who are the people who will be central in helping you be effective in this ministry? What specific roles will they play?
5. How will you balance your work schedule with family time, leisure activities, and personal spiritual growth?

Nature of Community

1. The mission of this congregation is [omitted]. How well do you see yourself working under this purpose statement, fitting the job description, and becoming part of this congregation's community?
2. Every church functions as a system. How would you go about discovering how this church works? How would this understanding help you in serving as the Executive Minister?
3. What excites you and your family about living in this city? What are the potential drawbacks? How could this congregation help you if you are asked to make this important transition?
4. How do you see this ministry position serving the congregation as a whole? What about the larger surrounding community? How do you feel about the church involvement with groups like Habitat for Humanity, United Way, Boys and Girls Club, Fellowship of Christian Athletes, Emmaus, Promise Keepers, Weigh Down, Alcoholics Anonymous, etc.?
5. What do you see the role of the church towards people with HIV, divorced Christians, non-churched local community, and disenfranchised people?

The interview should allow time for any miscellaneous questions that need to be addressed and conclude with a prayer.

Dos and Don'ts During the Interview Process

Employers should provide training and support to supervisors so they know how to interview effectively, what questions can and can't be asked, and how to avoid discrimination claims in the selection process. To hire effectively, supervisors must be able to "read between the lines" on an applicant's resume to try and recognize potential problems. Supervisors should be trained to look for red flags such as an erratic work history, desperation to be hired, and inappropriate comments or expressions of hostility about former bosses, job loss, and working conditions. Following are examples of some good questions that can be asked to help read between the lines.

- What do you feel is a satisfactory attendance record?
- Why did you leave your last position?
- Tell me how you and your former supervisor got along.
- Do you feel you were fairly treated in your job with your last company? Why or why not?
- How often were you absent or tardy at your previous job?
- Describe the type of criticism most frequently made of your work by former employers.
- What kinds of people do you enjoy working with most? Least?
- What motivates you?
- What is important to you in a job?
- Where do you see yourself in five years?

Federal employment laws prohibit discrimination on the basis of race, ethnic group, marital status, religion, sex, disability, national origin, and numerous other factors. Some allowances and exceptions do exist, however. Employers may make hiring decisions based on religion, age, sex, or national origin if it is reasonably necessary for that particular business.⁵

Obviously, a direct inquiry into an improper area is insensitive and damaging. However, indirect inquiries—even if unintentional—can be harmful as well. Interview "small talk" outside prepared questions should not even border on impermissible topics, even if they appear on the candidate's resume. Additionally, even if an applicant initiates conversation on these topics, interviewers may not ask follow-up questions.

The chart⁶ on the following page provides an overview of interview questions that are permissible vs. questions that are illegal due to their potentially discriminatory nature.

⁵ Lloyd L. Byars and Leslie W. Rue, *Human Resource Management*, (New York: McGraw-Hill/Irwin, 2011), 52.

⁶ Adapted from a chart prepared in March 2010 by ACU's Human Resources Department.

Category	May Ask	May Not Ask (Potentially Discriminating)
Marital status, family, and sex	<ul style="list-style-type: none"> Whether applicant may adhere to specified work schedules. Whether applicant has anticipated absences from work. 	<ul style="list-style-type: none"> Number of children Ages of children Anticipated children Marital status Spouse's occupation Child care arrangements Health care coverage through spouse
Race	No questions may be asked.	Applicant's race or color of skin.
National origin or ancestry	<ul style="list-style-type: none"> Whether applicant has a legal right to be employed in the U.S. Ability to speak/write English fluently (if job-related) Other languages spoken (if job-related) 	<ul style="list-style-type: none"> Ethnic association of surname Birthplace of applicant or applicant's parents Nationality, lineage, national origin Nationality of applicant's spouse Whether applicant is a citizen of another country Applicant's native tongue Maiden name (of married woman)
Religion	Churches may ask questions about religious affiliation, if the questions are job related.	
Age	<ul style="list-style-type: none"> If applicant is over age 18. 	<ul style="list-style-type: none"> Date of birth Date of high school or college graduation Age
Disability and/or medical	<ul style="list-style-type: none"> Whether applicant can perform the essential functions of the job. 	<ul style="list-style-type: none"> If applicant has a disability Nature or severity of disability Whether applicant has ever filed workers' compensation claim Recent or past surgeries and dates Past medical problems

Interview Questions

Telephone Interview Questions

1. In your career, what have you done that you are the most proud of?
2. What are the specific skill sets that you would bring to this job?
3. What do you think is the biggest challenge facing ministers today?
4. What must a church provide in order for you to do your best?
5. If you could change one thing in your last job (or present job), what would it be?
6. If I were to speak to your coworkers, what would they say about you?
7. Why should I consider you for this position?

Face-to-Face Interview Questions

1. Describe how you first became interested in serving the Lord and the church in ministry.
2. Give me an example of some goals you've had and how you achieved them.
3. Tell me about one of the toughest groups with which you've had to work. What made the group tough? What did you do?
4. What are the biggest decisions you've made in the past year on the job? Tell me how you made them.
5. Give me an example of a time you disagreed with a directive given by your supervisor or elders. What happened?
6. What gives you greatest joy in your work and why?
7. Describe a risk you took in a job. What was the result?
8. Tell me about a time in which your ministry was criticized. What happened? How did you respond?
9. What has been your greatest frustration or disappointment in your present job? Why?
10. What approaches do you use in talking with people who have very different personalities or work styles than your own?
11. What makes you angry in the workplace?
12. How would you set priorities for this position? How would you spend your first six months?
13. What do you expect from _____ as your employer?

29 Questions for the Transition Team

From a Candidate for Preaching Minister

1. How would you describe your congregation?
2. Why was the congregation started?
3. What is its purpose of your congregation?
4. What is your unique role in your community?
5. How would a neighbor around the church portray your congregation?
6. What is the congregation's theology (i.e., important biblical values and themes)?
7. How would you describe the atmosphere of the following:
 - Worship (i.e., style, activities, etc.)
 - Small Group Meetings
 - Elder's / Leadership Meetings (if known)
 - Special Events.
8. What are the three areas you feel should be changed in this church? What three areas definitely should not be changed?
9. How many strong ministries does your congregation have? What are they?
10. What new ministry initiatives has the church launched in the last five years?
11. If you knew you couldn't fail, what would your dreams be for this church?
12. What are the statistics on church membership for the last five years? Why do you think the most recent trend has occurred?
13. Do you have a plan for growth?
14. What is the single biggest obstacle to growth in your congregation?
15. What role do you feel the membership should play in the development of a strong, growing congregation?
16. When did your last new members come to the congregation?
17. Is there any conflict in the church now?
18. What is most likely to cause friction in your congregation?
19. What, if anything, sparks interest in me as a candidate?
20. What were the strengths and weaknesses of your previous preacher? What did you like best and least about his/her preaching?
21. What has been the tenure of previous preachers/staff members?
22. How does this church view its staff (e.g., paid professionals, called ministers, hired help, etc.)?
23. What is the structure for responsibility in staff positions?
24. Has the interim period been redemptive and healing?
25. What is the role of the Preaching Minister? What responsibilities does this role include?
26. How is the Preaching Minister's position related to other staff positions? How, ideally, would those relationships function?
27. What are your expectations of my family?
28. Does the congregation have a policy of reviewing the salary packages each year?
29. Does the transition team represent a cross-section of the congregation?

Questions for a Church

From a Candidate for Preaching Minister

1. What is the “image” of the church that you are trying to convey to the community?
2. Do you have specific goals with regard to evangelism in the local community?
3. In what ways is the church trying to serve the spiritual needs of people who live in the community?
4. What are the goals and methods used by the elders to shepherd the church?
5. Can you tell me five subjects most important for your preacher to address in the first six months of work at the church?
6. In what ways are you trying to meet the spiritual needs of the differing groups within the church (male/female, age, families, singles, etc.)?
7. In what ways do you encourage the church to help meet the physical needs of people in the community?
8. Can you tell me the three most important things a preacher would need to do for this congregation, other than preaching sermons?
9. Given the fact that you will interview a number of candidates, can you tell me how you will know when you think you’ve found the right person for the job?
10. In what ways will you encourage and support your preacher in an effort to maintain a healthy balance with regard to religious issues?
11. Will you impose any restrictions, or provide any recommendations, on educational material, books, tapes, lectureships, etc., that your preacher may desire to use/attend? What are some of the materials that you find spiritually nurturing?
12. In what ways have you supported continuing education for staff members, for key people, for deacons, and for yourselves as elders?
13. How do you handle the problem when your preacher evidently believes something with which you disagree?
14. Do you involve the membership in important decision-making processes? How do you do that?
15. Are there powerful family groups that form sub-units of this congregation? How do they function to shape the church’s direction?
16. How do you involve the members of the church in new or additional activities?
17. How do the elders relate to one another, and what kind of things do you do to build and maintain a close relationship with one another?
18. How often do you meet to pray for people?
19. In what ways do you serve the elderly, shut-ins, or others who are unable to attend the assemblies?
20. How are the elders actively involved in teaching or evangelism?
21. Would you characterize the church leadership as non-anxious about the financial concerns of the congregation? Please elaborate.

Questions for the Elders

1. What do you see as the primary purpose(s) of the church in general?
2. What is your vision for the church?
3. What are the two or three most pressing needs at the church and what will be your role and the minister's role in addressing them?
4. How would you envision your minister allocating his or her time for the four primary tasks you have envisioned: (a) preaching, (b) church administration and leadership, (c) congregational care, (d) community outreach. Please rank in order of priority and indicate percentage of time minister should devote to each.
5. Is this church a place to which you would bring or invite your neighbors or friends? If yes, when was the last time you invited a friend or neighbor to church?
6. Is this a place to which your kids would bring or invite their friends? Why or why not?
7. Where is your walk with Christ currently most vibrant? Where is it most in need of revitalization and spiritual growth?
8. Why do I interest you as a potential minister? What concerns do you have about me?

SECTION D

Sample Job Descriptions

Administrative Minister

1. Serve as Staff Coordinator
 - Coordinate/facilitate staff meetings
 - Coordinate strategic planning
 - Coordinate congregational and staff calendars
 - Coordinate staff evaluations with Administrative Elders
 - Facilitate staff development
 - Promote staff team building
 - Serve as link between staff and elders
 - Serve as link between ministerial staff and church staff
2. Serve as Key Linking Person to Ministry System
 - Coordinate interface between staff and ministry system
 - Structure and manage interface between elders, staff, and ministry system
 - Coordinate leadership development for ministry leaders
 - Coordinate ministry system leader encouragement and accountability
 - Coordinate ministry system strategic planning
 - Coordinate ministry system budget planning
3. Serve as Executive Assistant to the Elders
 - Facilitate preparation of all materials for elders meetings
 - Serve as a member of the Administrative Elders Team
 - Expedite decisions, actions, and communications resulting from elders meetings
 - Assist Elder Chair in managing linking among elder teams
4. Serve as General Operations Coordinator
 - Oversee aspects of facilities management (maintenance staff, insurance, etc.)
 - Coordinate interface between church calendar, facilities, church office, and ministries
 - Collaborate with the Finance and Stewardship Ministry to coordinate financial services for the church
 - Coordinate general congregational communications/information flow processes (e.g., newsletters, direct mailings, telephone services, etc.)
 - Function as primary liaison for church in insurance and legal matters

Church Administrator

The mission of this church is to make and nurture disciples of Jesus.

Position Summary: The church administrator supports that mission by coordinating and developing ministries and by serving as a link between the elders and support staff. “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms” (1 Peter 4:10).

Key Areas of Service:

1. Ministry coordination (30% – 15 hours per week)
 - Facilitate ministry support structures and ministry organization.
 - Serve as recorder for Ministry Leadership Team and for elder-minister meetings.
 - Provide ministry facilitators with resources, workers, and support.
 - Ministry linkage and communication – Coordinate schedules and resources, promote and support ministries, encourage and assist leaders.
 - Work with staff to produce outstanding publications – online and in print.
 - Support the small group ministry team in efforts to provide training, leadership development, curriculum, web resources, and new member involvement.
2. Catalyst – Ministry development and strategic planning (30% – 15 hours)
 - Work with other leaders to develop 1, 5, and 10 year ministry plans and budgets.
 - Coordinate initiatives to identify and develop new projects and new leaders.
 - Spend one day per month in prayer for the congregation.
 - Invest in projects and relationships with community leaders to build bridges for this church to serve across the county.
3. Administrator (20% – 10 hours)
 - Coordinate with office manager and other staff to manage facilities, funds, equipment, inventory, and schedules.
 - Provide linkage between elders and support staff.
4. Mentor – Equipping ministry (10% – 5 hours)
 - Help people discern and follow God’s call in their lives.
 - Equip people with resources, support, and motivation to respond faithfully to God’s call.
 - Work with other leaders to welcome new members into contributing roles in the congregation.
5. Minister – Congregational leadership (10% – 5 hours)
 - Participate with staff and elders in leadership activities such as worship leadership, meetings, classes, bulletin articles, counseling, retreats, funerals, hospital visitation, etc.
 - Promote an atmosphere of love in the congregation that overflows into the community.

Congregational Life Minister

Overview

The Congregational Life Minister will work closely with the Missional Life Minister to honor the congregation's mission of [omitted]. In particular, the Congregational Life Minister will give a "voice" to body life at the congregation for all phases of life – from birth to death, including various marriage and family life situations, encouraging inter-generational connection and member integration.

Job Relationship

Supervised by Elders and Senior Minister

Responsibilities

1. Collaborate with the Missional Life Minister, the Ministry Staff, and appropriate Ministry Leaders in developing educational and enrichment offerings that enhance *both* body life and outreach at this church, including:
 - Sunday Bible Classes, Wednesday night offerings, and other weekly options.
 - CARE Groups.
 - Prayer Ministries.
2. Collaborate with the Missional Life Minister, the Ministry Staff, and appropriate Ministry Leaders in providing internal points of connection, integration, and involvement for all members, with particular focus on new members and guests.
3. Provide leadership, vision, and connection for the congregation's family-related ministries, including:
 - Overall body life in the congregation with particular focus on inter-generational connections.
 - Marriage, family, parenting, and personal enrichment offerings relevant to all ages, and to different stages of "family life."
 - Young Adults and Singles.
 - Men's and Women's Ministries.
4. Coordinate the Counseling Ministry:
 - Provide some pastoral counseling and premarital counseling.
 - Coordinate Financial Peace, Divorce Care, Grief Care, and other recovery groups/classes.
 - Assist Ministry Staff, Elders and Ministry Leaders in providing an appropriate span of care for persons in need.
5. Preach 4-5 times per calendar year.
6. Fulfill other duties as assigned by the elders.

Executive Minister

General Information

1. **Position title:** Executive Minister
2. **Reports to:** Oversight Elders
3. **Relates closely to:** Senior Minister
4. **Positions reporting to Executive Minister:** Ministers, Support Staff and Ministry Leaders.
5. **Purpose of this position:** To assist the Oversight Elders in providing leadership for the development of the ministries of this church so that it fulfills a defined mission and reflects core values. Providing leadership would include imparting vision, planning, and implementing strategies, coordinating activities and mobilizing and aligning ministers, staff, elders and laypeople.

Oversight Responsibilities

1. To develop the ministerial team's ability to provide leadership for the ministries of the congregation.
2. To lead staff meetings and planning retreats.
3. To monitor the state of the ministry areas and staff responsibilities so that things are headed in the same direction and everyone knows how their part fits into the whole development of the church.

Leadership Responsibilities

1. To assist the Senior Minister in giving direction through establishing and clearly communicating vision, goals and plans to ministerial and office staff.
2. To motivate and mobilize staff and lay leaders through recognizing individual strengths, delegating responsibility, and maintaining reasonable oversight.
3. To develop and implement an annual strategic planning process and ministry planning in cooperation with the Oversight Elders and Ministry Teams.
4. Be available to the Ministers, Ministry Leaders and Oversight Elders to assist in making ongoing decisions that are needed to keep the ministries moving forward.
5. To look for new ways of organizing, operating, or ministering that will increase the church's impact and influence for the kingdom of God.

Assisting Board Responsibilities

1. To assist the Chair of the Oversight Elders in defining agenda, follow through on past agenda items, provide minutes to Shepherding Elders, and provide administrative support for the effective functioning of the Oversight Elders.
2. To facilitate the flow of information to and from the Oversight Elders and provide current information to the Oversight Elders to aid in their decision making.
3. To work with the Oversight Elders to develop a long term plan to ensure a strong goal-oriented ministries.
4. To serve as needed as directed by the Senior Minister and Oversight Elders.

Human Resource Responsibilities

1. To be responsible for overseeing the recruiting, selection, training, development and termination of present and future ministerial and office staff within appropriate delegated authority of the Oversight Elders.
2. To handle the process of annual evaluations of ministerial staff.
3. To facilitate the annual evaluation process of all staff members.
4. To recommend human resource policy and compensation guidelines.

Operational Responsibilities

1. To oversee the ongoing process of church support services, such as accounting, facilities management, communications, and personnel.
2. To recommend and implement means to increase our efficiency of church support services, such as accounting, facilities management, communications, and personnel.
3. To manage the budget process and then follow through on monitoring the expenses and income with a high level view.
4. To oversee the strategies for congregational communication.

Ministry Team Responsibilities

1. To assist the Ministry Teams in fulfilling their assigned mission and tasks by helping with their planning and budgeting processes, identifying lay leaders, and providing resources.
2. To monitor the effectiveness of the ministry teams and identify any issues of interpersonal relationship within a team that are affecting the team's functioning.

Personal Ministry Responsibilities

1. To actively engage in an effective personal ministry to the congregation through teaching groups or classes and having individual appointments.
2. To conduct congregational care visits and be available for counseling, weddings, funerals, etc., as needed.
3. To look for opportunities to share Christ and encourage believers to mature in Christ.

This is a second way of looking at the general leadership responsibilities of the Executive Minister:

An Executive Minister has a broad scope of responsibility and plays a wide variety of functions in the course of overall leadership for the church. Of course, little of this is done in isolation from the Elders, the Senior Minister, or other staff. This role is about consistency of character and leadership ability. These are some of the variations in function:

- **Problem Solving** – Seeing a problem or situation and being willing to propose a solution.
- **Design and Development** – Looking at new ways to do something in order to increase effectiveness or achieve greater impact.

- **Organize and Implement** – Once a decision or direction has been chosen someone must figure out how to make it happen in a way that is least disruptive, yet gets us where we want to go.
- **Coordinate Ministry Strategy** – One person has to keep the staff heading in the same direction, knowing what they are to do and how it fits into the whole.
- **Manage the Change Process** – Someone has to give attention to how to get the people and the parts to move into a new direction or adopt a different philosophy.
- **Elder-Minister Relationships** – Someone must play the role of monitoring these relationships on an individual and a group to group level.
- **Spokesperson** – Someone must manage the communication to the congregation either verbally, written materials, or shaping the message.
- **Staff Coach** – Someone needs to monitor the staff's understanding of the "what"s, "why"s, and "how"s, and equip them to make up for their lack of expertise and experience.
- **Financial and Budgetary Oversight** – Someone must manage the budget process and then follow through on monitoring the expenses and income with a high level view.
- **Operational Oversight** – Someone must make the ongoing decisions that subordinates need, along with increasing the capacity of our operations for future growth.
- **Personnel Management** – Someone must oversee that proper personnel management systems are in place and followed and then deal with the problems.
- **Crisis Management** – Someone must step up to the challenge of a given crisis and bring the resources or plan needed to keep things from falling apart.

Preaching Minister

1. Proclaim Jesus

- Maintain a consistent discipline of prayer, study, reflection on the word of God and growth in the Holy Spirit as the Spirit equips and empowers the proclamation of Jesus as good news for the world.
- Regularly support the church's vision through the preaching of God's word.
- Responsible for preaching at or coordinating preaching at all worship services.
- Coordinate with the Worship Minister to plan and execute all levels of the congregation's worship service elements including the coordination of the music, drama, video, sound, and communion ministries.
- Provide a weekly preaching schedule including themes and Scriptures in advance as appropriate to facilitate a more unified worship and increased effectiveness in worship planning and creativity.
- Teach various Bible classes as requested based on schedule availability.

2. Inspire the Congregation

- Deliver quality biblical, theological, and pastoral sermons that are applicable to daily life and inspiring.
- Inspire, motivate, and lead the congregation in living and proclaiming God's kingdom in the surrounding city and throughout the world.
- Encourage missional living through preaching, teaching, and personal example.

3. Provide Leadership

- Meet regularly and participate fully in team meetings with the church's Oversight Elders and the Executive Minister.
- Champion the church's vision.
- Continuously inspire, motivate, and lead the congregation to a higher level of commitment and devotion to serving and pleasing God.
- Team with the Oversight Elders in leading theological reflection in the church.
- Effectively lead a discipling group in support of the church's vision.

4. Provide Spiritual and Pastoral Care

- Ensure pastoral guidance is provided for church members and others in regard to their spiritual and mental wellbeing. Pastoral guidance sessions should generally be brief and free of charge with difficult cases being referred to trained professionals.
- Officiate and provide pastoral care for funerals, weddings, and other settings as requested and based on availability.
- Participate in coordination and visitation of the sick and shut-ins.
- Be on call by cell phone for pastoral crisis ministry.

5. Represent This Church to the Community
 - Participate in community events and serve as a face of the church in the community.
 - Communicate to the community through interviews, face-to-face meetings, and other avenues as needed to express the voice and official position of the church publicly.
 - Network the church members and ministries into areas of community service as appropriate and consistent with the church's vision.
6. Work Collaboratively
 - Develop an open and collaborative relationship with the Executive Minister.
 - Work as an effective member of the ministry staff team.
 - Establish credibility within the team as a spiritual leader.
7. Abide by the Church's Office Expectations
 - Maintain reasonable office hours as expected of other ministers, notifying office staff of location when out of the office.
 - Participate in weekly staff meetings.
 - Attend ongoing staff development training and team building sessions.

General Information

- **Position title:** Preaching Minister
- **Reports to:** Oversight Elders
- **Closely relates to:** Executive Minister

Education, Training, and Experience

- Four-year bachelor's degree required; graduate degree in biblical studies strongly preferred.
- Special training in biblical studies, Christian ministry, and preaching required.
- Minimum five years of preaching experience preferred in the following areas:
 - Preaching at a mid-sized or large congregation (500 members or more preferred)
 - Vision communication

Knowledge, Skills, and Abilities

- Excellent people and interpersonal skills.
- Passion for preaching and people.
- Excellent knowledge of the Bible and the ability to apply biblical principles to current culture.
- Ability to clearly and concisely communicate verbally and in writing.
- Ability to inspire, guide, and motivate.
- Passion for ministry and Christian service.
- Passion for evangelism, missions, and missional living.

- Effective servant leader.
- Ability to multi-task and to manage several concurrent projects effectively.
- Strategic and visionary thinker.
- Committed to ongoing spiritual, personal, and professional growth.

Personal Qualities

1. **A Strong Faith** – The Preaching Minister must demonstrate a passionate faith in God and be personally committed to his or her own spiritual growth and that of all members of the congregation. He or she must possess a strong commitment to the lordship of Christ, the leading of the Spirit, and the authority of Scripture.
2. **A Love for Family** – The Preaching Minister must lead, love, and serve his or her family faithfully. Our young people must see this model of Christian family portrayed by our Preaching Minister.
3. **A Love for This Church** – The Preaching Minister, spouse, and children at home must be committed and positive members of the fellowship of believers at this congregation with an appreciation for its unique heritage and traditions.
4. **Relationships** – The Preaching Minister must have the desire and ability to establish healthy, strong personal relationships with church members. This includes building rapport between the Preaching Ministry and other ministries of this church.
5. **Continuous Personal Growth** – The Preaching Minister must possess a deep desire for continuous personal growth. Examples of activities which might be pursued to achieve personal growth include personal study, meditation time alone with God, attending conferences, seeking counsel of other ministers, and seeking counsel of the elders.
6. **Wisdom in the Face of Criticism** – The Preaching Minister will use personal wisdom as well as wisdom of others to effectively deal with and manage the inevitable criticism that is a part of public life and working to maintain a sense of humility and non-defensiveness.

Senior Minister

General Information

1. **Job Title** – Senior Minister (Preaching Minister, Administrator)
2. **Job Relationship** – Supervised by Elders
3. **Position Summary** – To serve the church family as Preaching Minister and Administrator, and to provide leadership in helping the church honor its mission, vision, and values.

Duties and Responsibilities

1. Preach for worship assemblies, plan assemblies in coordination with the Worship Minister and Creative Worship Team, and teach classes as scheduled.
2. Supervise and coordinate the work of the ministry staff in developing and carrying out the overall program of work at the church, including the following:
 - Cooperate in planning and developing the church's various programs to fulfill the church's Mission and Vision Statements.
 - Coordinate the development of long range plans and serve as the church's primary vision caster.
 - Cooperate in meeting the needs of individual members through care giving, hospital visits, bereavement visits, or counseling.
3. Provide leadership in areas of strategic planning, congregational development, and ministry development. Assist the elders in developing goals, objectives, and ministry strategies that will help us realize our vision and mission as a congregation.
4. Administrative responsibilities:
 - Coordinate and facilitate staff meetings.
 - Organize and implement procedures whereby the church staff can function in the most effective and efficient manner possible. These procedures will be designed to maintain a comprehensive "team effort" among the ministers and support staff.
 - Coordinate congregational strategic planning in conjunction with the elders.
 - Coordinate congregational and staff calendars to clearly represent interfacing between church calendar, facilities, church office, and ministries.
 - Coordinate all functions of recruiting, interviewing, directing, training, supervising, and evaluating support staff (secretarial, maintenance, financial).
 - Organize and implement activities for staff development and team-building.
 - Coordinate ministry and support personnel staffing needs in conjunction with the elders.
 - Function as ministry resource consultant, assisting ministers and ministry leaders in clarifying ministry goals and objectives, and developing appropriate strategies that are in harmony with our congregational vision.

- Coordinate general congregational communications/information flow process (bulletins, newsletters, mailings, etc.).
 - Coordinate and collaborate with the Finance Ministry to manage and monitor financial services of the church.
 - Assist chair of elders in planning weekly elders meetings.
5. Attend elders meetings and perform other duties as assigned by the elders.

Worship Minister

Competencies

- A heart for the spiritual formation of this church, and for those involved in the Music Ministry – one who is first a minister and then a musician.
- Relational skills necessary to engage a large church in worship, and who leads worship by worshiping.
- Proven competence in organization, administration, and interpersonal relationships.
- Proven competence in instrumental, choral, and vocal leadership for worship.

Duties and Responsibilities

1. Provide leadership for and coordination of the Music Ministry.
 - Work closely with the Senior Minister and Creative Worship Team in planning Sunday Worship Assemblies.
 - Ensure the quality of leadership for the Sunday a cappella and instrumental assemblies, and for Wednesday night worship gatherings, by personally leading routinely, while also mentoring and developing leadership skills in others.
 - Work closely with the Ministry Leaders for the Music Ministry in developing and expanding the Music Ministry.
 - Recruit, train and oversee volunteers for worship teams and bands, including spiritual growth, maturity and accountability, while also cultivating their musical gifts and talents for broader use in the Music Ministry.
 - Nurture and enhance the offerings of worship in both a cappella and instrumental services.
 - Coordinate retreats and other growth opportunities for Music Ministry team members.
 - Coordinate spiritual growth retreats for the church.
 - Work closely with the Ministry Staff in planning and coordinating special worship events.
 - Coordinate music needs for funerals and weddings.
2. Provide leadership and coordination of worship-related ministries (Assembly Coordination, Audio, Visual Graphics, Drama, etc.).
 - Work closely with Ministry Leaders in those ministries to ensure that the musical, technical, and logistical aspects of worship assemblies are planned and executed with excellence.
 - Develop other ministries or opportunities for members to use their gifts (e.g., choral groups, children's chorus, youth chorus, drama groups, etc.).
3. Coordinate music activities with the church's other ministries.
4. Fulfill other duties as assigned by the elders.

Job Relationship: Supervised by Elders and Senior Minister

Minister Candidate Personal Expectations

The following personal factors extend beyond specific job skills but still may affect a transition team's overall evaluation of a minister candidate.

- Spiritual/Theological Maturity
- Work Habits
- Personal/Interpersonal Effectiveness
- Staff Compatibility
- Elder Compatibility
- Church Compatibility
- Community Compatibility

SECTION E

Candidate Assessment

Sermon Evaluation Questionnaire

By Dr. Tim Sensing

Instructions

Please read each statement carefully and respond by circling the appropriate response. Please be open and honest in your responses to make the information useful for speaker evaluation.

Name of Preacher: _____ Date: _____

Name of Listener: _____

Sermon Title: _____

Sermon Text: _____

1. The sermon had a clear central idea or theme which I understood.
Strongly Agree Agree Undecided Disagree Strongly Disagree
2. I followed the organization or flow of the sermon.
Strongly Agree Agree Undecided Disagree Strongly Disagree
3. The speaker caught my attention by appealing to images, illustrations, and metaphors.
Strongly Agree Agree Undecided Disagree Strongly Disagree
4. The speaker held my attention.
Strongly Agree Agree Undecided Disagree Strongly Disagree
5. The preacher convinced me to respond to the appeal of the sermon.
Strongly Agree Agree Undecided Disagree Strongly Disagree
6. The speaker properly explained and applied the biblical message.
Strongly Agree Agree Undecided Disagree Strongly Disagree
7. I knew what was expected of me through this sermon.
Strongly Agree Agree Undecided Disagree Strongly Disagree
8. The preacher's pulpit presence was pleasing and inviting.
Strongly Agree Agree Undecided Disagree Strongly Disagree

9. Today I heard a message of good news that addressed human need.
- Strongly Agree Agree Undecided Disagree Strongly Disagree
10. What was your impression of the speaker's opening remarks?
- Excellent Promising Common Uninteresting Disadvantageous
11. In my judgment, the speaker's concluding remarks in this sermon were:
- Impressive Effective Relevant Weak Detracting
12. How significant was the sermon?
- Very Significant Significant Fair Insignificant Very Insignificant

Circle the number that indicates the relative effectiveness of the sermon.

ATTENTIVE	1 2 3 4 5	INATTENTIVE
ACTIVE	1 2 3 4 5	PASSIVE
SHARP	1 2 3 4 5	DULL
AFFIRMING	1 2 3 4 5	DISCOURAGING
LONELY	1 2 3 4 5	CONNECTED
FAST	1 2 3 4 5	SLOW
CLEAR	1 2 3 4 5	HAZY
STALE	1 2 3 4 5	FRESH
UNRELATED	1 2 3 4 5	PERTINENT
ABSTRACT	1 2 3 4 5	CONCRETE
INSPIRING	1 2 3 4 5	DEPRESSING
PASSIONATE	1 2 3 4 5	DISINTERESTED
CREDIBLE	1 2 3 4 5	QUESTIONABLE

Rate the following (1=excellent; 2=good; 3=fair; 4=needs attention; 5=poor)

Posture	_____	Style	_____	<u>Voice</u>	
Language	_____	Eye Contact	_____	» force	_____
Gestures	_____	Introduction	_____	» rate	_____
Illustrations	_____	Emotion	_____	» pitch	_____
Transitions	_____	Logic	_____	» articulation	_____
Structure	_____	Conclusion	_____	Relevance	_____
Persona	_____	Passion	_____	Credibility	_____

Suggestions, Recommendations, and Other Comments:

For more information see: Elizabeth Achtemeier, *So You're Looking for a New Preacher: A Guide for Pulpit Nominating Committees*. Eerdmans, 1991.

Minister Search Candidate Checklist

Please circle the number that best indicates your response.

1 = very little 2 = little 3 = somewhat 4 = much 5 = very much.

A. Ministry Skills Competence

- | | |
|---|-------------------|
| 1. This candidate demonstrates the ability to interpret Christian Scripture and tradition faithfully and appropriately. | 1 2 3 4 5 |
| 2. This candidate demonstrates the ability to communicate the gospel creatively and effectively. | 1 2 3 4 5 |
| 3. This candidate demonstrates the ability to show appropriate Christian care to those in crisis or grief. | 1 2 3 4 5 |

B. Leadership Effectiveness

- | | |
|---|-------------------|
| 1. This candidate demonstrates the ability to lead the church effectively in developing and implementing its ministry. | 1 2 3 4 5 |
| 2. This candidate demonstrates the ability to lead other leaders in ways that win their trust and increase their effectiveness. | 1 2 3 4 5 |
| 3. This candidate functions as a leader in ways that win the trust and respect of the congregation. | 1 2 3 4 5 |

C. Spiritual Maturity

- | | |
|---|-------------------|
| 1. This candidate demonstrates appropriate spiritual maturity in faith, life, and service. | 1 2 3 4 5 |
| 2. This candidate demonstrates the maturity and wisdom to lead others in their spiritual formation. | 1 2 3 4 5 |

D. Personal Authenticity

- | | |
|--|-------------------|
| 1. This candidate demonstrates a genuine love for the congregation and its ministry. | 1 2 3 4 5 |
| 2. This candidate demonstrates the ability to love the other leaders with whom he/she will work. | 1 2 3 4 5 |
| 3. This candidate demonstrates an appropriate comfort with his/her own humanity. | 1 2 3 4 5 |

E. Professional Credibility

- | | | | | | |
|--|---|---|---|---|---|
| 1. This candidate demonstrates the ability to work collaboratively and effectively with other professionals in the community (doctors, morticians, attorneys, therapists, executives, civic officials, and leaders). | 1 | 2 | 3 | 4 | 5 |
| 2. This candidate demonstrates the willingness to continue to pursue professional development and enrichment through continuing education, training, and self-directed learning. | 1 | 2 | 3 | 4 | 5 |

F. Interpersonal Effectiveness

- | | | | | | |
|--|---|---|---|---|---|
| 1. This candidate demonstrates the ability to relate effectively to others in the church and in the community. | 1 | 2 | 3 | 4 | 5 |
| 2. This candidate demonstrates the ability to relate to diverse personalities and groups. | 1 | 2 | 3 | 4 | 5 |
| 3. This candidate demonstrates the ability to deal with difficult people appropriately and prudently. | 1 | 2 | 3 | 4 | 5 |
| 4. This candidate demonstrates an appropriate level of health in relationship to his/her spouse and family. | 1 | 2 | 3 | 4 | 5 |

G. Responsible Work Habits

- | | | | | | |
|---|---|---|---|---|---|
| 1. This candidate demonstrates the ability to be a self-starter. | 1 | 2 | 3 | 4 | 5 |
| 2. This candidate demonstrates the ability to manage his/her time, tasks, and schedule in a healthy and balanced manner. | 1 | 2 | 3 | 4 | 5 |
| 3. This candidate demonstrates the ability to perform his/her responsibilities to the congregation in ways that give them appropriate priority. | 1 | 2 | 3 | 4 | 5 |

H. Compatibility with Congregation

- | | | | | | |
|---|---|---|---|---|---|
| 1. This candidate demonstrates that he/she "fits" the culture (values, beliefs, patterns, conduct) of the congregation. | 1 | 2 | 3 | 4 | 5 |
| 2. This candidate demonstrates a willingness to "join" (accept, invest in, serve) the congregation and community. | 1 | 2 | 3 | 4 | 5 |

Minister Candidate Assessment Form #1

Candidate Name	Spiritual/ Theological Maturity	Leadership Style/ Strength	Church & Community Compatibility	Ministry Training & Experience	Personal, Interpersonal Effectiveness	Preaching/ Teaching Ability
Candidate #1						
Candidate #2						
Candidate #3						
Candidate #4						

Name:

Total Points:

Candidate #1

Candidate #2

Candidate #3

Candidate #4

Point Range:

1 - Very Weak

2 - Weak

3 - Average

4 - Strong

5 - Very Strong

Minister Candidate Assessment #2

Overall Strengths and Weaknesses

Name: _____

Strengths:

Weaknesses:

Minister Candidate Assessment Form #3

Begin with candidate A in row A. Compare him/her to the candidates in columns B, C, and D. For each pairing, write the letter representing the preferred candidate in the appropriate box (e.g., if A is preferred over B, write "A" in the box where row A and column B intersect). Repeat with the rest of the candidates in rows B through D.

	A Name #1	B Name #2	C Name #3	D Name #4
A Name #1				
B Name #2				
C Name #3				
D Name #4				

Total number of squares with A: _____

Total number of squares with B: _____

Total number of squares with C: _____

Total number of squares with D: _____

SECTION F

Compensation Negotiation

Ministers' Salary Survey

Each year, the Siburt Institute for Church Ministry conducts a nationwide survey to gather information about current levels of compensation for ministers in Churches of Christ. The survey compares minister compensation packages, including allowances and benefits, as well as comparing longevity in ministry, educational background and experience, and various other factors.

The results from the most recent survey are accessible at www.acu.edu/siburt-institute, under the "Resources" section.

Survey Uses

These surveys serve church leaders in a variety of ways:

1. Church leaders learn about how other churches are structuring the compensation of their ministers.
2. The surveys provide data for comparing the current levels of compensation for ministers in churches of various sizes and in different states.
3. Church leaders, who may be searching for new ministers, will be able to negotiate more consistently in keeping with current salary ranges.

Survey History

In 2004, Charles Siburt administered ACU's first Ministers' Salary Survey, collecting responses from over 500 ministers serving in various roles. The survey is an ongoing service of the Siburt Institute for Church Ministry.

Minister Compensation Criteria

Congregation's Size <input type="checkbox"/> 0-50 <input type="checkbox"/> 50-150 <input type="checkbox"/> 150-350/500 <input type="checkbox"/> 500 +	Congregation's Socio-Economic Level <input type="checkbox"/> Lower class <input type="checkbox"/> Lower-middle class <input type="checkbox"/> Middle class <input type="checkbox"/> Middle-upper class <input type="checkbox"/> Upper class	Role Responsibility <input type="checkbox"/> Specialist (one primary area) <input type="checkbox"/> Generalist (multiple areas) <input type="checkbox"/> Ministry staff leader <input type="checkbox"/> Office staff leader <input type="checkbox"/> Special expectations
Years of Experience <input type="checkbox"/> 0-5 <input type="checkbox"/> 5-10 <input type="checkbox"/> 10-20 <input type="checkbox"/> 20-35 <input type="checkbox"/> 35 +	Level of Education/Training <input type="checkbox"/> High School <input type="checkbox"/> School of Preaching <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctoral degree	Current Staff Salary Slotting (positioning) <input type="checkbox"/> Number of staff <input type="checkbox"/> Position on salary ladder <input type="checkbox"/> Impact on staff morale <input type="checkbox"/> Relation to other staff salaries/benefits
Personal and Professional Strengths <input type="checkbox"/> Spiritual/theological maturity <input type="checkbox"/> Experience <input type="checkbox"/> Education/training <input type="checkbox"/> Leadership strength <input type="checkbox"/> Administrative skill <input type="checkbox"/> Compatibility with church/community <input type="checkbox"/> Interpersonal effectiveness <input type="checkbox"/> Teaching ability <input type="checkbox"/> Team compatibility	Salary and Benefits <input type="checkbox"/> Salary only <input type="checkbox"/> Salary plus health insurance <input type="checkbox"/> Salary, health ins., retirement <input type="checkbox"/> Salary, health ins., retirement, IRS reimbursement acct. <input type="checkbox"/> House provided by church? <input type="checkbox"/> Moving expenses included? <input type="checkbox"/> Help with Social Security? <input type="checkbox"/> Help with continuing education, books, conferences?	Special Considerations: <input type="checkbox"/> Region of the U.S. <input type="checkbox"/> Rural, suburban, urban <input type="checkbox"/> Tenure at previous church <input type="checkbox"/> Availability of other candidates <input type="checkbox"/> Desirability of this candidate <input type="checkbox"/> Competition with other offers? <input type="checkbox"/> Local cost of living <input type="checkbox"/> School loans to pay off <input type="checkbox"/> Assistance with more formal schooling? <input type="checkbox"/> Non-financial perks (study leave, extra vacation, etc.) added

Some Guiding Principles:

1. Consider all the above variables as they relate to your specific negotiation.
2. Think in terms of a range from minimum to maximum. This is your comfort zone.
3. The church should initiate the first specific offer (dollar amount or package).
4. Pressing beyond the "comfort zone" results in entering the "insult zone."
5. Don't forget to include any non-financial perks, e.g., study leave, extra vacation, etc.

Salary Negotiation Suggestions for Ministers

1. Think in terms of the interests that underlie the church's position and your position.
2. Refrain from slipping into talk about a certain amount of money.
3. Instead, talk in terms of wanting to understand the church's situation, needs, or concerns.
4. Seek to identify what would be an ideal outcome for the church.
5. Try to be as informed as possible about the church's past track record and present policy.
6. Be prepared to outline your personal and professional situation and concerns.
7. Visit with previous and present staff members about the overall structure and slotting boundaries.
8. Assume that the church "owns the problem" and therefore "owns the solution."
9. Do not expect the church to meet your (or your spouse's) immature, unrealistic expectations.
10. Remember that if you push the church to go beyond its comfort zone, you will have to pay the consequences later.

Issues Compensation

“Use paper to remember and your mind to think!”
Use a Memo of Understanding or Letter of Agreement to document the agreement reached.

Note:
The minister is not an independent contractor if the church/elders exercise some or any control over the minister.
A minister is a “statutory employee.”

Church’s Position

- Budget limitations
- Staff slotting
- Fear of being had
- Maintaining control
- Fear of criticism of church
- Professional expectations
- Expectations of spouse
- Education, age, experience, skills

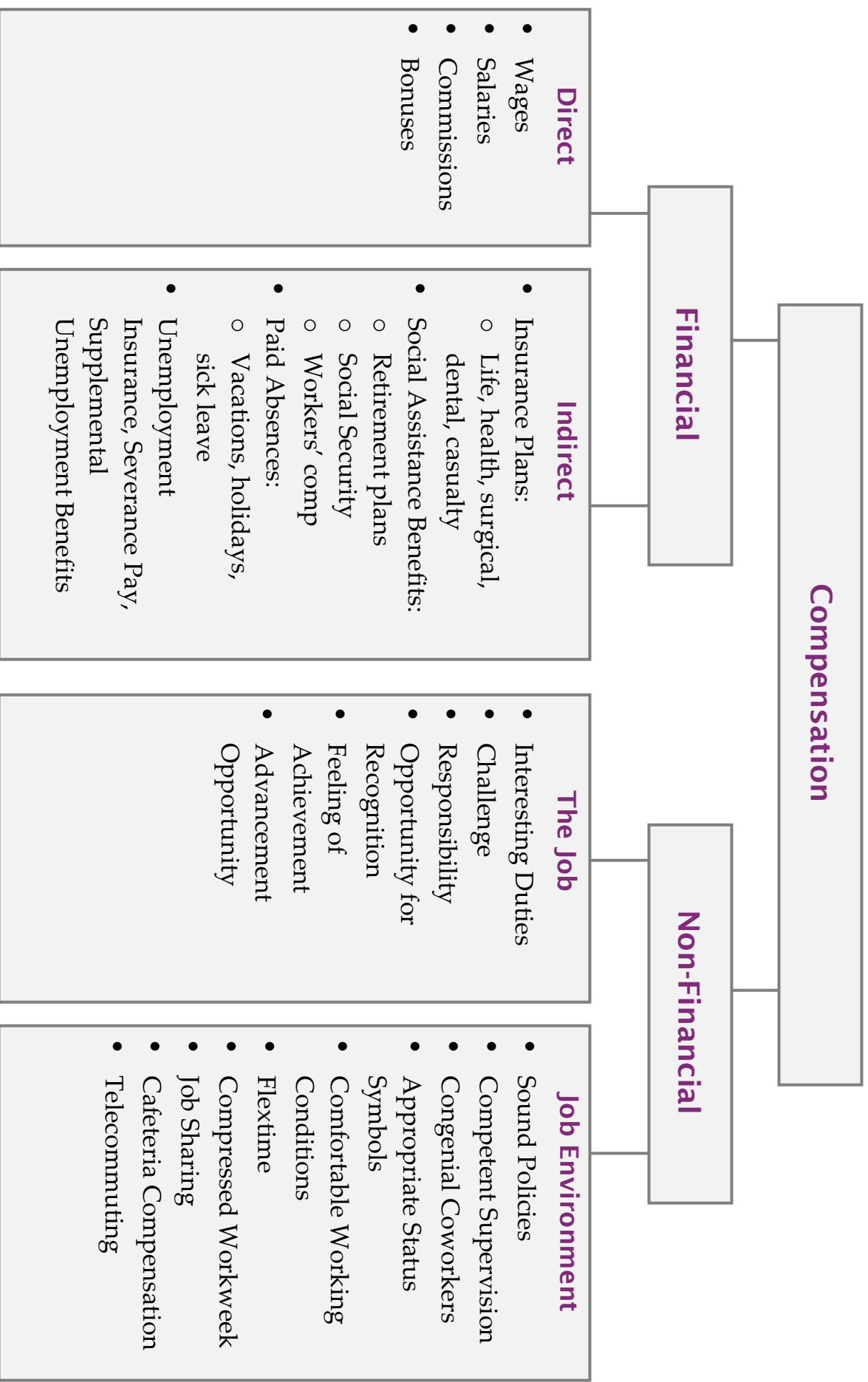
Mutual Interests

- Short term vs. long term
- General working conditions
- Total dollars vs. total package: benefits, reimbursement, structure for tax
- Make it easy to account

Minister’s Position

- Family needs
- Short vs. long term view
- Sense of worth
- Fear of being had
- Some independence
- Spouse’s level of dependency
- Fear of criticism of church members or leaders
- Professional performance level
- Education, age, experience, skills

Components of a Total Compensation Package



Preparing for a Negotiation

Before entering into a negotiation, it is wise to take some time for intentional preparation. The negotiator should carefully consider the projected moves and information of the negotiation in order to reduce surprises during the negotiation and bring confidence to the negotiator.

The Internet contains numerous samples and variations of negotiation planning worksheets. The following is a narrative description of the sections on many of these instruments. Even without filling in a worksheet, considering each of these items can offer several benefits to the negotiator:

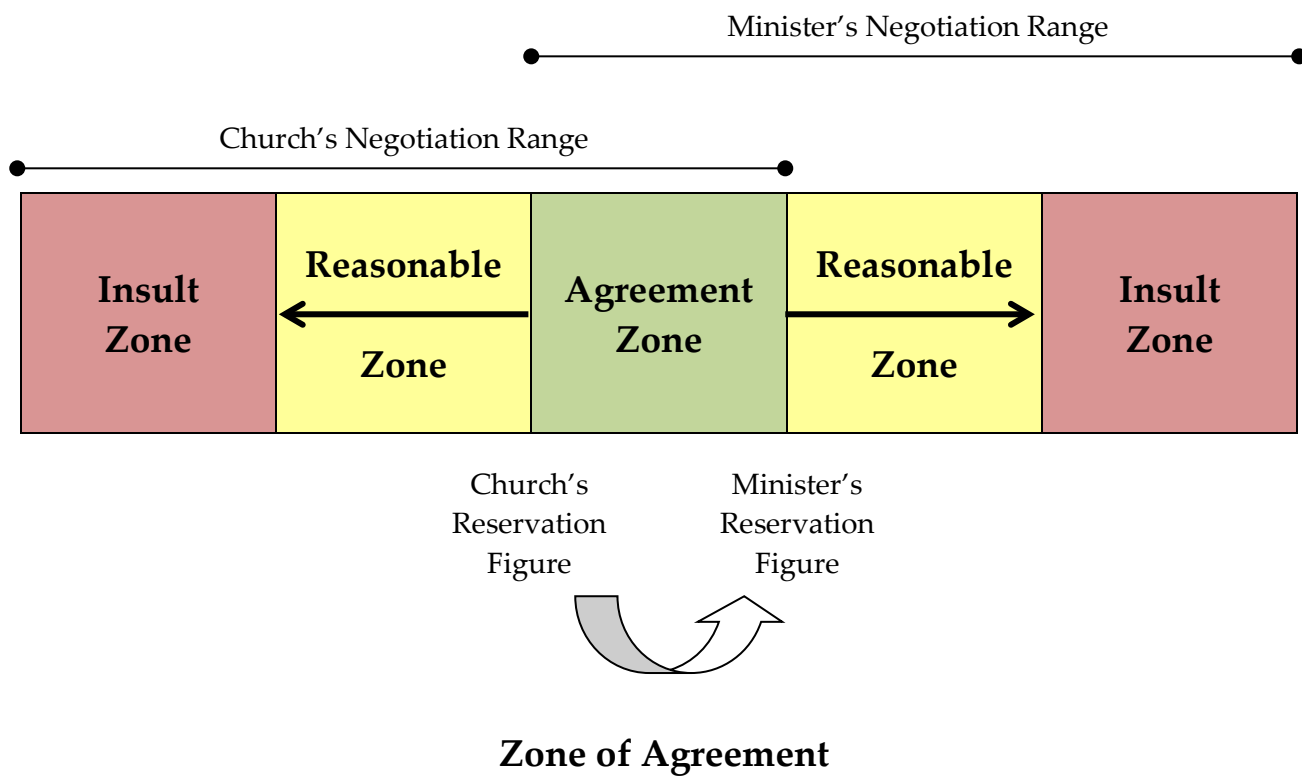
- deliberate and thoughtful consideration of the negotiation;
- methodical consideration of key points in the negotiation including reservation point, opening move, creative options, and alternatives to a negotiated agreement;
- methodical consideration of the other party's perspective and the influence of that consideration on establishing positions to be taken;
- greater confidence in the negotiation which results from the ability to anticipate the dynamics and expressions of the other party; and,
- deliberate and insightful responses to the other party because the other party's moves can, when made, be immediately put in perspective.

The negotiator should consider his/her own issues, alternatives, etc., as well as try to predict the other party's issues, alternatives, etc.

1. **Parties.** A party to a negotiation is anyone who will be affected by the outcome and who has the power to affect the outcome or its implementation. While many negotiations are conducted without all of the individuals who might meet that definition, consideration should be given to the impact of each potential party on the negotiation. Parties should be identified prior to the initiation of the actual negotiation. Who are the parties in this negotiation?
2. **Issues.** Issues are the concrete, definable items that set the agenda for negotiation. They usually are very clear to the parties who know that such matters must be resolved before the negotiation is concluded. Typically issues are matters "on the table" about which there may be disagreement. Obviously, there may be many issues in a single negotiation. Issues should be defined prior to or early in the negotiation so the parties know the subject of bargaining. What are the issues in this negotiation?
3. **Alternatives.** Alternatives in negotiation refer to the options that can and/or will be pursued if the negotiation is not successful. Alternatives are outside the bargaining range of the negotiation. They may be very attractive and thus result in fewer or smaller concessions during the negotiation; or they may be very undesirable, resulting in more and larger concessions during the bargaining process. Alternatives provide negotiators something with which a final offer can be compared. If the alternative is more attractive than the result offered in negotiation, the alternative will be taken. If an alternative is less attractive than the result offered in negotiation, the negotiation offer will be taken. Alternatives become the reference points for evaluation of offers made by a negotiation party. In preparing for the negotiation, consider all possible alternatives.

4. **Most Likely Alternative.** Of the alternatives determined above, which one is most likely to actually occur? Determining this most likely alternative will require as honest an assessment as possible. The more accurate the negotiator can be in predicting the outcome of the negotiation, the better he/she will be prepared to decide whether to accept the outcome or use an alternative to a negotiated agreement.
5. **Bottom Line/Reservation Point.** The bottom line/reservation point in negotiation is the point beyond which a negotiator will not go. It is the stopping point—the point at which a negotiator will take the alternative. To the extent that it is announced to the other party, and circumstances then change, it may be violated in a subsequent move causing the negotiator to lose credibility. To the extent it is announced, and honored through commitment and preparation in developing an alternative, it increases credibility. For planning purposes, the bottom line/reservation point should be perceived as that final point to which one would go in order to avoid the perceived alternative. If used this way, obviously the alternative must be developed first. What is the bottom line/reservation point for each party in this negotiation?
6. **Initial Position/Opening Offer.** The process of negotiation involves a series of moves that constitute the negotiation “dance.” If one began by revealing a bottom line/reservation point, there would be no dance. Either it would be accepted or an alternative would be taken. In order to create the field for the negotiation dance, an opening move must be made that achieves not only the purpose of establishing the field of negotiation, but ideally should affect the aspirations or expectations of the other party. After establishing a reservation point, an opening move can be defined to accomplish the above. It may be the same as the initial position.
7. **Fallback Position(s).** The fallback position(s) define a series of moves that might be moved in a negotiation, all of which are between the opening move and the reservation point. Typically they would be acceptable outcomes to the party proposing them. Each would be progressively less desirable as they move further from the opening offer and closer to the bottom line.
8. **Interests.** Interests in negotiation are analogous to needs. They may be abstract and difficult to define, but they are very real to the parties in negotiation. Many times interests drive the negotiation even though they may not be discussed. While issues must be resolved for successful negotiation, interests must be satisfied for successful negotiation. The focus on interests helps the negotiation to include valuable information on concerns, motives, needs, and goals of the negotiator. The discovery of interests may allow for the expansion of the negotiation, the inclusion of more information, as well as the achievement of more creative and satisfying outcomes. What are each party’s interests?
9. **Creative Options.** Once interests are defined, negotiators can use them as the basis for a creative process that will invent, develop and evaluate potential solutions to satisfy the needs of all parties. What creative options could be considered in this negotiation?

Negotiation Process Map



Adapted from the Negotiation and Settlement Advocacy Notebook, Straus
Institute for Dispute Resolution, Pepperdine University School of Law

Memo of Understanding

Dear [Minister],

The Elders of [Church], having concluded a long season of prayer and discernment, are now pleased to call you to serve as our Preaching Minister. We are convinced that you demonstrate the faith, maturity, and skills to serve [Church] as a gifted ministerial leader.

This Memo of Understanding includes three sections—Job Description, Compensation Package, and Terms of Employment.

Job Description: Preaching and Teaching Minister (full time)

The preaching and teaching ministry is under the oversight of the elders and the Teaching Committee of the elders; other functions are under the oversight of the Administrative Committee of the elders; this minister works in collaboration with the EIO (Elder in the Office) in the leadership of the staff, defined as ministers and support personnel.

1. Preaching and Teaching Ministry

- a. Maintain a consistent discipline of prayer, study, reflection on the word of God, and growth in the Holy Spirit as the Spirit equips, sanctifies, and bears fruit in the minister.
- b. Deliver quality biblical, theological, pastoral sermons at all worship assemblies except in those occasions of approved absence (normally four weeks of vacation and three additional Sundays for speaking commitments or study leave).
- c. Teach regularly in the educational program of the church.
- d. Collaborate with the worship planning process to help assure the quality and focus of congregational worship.
- e. Facilitate prudent management of worship transitions.
- f. Collaborate with elders to schedule appropriate guest preachers.
- g. Assist in the planning of adult spiritual formation.

2. Pastoral Ministry

- a. Offer pre-marital care and perform weddings as a service of the church.
- b. Visit in the hospitals, attend to the dying, and handle the responsibilities of funerals as needs arise.
- c. Provide pastoral guidance with members and others about their spiritual and mental well being. Pastoral guidance sessions should generally be brief and free of charge with difficult cases being referred to trained professionals.
- d. Collaborate with elders in managing pastoral or congregational crises.
- e. Be on call by cell phone for pastoral crisis ministry.

3. Church Leadership Responsibilities

- a. Work closely with the elders in an atmosphere of support and trust.
- b. Maintain a vision in coordination with the elders of where the church is going as it develops inner strength and greater outreach with the gospel.
- c. Team with elders in leading theological reflection in the church.
- d. Assist the various committees of the elders and the congregation as an ex officio member on call as needs arise.
- e. Share learning leadership insights with other key leaders.
- f. Model for the staff the process of increasing congregational involvement in ministry by recruiting, equipping, training, and empowering church members for various ministry tasks.

4. Office Responsibilities

- a. Maintain reasonable office hours, notifying office staff of location when out of the office.
- b. Collaborate with the Elder in the Office to assure the proper function of the church office in a shared leadership style.
- c. Work as an effective member of the ministry staff team and promote a collaborative relationship with other team members.
- d. Maintain leadership credibility within the team.
- e. Facilitate a collaborative relationship between staff and elders.
- f. Share ongoing staff development and team building with EIO.

Compensation Package

Salary*	[\$amount omitted]
Medical Stipend	[\$amount omitted]
Base Salary	[\$amount omitted]
<u>6% Retirement Match**</u>	<u>[\$amount omitted]</u>
Total	[\$amount omitted]

*Minister will structure housing allowance and salary as appropriate

**This is a 6% church match and assumes that you will contribute at least 6% from your paycheck each year to qualify for this match.

Expense Account: In addition to the above salary package, you will have a \$[amount omitted] account that you can use for church business and professional development at your discretion, to be monitored by the finance committee.

You will be considered a minister under the Internal Revenue Code and, as such, will be responsible for the payment of your self-employment tax unless exempt from that tax.

Relocation Expenses:

1. The church will pay moving expenses (two estimates requested).
2. The church will assist with extra house payments for your house you are vacating, if needed, for six months. These extra house payments would be taxable income to you.
3. The church will provide loan (to be negotiated) for down payment on new house, if needed.

Terms of Employment

Start date: _____ On or about [date]

Annual vacation weeks: _____ 4

Additional Sundays away (speaking or study): _____ 3

Teaching load at local university: _____ 1 class per semester

Minister's Signature: _____ Date: _____

Elder's Signature: _____ Date: _____

SECTION G

Sample Church Profile and Search Profile

Church Leadership and Staff

- Elders (9)
- Deacons (37)
- Pulpit Minister (TBD)
- Praise and Worship Minister
- Office Manager / Accountant
- Outreach Minister
- Administrative Minister
- Facilities Maintenance Manager
- Director of Alpine Christian Academy
- Church Secretary
- Families' Minister
- Children's Minister
- Youth Minister
- Compassion Minister

Alpine Church of Christ Profile

Our Community

Longview is a city in Gregg and Harrison counties nestled in the Piney Woods of East Texas. As of the 2010 Census, the population was 80,455. It is located where Interstate 20 and U.S. Highways 80 and 259 converge just north of the Sabine River. Longview is considered a major hub city for East Texas and is served by the East Texas Regional Airport.

In 2014, *Forbes* magazine ranked Longview as the sixth fastest growing small city in the United States. It is surrounded by many smaller cities and towns including: Kilgore, Gladewater, Gilmer, Ore City, Hallsville, Harleton, Diana, White Oak, and Lakeport.

The Good Shepherd Medical Center and Eastman Chemical are the top employers in the city and employ almost 5,000 people between the two.

Longview is also home to 3 universities: LeTourneau University, Kilgore College at Longview and UT Tyler at Longview.



Alpine History

The Church of Christ was established in Longview in August 1875. Over the years, meeting in three different locations, the church moved to its present location in 1975. The Alpine church of Christ sits on a hill overlooking a major loop highway on the northeast side of Longview. This 25 acre campus is debt free and consists of five major facilities containing a total of 80,000 square feet of occupied space, including an award-winning private school - Alpine Christian Academy. Every building on the campus has either been built or remodeled within the last 15 years.

Alpine has always made it a priority to show Christ to others by supporting foreign missions as well as being actively engaged in the local community.



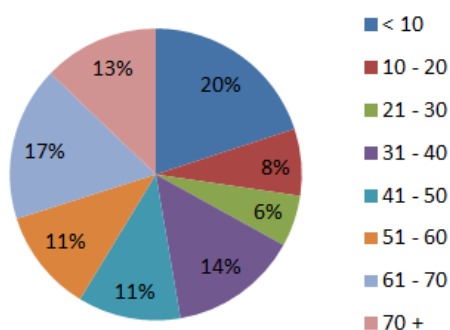


ALPINE CHRISTIAN ACADEMY

Alpine's Core Ministries

- Compassion Clinic
- Pathstones Counseling Center
- Caring & Sharing
- Alpine Christian Academy
- Foreign & Domestic Missions
- Youth & Family
- Alpine Ironmen
- Women in God's Service
- and many others...

Age Demographics



Alpine Christian Academy provides a loving atmosphere for approximately 150 children while preparing them for the future. It was established in 1995 and offers care for children ages 12 months to Kindergarten, along with a summer program for ages 12 months-5th grade.

Alpine Church of Christ Today

The congregation was recently polled in a 95-question survey with 235 responses. The following information is a summary from this survey. Alpine is a fairly mature, predominately Caucasian congregation with most adults having at least a four-year college degree and employed on either a full time or part time basis. The vast majority of members are married couples, many of whom have children, most of which are age 18 and younger, living in the home. Numerous households have an annual income exceeding \$100,000 and 3 of 4 households report income over \$50,000. Alpine is a stable community where most have been members of this congregation 10 years or longer. For the most part, members have lived in the area over 20 years and list Church of Christ as the church of their childhood. The family at Alpine is made up of young professionals, young families with toddlers, mid-career professionals and retirees. Alpine has an average Sunday morning attendance of 550 people. The average weekly giving for 2014 was approximately \$23,000. Including staff, operations, ministry, missions and Alpine Christian Academy the church manages an annual budget of approximately \$2M.

Who we are Spiritually

Most Alpine members report spending time in prayer and meditation on a daily basis and indicate they read/study the Bible, spend time in both private worship and small group study and prayer, as well as listening to Christian music multiple times each week. Many give testimony about their faith to others on a regular basis.

Opinions about the Bible are widely agreed upon with a large majority in agreement that it was written by humans who were in

“Knowing God and Making Him Known”

turn guided by the Holy Spirit to produce the Word of God. The Bible is a narrative of God's redeeming work that culminates with the death, burial, and resurrection of Jesus.

Accordingly, nearly everyone agrees that there is no other way to salvation but through belief in Jesus Christ and that His resurrection from the dead was an actual event.

Likewise, they concur that the authority of Jesus is revealed in his life and teachings as recorded in the Holy Scriptures, and agree that the Bible has the answers for all the basic questions of life.

Similarly, nearly all believe they are known to be Christians and serious followers of Jesus by those acquaintances not attending Alpine. Only a small number of respondents often find it difficult to live out their faith in daily work, leisure, and community life. Alpine members do acknowledge that, like many people in the community, they struggle with daily life in areas such as impatience, laziness, spiritual apathy, anger, and guilt or shame along with other concerns.



Relationships and Perceptions of Church

A large majority of members who completed the congregational assessment registered a high degree of involvement in this church. Almost all indicate they attend worship services multiple times each month, with many being involved in more than one ministry or committee. Most state that their involvement has remained constant or increased over the recent years. Any change in the participation level does not appear to be linked to any particular reason other than personal circumstances. The majority of households contribute over \$5000 to the church annually, and nearly all believe the members of our church help each other out in times of trouble.

School Districts serving the Longview Area:

- Longview ISD
- Hallsville ISD
- Pine Tree ISD
- Spring Hill ISD
- Gilmer ISD
- Ore City ISD
- Diana ISD
- Harleton ISD
- Kilgore ISD
- White Oak ISD
- Union Grove ISD

Private Christian Schools

- Alpine Christian Academy
- Trinity School of Texas
- Christian Heritage
- Oak Forest Montessori School

Most members acknowledge a sense of excitement about the future of the church. In the past year over three of every four respondents have extended one or more invitations for others to join or visit Alpine and almost nine out of ten indicated that one or more of their closest friends are already members here.

This degree of involvement is buoyed by the belief that members are kept well informed regarding church activities and are encouraged to discover their particular gifts for ministry and service.



Most think training and support is adequate for their ministries and assignments, and most believe new ideas are supported and encouraged. A clear majority of survey participants agreed that church activities are well publicized to the surrounding population and that the needs of both the congregation and the community are considered as a basis for church planning.

Of those expressing an opinion in our survey, most believe those capable, qualified, and interested have an equal opportunity to hold leadership positions in this church. Further, most agree there are regular discussions on the theological and biblical implications of important decisions, and think that leaders and members rarely make important decisions about the life of the church without open discussion. The Church realizes that transparency during disagreements or conflicts could improve. In regard to interaction with other churches, those expressing an opinion feel there is a significant difference between the way they perceive this church compared to the way people in the community perceive this church. By a five to one margin, most believe it is easy to summarize how this church differs from other churches in the area. Cooperative programs with other churches are highly valued by a four to one margin, and most believe we tend to create partnerships with other churches instead of preferring to work by ourselves.



*Great Texas Balloon Race
Longview, TX*

Our survey indicates that Alpine Church of Christ sees itself as:

- slightly more contemporary than traditional
- involved in the local community
- focused on both those in the church and outside the church
- more like a big family than a group of acquaintances
- more education oriented than activist on social issues
- and very much in the middle ground as to our position on the degree of emphasis that should be placed on Church of Christ identity and heritage

Additionally, respondents agreed that they:

- are comfortable with the church's identity
- have a clear understanding of what this church stands for in terms of doctrine
- feel an effective effort has been made to provide instruction as to the mission of the church
- have a strong sense of belonging to this congregation
- feel being a member of this church has made a positive difference in their spiritual life

It is notable that members take following Jesus very seriously, and most of the people in our church appreciate and emphasize the deeper matters of faith. The Church is very proud of our heritage but believes our future should not be bound by tradition.

When rating the qualities necessary to make a good worship service, the five traits that people were most satisfied with are: having parts of the service especially for children, excellence in singing, providing time for members to greet one another, member participation in leading worship, and corporate prayer in which the entire congregation participates. The top five traits that people felt needed more emphasis are: using testimonials, reading scripture, providing worship that is emotionally challenging, encouraging and promoting worship at times other than Sunday morning, and promoting silent prayer/meditation.

In considering a list of activities in which a church is likely to engage, the five selected as those our church does best are: providing

worship that is a meaningful and heartfelt experience with God, offering Christian education for children and youth, engaging in acts of charity and service to persons in need, supporting the global mission of the church, and providing Christian counseling to help members deal with personal problems.

The five activities selected as those our church most need to improve and strengthen are: helping members deepen their personal spiritual relationship with God, helping members discover their own gifts for ministry and service, sharing the good news of the Gospel with others, helping members understand their use of money, time and talents as expressions of Christian stewardship, encouraging members to act on the relationship of the Christian faith to social, political, and economic issues.

Finally, the top three factors that originally attracted individuals to this congregation are listed as: Church of Christ ties, the pulpit minister, and the worship style. The top three factors that keep people here are listed as: this church is my spiritual family, my friends are here, and the worship style.





Lead Minister Search

Introduction

The Alpine Church of Christ, in Longview, Texas, is in search of a Lead Minister for the first time in more than 22 years. Jerry McCaghren and his wife Nancy faithfully served the congregation during that time. He recently retired at the end of January, 2015 and they have since moved to North Carolina to be close to family.

About Alpine Church of Christ

The Alpine congregation is one of the largest Churches of Christ in the region, and has been located at the same site over 40 years. The city of Longview has approximately 80,000 residents, but it anchors a region with over 200,000 in the Longview-Marshall metropolitan area (MSA). The Alpine Church draws members from a radius of 50 miles in all directions.

In preparation for a new Lead Minister, 3 teams of Alpine members were selected by the Shepherds to facilitate the process – a Vision Team, a Search Team and a Prayer Team. The Vision Team was tasked with creating a new Vision Statement, which is as follows:

“Saved by God’s grace and compassion, we strive to be a diverse community of believers reaching out to others, demonstrating His love, maturing in Christ, and embracing a life of worship, service, and prayer.”

The Alpine Church has a reputation for progressive ministry and worship in a region where the Churches of Christ have been quite traditional. Alpine Church hosts the following:

- Pathstones Counseling Center
- Alpine Compassion Clinic (a medical and dental clinic)
- Agape Acres (a community garden)
- Alpine Christian Academy (ACA)—a child care facility and private school for ages 12 months – Kindergarten, currently serving 160 children each week. During the summer, enrollment includes children through fifth grade.

Alpine also partners in a ‘Caring & Sharing’ center with Pine Tree Church of Christ in Longview and was one of the founding churches for the Longview Interfaith Hospitality Network (LIHN),



a ministry where ten different churches, in rotation, host homeless families and endeavor to help them get re-established in homes and jobs. In addition, since 1986, Alpine has been a proud sponsor of the Boy Scouts of America, all levels, currently serving over 150 youth and their families.

Reaching out to the community, the state, and to other countries, Alpine operates a Mission Ministry with an annual budget that exceeds \$250,000 each year.

The worship service at Alpine is marked by a powerful mix of both traditional hymns and contemporary Christian music led by a talented praise team comprised of both men and women. The music is a cappella by tradition, but recorded accompaniment is included from time to time.

Sunday worship attendance averages 550 per week. The Alpine Church members are predominantly Anglo, but minority membership has been steadily increasing. The members' education level and average income are significantly above the average for the region, and generosity in giving has been a hallmark.

Alpine Church has 8 full time ministers, 2 part time ministers, an Office Manager, an Administrative Assistant, and a Physical Plant Manager. The Alpine Christian Academy also has a Director, an Assistant Director and staff.

Alpine is blessed with stability in the ministerial staff. The current staff has an impressive 100 + years' experience in Alpine's ministry as shown below:

- Outreach Minister – serving Alpine over 30 years
- Worship Minister – serving Alpine over 20 years
- Executive Minister – serving Alpine over 10 years
- Family Minister – serving Alpine over 20 years
- Children's Minister – serving Alpine over 10 years

Alpine's current leadership includes 9 Shepherds and 37 Deacons. Shepherds are chosen for 4 year 'terms' that are renewable with the affirmation of the congregation. Deacons serve two year terms that are also renewable with the affirmation of the congregation.

Taking advantage of Alpine members' experience and expertise, there are several additional 'teams' that provide guidance and recommendations for the Shepherds and Deacons, including a Finance Team, an HR Team, a Missions Team, and a Board of Directors for Alpine Christian Academy.



The annual budget including staff, operations, missions, ministries, and ACA (Alpine Christian Academy) is approximately \$2,000,000 per year.

The Alpine Church has made several significant commitments over the last decade:

- To operate without debt
- To keep annual Missions contributions independent of the operations budget
- To focus on the needs of our young families, with special interest in the areas required for the nursery, children, youth, and family

Lead Minister Profile

For many years, Alpine Church of Christ has operated with a Mission Statement of:

“Knowing God, and Making Him Known”.

Alpine Church of Christ is seeking God’s guidance for the next Lead Minister. We believe that God will bring us the minister whose heart He has been preparing. In addition, the Search Team successfully conducted a survey of the congregation to determine, among other things, what the membership at Alpine believed were the most important roles of a Lead Minister. According to these results, the following were ranked as the most important.

The next Alpine Lead Minister will have a passion for

- God’s Word
- Preaching and teaching the Word with a strong educational emphasis
- Presenting challenging and thought-provoking messages that are Biblically based

The next Alpine Lead Minister will be a visionary leader who

- Understands and agrees with the vision and mission of our church
- Will be able to inspire members to participate in the vision and mission of Alpine
- Will be a leader in the process of moving forward with this vision and mission in mind
- Will work effectively and cooperatively with the elders, ministers, and church leaders

The next Alpine Lead Minister will serve as a spiritual guide and

- Help to develop members’ spiritual lives
- Allow the Holy Spirit to work through him to inspire others
- Encourage people to relate their faith to their daily lives



The next Alpine Lead Minister will bold in his faith as he

- Speaks the truth to members and others
- Is willing to confront, exhort and rebuke when needed
- Is loving, but firm, setting forth a clear position as a guide for living a faithful life

We seek a Lead Minister who

- Can build relationships with those in the church, and also encourage awareness of the Alpine church within the Longview community
- Is a 'people person' – someone who will be a good listener and is trustworthy
- Is not afraid to reveal personal pain and struggle

The next Alpine Lead Minister will be gifted as a preacher and teacher, and will be expected to have the necessary training and experience to be able to serve as a mature spiritual guide for the congregation. He will work closely with the entire group of Elders, both the Administrative Elders and the Shepherding Elders, to implement the Alpine Vision. He will serve on the Administrative Team, along with the Executive Minister and 3 representatives of the Elders, to provide leadership for the additional Ministers and support staff. He will use his spiritual gifts to be a servant leader; a compassionate, moral example; and a challenging, yet, encouraging minister for God's people.

The next Alpine Lead Minister will appreciate the rich heritage within the Churches of Christ, but will also envision a future not bound by tradition, but open to the leadership of the Holy Spirit. With a firm commitment to the Bible and a desire to apply its truth to the 21st Century, the new minister will provide leadership, instruction, and a role model for a church that is looking to glorify Christ.

Alpine seeks a minister who will model a life-long commitment to pursue Christ-likeness through personal spiritual disciplines, the practice of spiritual discernment and submission to the Holy Spirit in his decisions and actions.

Alpine seeks a minister who at the end of the day is striving to follow the two greatest commands: ***Love God, and Love Others.***