

MANAGING THE CALL PROCESS

**Guidelines for pastors and churches
of the Baptist Churches of NSW and ACT**

Prepared by the Pastoral Advisory Taskforce

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INTRODUCTION

The Pastoral Advisory Taskforce, commonly known as PAT, has prepared this document. This group consists of the Ministry Support and Development Directors; Regional Superintendents; College Faculty Representative and lay ministry representatives. The purpose of this group is the support of pastors and churches in NSW and ACT especially in areas related to pastoral ministry.

This document has been written to assist all who are involved in the important matter of farewelling and calling pastors. A number of resources from Australia and overseas have been used with the aim of helping those involved in such a process to experience a positive and growth-producing settlement.

As you begin there are three areas that need to be stressed:-

1. Priorities in this process are prayer, honesty and integrity of the process.
2. The importance of the process of settlement for both the church and pastor.
Decisions made now have long term effects.
3. The time of transition will provide an opportunity for gaining a better understanding of the community, church, gifts and needs.

1 – WHEN A PASTOR LEAVES

1. WHEN A PASTOR ANNOUNCES HE/SHE IS LEAVING

(Pastors, please see page 10 for guidelines on this process)

Contact the Regional Superintendent and/or Director - Pastoral Development. As members of PAT they have knowledge and experience which can be helpful to all involved.

2. MAKE ARRANGEMENTS FOR AN APPROPRIATE FAREWELL

Integrity is an important principle to apply when a pastor is leaving. Most will hopefully be times of much laughter, maybe many tears and an awareness that God is in this move. Social and formal occasions will express these feelings.

When a pastor leaves in unpleasant circumstances it is important to acknowledge ministry which has taken place as well as express sorrow at what has happened. Please be in touch with the Director - Pastoral Development for guidelines and help.

A pastor's leaving is the time to release him/her into the next stage of ministry and to acknowledge the relationship built between the pastor and congregation.

3. SEEK ADVICE

Discuss with a member of PAT any helpful steps that should be taken before the current pastor leaves.

4. SOME IMPORTANT QUESTIONS TO CONSIDER

- Would it be good to have an interim, intentional interim and/or a consultancy?
*(See **Appendix 1a - page 12; Appendix 1b - page 12; Appendix 1c - page 16**)*

- Will we appoint an independent moderator?
*(This is highly recommended - see **Appendix 2 - page 18**)*

- Who will be on the Pastoral Search Committee (PSC)?
Will it be deacons/elders/representatives of different ages/remaining pastoral team members?
(Refer to your Church Constitution to see what your particular rulings are on this matter)

1 – WHEN A PASTOR LEAVES

5. EXIT INTERVIEW

An *exit interview* with the pastor who is leaving would be most helpful at this point. It provides an opportunity to share some of the Pastor's goals, joys and regrets. It also provides an opportunity to gain a perspective from the Pastor on their views on the ministries and future directions of the Church.

If possible this interview takes place with the PSC or Church leadership, with questions given to the Pastor and their spouse before the meeting. An outside facilitator would be most helpful at this interview to promote caring and open discussion.

All of these decisions above need to be discussed confirmed by a Church meeting BEFORE the formation of the Pastoral Search Committee

6. DEVELOPING A CHURCH PROFILE

Reference to the document titled "*Church Reflection*" is **highly** recommended for this part of the process. This is available from the Director - Pastoral Development.

The process will include:

- A **profile of the Church** including:

history	programmes and ministry areas
age groupings	strengths
work areas	greatest needs at this time
theological emphasis	worship style
- A **community profile** including needs and opportunities for ministry.
- A **profile of the pastor** being sought. This will include:

primary gifts needed	priorities of the pastor
how the pastor needs to spend his/her time	if married, role of the spouse
preferred age	gender
housing and conditions	

1 – WHEN A PASTOR LEAVES

- Please identify those matters viewed as **essential** and those that are **desirable**.

Questionnaires to develop such profiles are found in “*Church Reflection*”. (Refer to Baptist Union website: baptistnsw.asn.au.)

This information needs to be agreed upon at a Church Meeting before speaking to any prospective pastor. Again, PAT *strongly* recommends that the Church appoint an outside moderator to take it through this process. It is essential that a gifted chairperson be used to lead the Church meeting when discussing these issues.

PAT has a list of trained moderators to assist churches in this process.

If the church is considering approaching Church House for some form of subsidy to assist in the payment of a stipend, this needs to occur at this point in the process. Application can be made to Director - Church Development. All churches receiving subsidies will be asked to undertake a Consultancy.

Churches which have had an Intentional Interim Ministry or Consultancy will be greatly assisted by these reports.

7. PROSPECTIVE PASTORS

With the above profiles in mind, the PSC can now collect some names of prospective pastors. Members of PAT, church members and friends of the church should be asked to submit names for consideration.

It must be remembered that these are possibilities only.

It is the responsibility of the church to follow through the process and make its own decision.

A choice needs to be made at this point as to whether or not you will advertise the position. It may be considered an advantage to broaden the network of the search, however it is a common experience that the majority of people who respond do not fit the criteria. We encourage you to use the PAT network as this links with prospective pastors who are also encouraged to use the system.

We believe that the preferred procedure for the Church and pastor is for the interview process is to *proceed with only one pastor* until a decision is reached

1 – WHEN A PASTOR LEAVES

concerning that candidate.

PAT is of this opinion because of the competitive nature of multiple interviews and our belief that many years of using this preferred procedure have proven to be effective. Calling a pastor is different to employing a worker. If however the church chooses to interview more than one pastor at a time this *must* be done with integrity and openness with each candidate aware of procedures.

Resumés of available pastors can be obtained from the Director - Pastoral Development.

8. PRAY

If not already taking place, specific prayer meetings should be held.

9. CONTACT

The PSC decides whom it will contact. After speaking with the individual, the church and community profiles should be made available to the pastor and his/her resumé, philosophy of ministry, sermon tape or a possible visit to their present Church should also be sought. It is also important to be in touch with the referees listed by the pastor. An appointment for an interview may then be made.

Please keep the Director - Pastoral Development and/or Regional Superintendent informed as to your progress.

10 THE INITIAL INTERVIEW

It is recommended that the pastor be given a tour of the Church property, including the district and manse, prior to the interview. Churches should meet any travel and accommodation costs of the pastor.

The early part of the meeting should include all or selected members of the PSC telling of their faith journey, including what this Church means to them and a vision for the future. The pastor and spouse (where applicable) should also share their story.

Depending on the size of the PSC it may be helpful to have three people ask the questions which have been written prior to the meeting. This allows for thoughtful questions and limits the risk of side-tracking. The pastor and spouse should also be given the opportunity to raise any questions.

1 – WHEN A PASTOR LEAVES

It is not necessary to cover every issue at this initial interview as subsequent interviews should be held and used for further questions and clarification.

*(Some suggested questions can be found in **Appendix 3 - page 20**)*

If great distance is involved we strongly encourage the Church to provide motel accommodation for the pastor and spouse so that they have some much-needed private space. Two interviews can then be held over a couple of days and they are able to have some "time off" between interviews.

THROUGHOUT THIS WHOLE PROCESS CONFIDENTIALITY AND PRAYER ARE VITAL. ALL MATTERS MUST REMAIN CONFIDENTIAL WITHIN THE PSC.

11. THE NEXT STEP

After the interview process has been completed, the PSC meets to decide whether to recommend the name of the Pastor to the next level of leadership (eg the diaconate) or to the Church. Before this happens, permission to take his/her name to this next level needs to be sought from the Pastor. They should also be told whether the vote was a majority or unanimous.

12. SPECIAL CHURCH MEETING

If the Pastor wishes to proceed, a special Church Meeting is arranged at which the PSC presents its recommendation with supporting statements, pictures and any important details which have been communicated to the Pastor. Church members need to be reminded of the importance of confidentiality where necessary.

13. INFORMING THE PASTOR

It is important to make contact with the Pastor **as soon as possible** after the meeting to convey any decision reached and the process involved. If the Pastor accepts the call then arrangements are made for announcements at the current and new Church on the same day. It is anticipated that if the Pastor has allowed his/her name to go forward it is reasonable to expect that there will not be a delay in their reply.

Where the Church does not have a clear majority (see your Constitution for the minimum) then the matter is referred back to the PSC. Please ensure that a member of

1 – WHEN A PASTOR LEAVES

PAT is also informed so that adequate pastoral care may be given.

Where a call is decided upon a letter should be sent to the Pastor formally issuing the call and outlining conditions such as stipend, housing, holidays, LSL, fringe benefits, method of payment (direct debit recommended), superannuation and allowances (eg books, travel, hospitality, telephone, Pastors' Annual Conference, assemblies and conferences). Recommended amounts can be found in the Handbook for the Baptist Union of NSW & ACT.

(Refer to **Appendix 4 - page 26** for a list of inclusions in the letter of call)

14. ONGOING SUPPORT

When everything is agreed to, prayer support is needed for the current ministry of the Pastor as well as arrangements for the moving (paid by the Church) and induction. Sensitivity to the Pastor in their current ministry is crucial at this point.

15. ACCOMMODATION

If the Church supplies a manse please ensure that everything is ready for the new occupants - this may mean a fresh coat of paint; lawns mown; a box of groceries and a meal. Moving is very stressful so please ensure overnight accommodation is included where necessary.

16. INTRODUCTIONS

The arrival of a new Pastor is a good time for the Church to have an article in the local newspaper and arrange for community representatives to meet the Pastor.

If name badges are not the normal practice of your Church, now would be a good time to introduce them.

If possible, it is also very helpful for a photograph album to be assembled of everyone who regularly attends the Church.

2 – WHEN A PASTOR RECEIVES A CALL

1. THE BASIC QUESTION TO ANSWER IS: "IS MY MINISTRY AT MY CURRENT CHURCH COMING TO AN END?"

If the answer is a definite “no” then do not consider the call or inform people that the enquiry has even been made (except your spouse).

If you are uncertain, then consider the call by asking for more details.

If you know that it is time to leave then consider the call, though remember it is not wise to say “yes” to a new church simply because you want to leave where you are. Leaving may not solve the problems.

2. WHEN CONSIDERING A MOVE ASK YOURSELF THE FOLLOWING QUESTIONS

- What are the non-negotiables?
- What are the things I would be willing to wait for?
- What are mere preferences?
- What are my particular strengths/weaknesses?
- What family needs will shape the decision?
- Will my spouse expect or need to work?

3. PREPARE THE FOLLOWING INFORMATION FOR THE CHURCH

- Resumé details of training, call, pastoral experiences, and qualifications. This needs to be more than just a document of ministry experience and training.
- Pastoral Profile (refer to **Appendix 5 - p 27** for a helpful outline)
- Philosophy of Ministry (refer to **Appendix 6 - p 29**)
- Your strengths and limitations as you understand them

4. PRIOR TO THE INTERVIEW

- Clarify whether you are the only one being approached and interviewed
- Usually not advisable to negotiate with more than one church simultaneously
- Beware of old reputations. Ensure that you make contact with members of PAT.
- Consider the needs of your current church
- Be aware of reasons for leaving. The experience of the past is conclusive that pastors who leave because they are not facing important issues will find they resurface in the next church.
- Seek the counsel of a confidant - preferably a trusted person from your current church. It is important to share the journey
- Be open with your own family - spouse and children need to be included in the decision-making

2 – WHEN A PASTOR RECEIVES A CALL

- Include your spouse in the interviews

5. PRIOR TO ANNOUNCEMENT

Assuming the process leads all concerned to believe that God is in this move and you accept the call, you should notify your deacons and elders prior to an announcement at a Church Service. The Church to which you are called is notified on the same day. Prior to this announcement confidentiality is essential.

Unless there are special circumstances, please allow for the required time for notice of resignation as indicated in the Constitution of your Church and/or in the letter of call. A period of two - four months is a good length of time for closure. If there are special circumstances for changing this, discuss these with your Church leadership.

6. MOVE POSITIVELY INTO THE FUTURE

It is now your role to help your current church to move positively into the future. Encourage the Church to be in touch with PAT and work through the processes as outlined in this document.

7. CLOSURE

When you leave it is important that you bring closure to your ministry in that place. It is unwise and unfair to cause undue problems for the next Pastor of that Church by not leaving properly and completely. When you leave - LEAVE!

3 – ISSUES FOR TEAM MINISTRIES

1. TEAM RELATIONSHIPS

Team relationships are vital to a healthy team. Before any team appointment is finalised PAT strongly recommends that team members:

- (a) Carry out a Myers Briggs or equivalent personality test
- (b) Spend a day together with a counsellor
- (c) Meet socially as families
- (d) Discuss team procedures and accountability

2. APPOINTMENTS

When appointing a new Team Leader the Church has the opportunity for a review of Church direction and structure. Current team members are to be kept fully informed of the process and their counsel sought, preferably by attending most if not all PSC meetings.

When an Associate is being called, the Team Leader is to take a leading role in suggesting team structure and persons to be considered. The Team Leader must approve the appointment before it is taken to a Church Meeting.

If you are being interviewed with a view to being called as the Team Leader of a team already in place, the following issues will need to be explored:-

- (a) Job descriptions or ministry roles of the present staff
- (b) To whom will staff be accountable?
They should be accountable to the diaconate or leadership team through the Team Leader
- (c) What tenure does existing staff have?
- (d) How will the diaconate respond if, in establishing new directions under your leadership, it becomes clear that one or more positions either need to be reworked (with the same personnel) or significantly changed (with different personnel)?
- (e) Further, will the diaconate accept responsibility for working with the Team Leader to bring such change if deemed necessary, including helping existing staff find ministry opportunities elsewhere?

3 – ISSUES FOR TEAM MINISTRIES

- (f) Will the diaconate acquaint existing staff with the possibility of such changes as part of the call arrangements (ie ensure that they are forewarned of possible changes as outlined above)?
- (g) If more than one staff member preaches, will the Team Leader be in charge of pulpit arrangements? *(A positive answer should be expected.)*

Other matters for teams include:

- Trust is vital for healthy teams. Discuss ways the new team can build trust.
- It is important not to assume that an Associate Pastor becomes the new Senior Pastor.
- Open communication between team members and the PSC is important.
- If an Associate or members of the PSC believe an Associate should be the next Senior Pastor, then we suggest this person NOT be involved in the PSC until this is resolved.
- It is recommended that an Associate does not become acting Team Leader. This can cause difficulties if people in the church think this person should/should not become the new Team Leader. It is preferable to invite an interim.

**APPENDIX 1A – INTERIM MINISTRY &
APPENDIX 1B – INTENTIONAL INTERIM MINISTRIES**

The interim period between pastors normally follows the time line as seen on the diagram on page 15.

Churches can call on an interim to provide preaching, leading of services and pastoral care until the new pastor arrives.

APPENDIX 1B - INTENTIONAL INTERIM MINISTRIES

Baptist Churches of NSW and the ACT are now able to access an intentional ministry during the interim period. In addition to receiving regular on-going pastoral care, the church will be able to work through the five developmental tasks as outlined below.

Recent research has identified **five tasks of churches in the intentional interim period.**

These take place in the "self-study" section of the diagram on page 15.

1. COMING TO TERMS WITH HISTORY

It is vital to make time for healing within the congregation and for putting the service of the previous pastor in perspective. There must be a time of letting go of the former pastor and for discarding old expectations, wounds, patterns and baggage of the past. Only when the congregation has let go of the former pastor, can a new pastor be fully accepted.

2. EXAMINING LEADERSHIP AND DECISION-MAKING CONCERNS

Every congregation must be conscious of developing new leadership for the task of ministry and for incorporating younger and newer members into its body. The interim is prime time for reviewing the membership, its needs, its ways of organising and for making decisions on how to best use its resources.

3. RE-THINKING DENOMINATIONAL LINKAGE

A congregation has often learned to see the denomination through the eyes of its former pastor. With increasing polarisation of theological differences, it is crucial that each local congregation clarify its mainstream theological belief. A congregation that does not

APPENDIX 1B – INTENTIONAL INTERIM MINISTRIES

deal with this aspect of its life runs the risk of calling a pastor who does not align theologically with the congregation. This can be a devastating experience for the pastor and the congregation and lead to severe congregational conflict.

4. CLARIFYING THE CONGREGATION'S IDENTITY

A congregation must periodically redefine a sense of purpose, direction and what distinguishes it from other churches in the community. The interim is an appropriate time to do this. It is also an ideal time to conduct membership and neighbourhood studies to find out how effectively the church is reaching and serving its own community. A church that fails to connect and serve its community through missions and ministry becomes an endangered church. Many churches today have turned inward to serve their own members.

5. COMMITMENT TO NEW CLERGY LEADERSHIP AND THE FUTURE

When a congregation has completed the four preceding tasks, it is ready to talk with candidates who can be a good match for the congregation. During this phase of the interim, the congregation prepares to receive a new leader and makes arrangement for the call, installation and start-up for its new pastor.

These are the five crucial developmental tasks of a congregation in search of a new pastor. If congregational members do these tasks thoroughly with wide participation, the chances for effective ministry with a new pastor are greatly enhanced.

Intentional interim pastors have received training in leading a congregation through the intentional interim process and perform at least two roles:

- the pastor is involved in preaching, teaching, pastoral care and administration.
- the pastor works with the church and its leadership on the developmental tasks.

The specific responsibilities of the pastor are normally clarified in a written covenant between the pastor and congregation. Each covenant reflects the uniqueness of the relationship. It states clearly what the expectations of the church are for the intentional interim pastor and what the church has committed to do in terms of intentional interim ministry. The pastor's role should be well defined, including the fact that the interim pastor would not be a candidate to serve as the permanent pastor of the church.

Intentional interim pastors serving with the Baptist Union of NSW and ACT have been trained and accredited by the Denomination. The names of trained intentional interims

APPENDIX 1B – INTENTIONAL INTERIM MINISTRIES

are available from the Director - Pastoral Development. Each church must then choose its own intentional interim as only the church can know whether a person is suitable to their congregation.

6. COSTS

The level of service that the church needs from the intentional interim determines the cost of this process. If the church wants a full-time pastor to fill the role, then they can expect to pay that pastor approximately what they paid their last full-time pastor. The only additional expense may be for housing in the community where the church is located. If the church does not need the pastor to work on a full-time basis, then the church can negotiate with the pastor less responsibility and less time for less pay.

7. KEY ELEMENTS

Two things are required in order for a church to be considered to be doing intentional ministry:

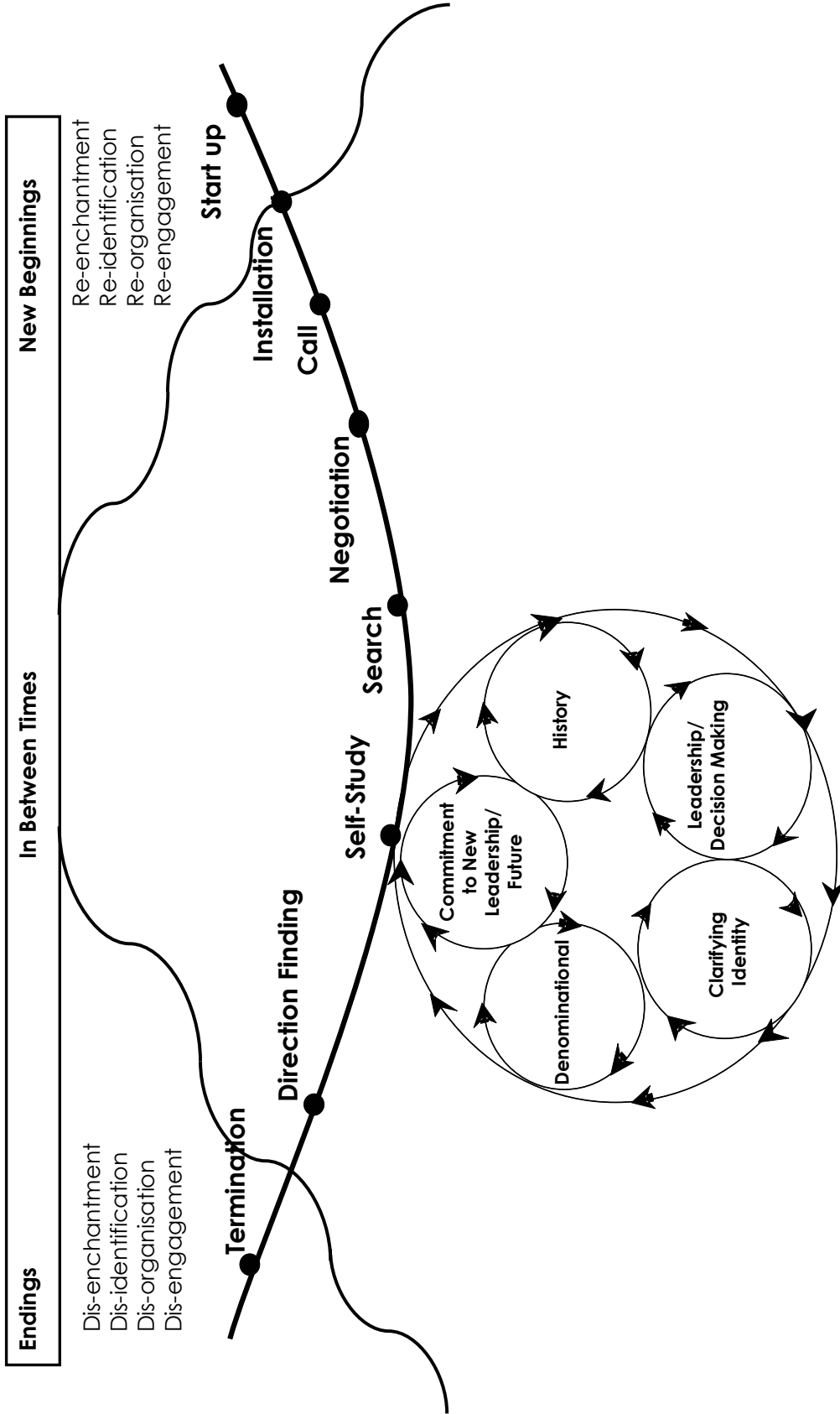
- The church will have voted that it will work on self-study, including the five developmental tasks of the interim church before it releases a search committee to begin searching for a new pastor. Ideally the church will not even elect a search committee until the self-study phase has ended.
- The church has a specific covenant during the relationship between the pastor and the church. These covenants include the fact that none of these outside people is open to accepting a call from the church to serve as the next permanent pastor.

8. HOW LONG WILL IT TAKE?

The intentional interim process typically takes approximately one year from the decision of the congregation to begin the process until the calling of the next pastor. However, certain circumstances can extend this period of time.

Further details concerning intentional interim programmes can be obtained from the Director - Pastoral Development or your Regional Superintendent.

The Stages and Tasks of Intentional Interim Ministry



Self-Study and the Developmental Tasks

APPENDIX 1C – CHURCH CONSULTANCY

Churches may choose to have a consultancy before calling a new pastor. In most cases this will give the church an opportunity to review the past and look forward to the future. A consultancy can lay a good foundation for the calling and ministry directions of a new pastor.

Baptist Churches of NSW & ACT has a team of trained consultants. They are available to come into a church and work with the whole church in establishing objectives for the consultancy, meeting with leaders, small groups and individuals. They will then bring recommendations in their report to the whole church as to how the objectives can be implemented.

There are a number of different types of consultancies available to Churches through the consultancy ministry. These include:

- Preventative - proactive
- Conflict Congregation (crisis intervention)
- Church planting
- Moral failure (crisis intervention)
- Intentional Church review (between pastoral settlements)
- Team-Leadership Review and/or Pastoral Team Review

Enquiries about consultancies and manuals can be made available by contacting the Director - Pastoral Development.

Advice should be sought from the Director - Pastoral Development as to whether a consultancy, interim or intentional interim is most appropriate for your situation.

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Advice should be sought from the Director - Pastoral Development as to whether a consultancy, interim or intentional interim is most appropriate for your situation.

APPENDIX 2 – INDEPENDENT MODERATOR

The moderator's role is to act as chairperson for meetings of the Pastoral Search Committee and Church meetings where discussions relating to the call take place. Where a church has an intentional interim pastor that person is not involved in the interview process.

An independent moderator, who is trained, experienced and a good facilitator can help a church affect a good pastoral settlement. Reasons for this include:

- An independent moderator brings impartiality.
- He/She knows the procedures and pitfalls to avoid in pastoral settlements.
- He/She is able to bring a different perspective from the “locals”.
- The independent moderator does the “leg work” for the church leadership in a period where with no pastor there are already extra responsibilities on lay leadership.
- He/She has easy access to key people and can gain discreet information more readily.
- Independent moderators are already part of a group of experienced people from whom they can seek advice if a difficulty should occur. eg PAT
- He/She has a broad knowledge of churches and pastors.
- An independent moderator is not emotionally involved in the life of the church, as are the church leaders.
- He/She comes into the situation without prior knowledge of the dynamics of the church. If it proves necessary for the moderator to know more, he/she is able find out through the accepted channels.
- He/She gives support to the pastor being interviewed as well as to the church. It is difficult to do this well when the pastor being interviewed is the only “outsider” in the situation.
- Independent moderators can often “read” an interview situation more objectively and identify areas that may be overlooked by the church leaders and the interviewed pastor.
- He/She has access to information for the church and the prospective pastor to help make the interview more meaningful.
- An independent moderator is able to help lead through the post interview discussion with the church leaders and separately with the interviewed pastor.

APPENDIX 3 – QUESTIONS

1. SUGGESTED QUESTIONS FOR A CHURCH TO ASK A PASTOR

(a) General Principles

- Give greater weight to the pastor's demonstrated abilities than to his/her ability to present well in the interview.
- Be aware of the tendency to make premature decisions based on the first few minutes of the interview. Consciously try to suspend making decisions about the applicant until its end.
- Develop an organised plan of how the group will ask the questions so that all essential topics are discussed in depth. It is kind to allow the early questions to emphasise the pastor's strengths and successes. After the group has built up some rapport then it is easier to deal with the more difficult questions.
- Be sensitive to the pastor and his/her spouse. It is not easy to talk in depth to a group of relative strangers. Deal with the pastor with the same degree of gentleness that you would like for yourself in the same situation.
- Arrange chairs to make the setting as comfortable as possible, also provide glasses of water.

(b) Possible Questions

- (i) Tell us about your childhood. What are some memories of your parents and peers which significantly shaped your attitudes towards God, work, the values which you hold today?
- (ii) When did you first feel God's call on your life? How and why did you decide to enter the ministry?
- (iii) Can you identify some of the people who had a significant influence on your life? What impact has each of them had on your thinking and methods of ministry?
- (iv) Describe the various ministries you have had to date. Talk about some of the successes you have felt and some of the difficulties. What have you learnt from your mistakes?

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- (v) How would you describe your style of leadership?
- (vi) What do you believe is the healthiest relationship between a pastor, the church leadership, the congregation, and the denomination?
- (vii) How have your faith and theology changed since you first considered entering the ministry?
- (viii) What is the process you go through when you prepare a sermon? What goals do you strive to achieve through your preaching?
- (ix) What emphasis do you place on pastoral counselling? Describe your training and experience in this area.
- (x) What is your philosophy regarding hospital and home pastoral visits?
- (xi) What approaches to a congregation's financial stewardship do you prefer? What methods do you use to appeal to people about their giving?
- (xii) What is the ministry that you call your speciality?
- (xiii) How much do you like to be involved in denominational affairs?
- (xiv) What issues do you see as being the most important ones facing Christians, particularly Baptists today?
- (xv) With what style of worship are you most comfortable?
- (xvi) Explore any issues that are of particular importance to your own congregation (theological or social issues).
- (xvii) Naming one of the issues identified, how do you think you might go about resolving it?
- (xviii) By what title do you prefer to be called?
- (ixx) How do you maintain your spiritual, emotional and physical health? How do you

APPENDIX 3 – QUESTIONS

like to spend your free time?

(xx) How do you allocate time to spend with your family?

(xxi) What are your plans for personal and professional growth?

(xxii) What has been your involvement in community activities, such as Rotary or sporting groups?

(xxiii) What has been your involvement in community ministries, such as scripture in schools?

2. POSSIBLE QUESTIONS TO ASK OF A PASTOR'S SPOUSE

(a) In what ways would you like to be involved in ministry, if any?

(b) What is your attitude to your partner's vocation?

(c) Tell us about your children. Do you have any particular needs that should be considered in relation to a possible call to this church?

(d) What are your concerns about a possible move?

(e) Are there any things about our church or community that would cause you apprehension if you were called to come here?

3. QUESTIONS AND CONSIDERATIONS FOR A PASTOR TO ASK ABOUT THE CHURCH

(a) Why does this church exist?

(b) What has God called this congregation to do and be?

(c) What do you see as this church's greatest strength?

(d) What does this church do best?

(e) If you would like one thing to be different about the church, what would it be?

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- (f) What do you see as being the most significant event in the life of the church in the past 10 years?
- (g) What for you has been the most upsetting event in the life of the church in the past 10 years?
- (h) In what way is this community different from 10 years ago?
- (i) In what ways do you think this community will be different in 10 years' time?
- (j) Describe the church at worship
- (k) Who makes up the congregation? Where do they come from?
- (l) What areas of ministry are the congregation involved in?
- (m) What new ministries have been added in the past few years?
- (n) What ministries have ceased in the past few years?
- (o) In what other ways has the church changed over recent years?
- (p) What is your vision for the church?
- (q) If someone left the church \$100,000 in a will, how might the congregation decide to spend the money?
- (r) What areas of concern do you think need to be addressed by this congregation?
- (s) What kinds of things did your previous pastor do particularly well?
- (t) In what areas would you like a pastor to have more expertise?

APPENDIX 3 – QUESTIONS

4. QUESTIONS FOR A PASTOR TO ASK OF A CHURCH WITH A SCHOOL

- (a) What level of involvement is expected of the Pastor in the school?
- (b) What time allocations are expected concerning work in the Church and work in the school?
- (c) Are the Pastor's children expected to attend the school?

5. QUESTIONS FOR A CHURCH CONCERNING ITS EXPECTATIONS OF A NEW PASTOR

- (a) How long do you expect a new pastor to stay?
- (b) What part do you expect the new pastor to play in the life of the congregation in the next 5 to 10 years?
- (c) Why do you think that I may be that person? Why are you interested in me?
- (d) Are you aware of my ministry strengths and limitations?
- (e) How has the church supported the pastor and his/her family in the past, besides financially?
- (f) How should a pastor spend his/her time?
- (g) On average, how many hours per week would you expect the pastor to give in the church's ministry?
- (h) What steps might a pastor take to continue to developing their spiritual life and ministry skills?
What place is there for the pastor to be doing further study, attending retreats, conferences, etc?
- (i) Describe the place of the pastor's spouse and family in the life of the church?
- (j) What involvement might the pastor have in denominational affairs and the local community?
- (k) What relationship might the pastor have with each of the church's ministries?
eg Is the pastor ex-officio chairperson of all organisations?
Is the pastor expected to attend all meetings?

APPENDIX 4 – LETTER OF CALL

The following items should be included in the letter of call to a Pastor:-

- starting date
- package
- fringe benefits
- direct debit of payment
- length of call (PAT recommends an open-ended call)
- termination - as per church constitution
- accommodation
- removal expenses
- Pastors' Annual Conference/assembly/retreats/conference/study leave
- any specific items mentioned in discussions

APPENDIX 5 – PASTORAL PROFILES – AN AID TO PASTORS

The following suggestions may be useful for pastors in the preparation of a profile:-

1. PERSONAL INFORMATION

- Name
- Age
- Educational qualifications/secular work experience
- Years of Pastoral experience
- Contact details: (Home; Office; Mobile; E-mail; Fax)
- Spouse's name
- Spouse's occupation
- Does your spouse have a role in your ministry or in the church? If so, describe.
- Children: (Names; ages; school year)
- Any special needs? (Health; education; spouse; children)
- What are your special interests?
(Ministry-related and/or hobbies etc. You may choose to list your spouse's interests too)
- Other responsibilities:
(List spouse's also if desired/relevant)
 - (a) Christian
 - (b) Community
- Do you own your own home?
- Would you prefer to live in a manse or in your own home?

2. REFEREES

Supply names and contact details of three current referees.

3. MINISTRY ISSUES

- spiritual gift mix
- most challenging ministry areas
- most satisfying ministry areas
- areas of growth
- why you want to change churches

4. THEOLOGICAL ISSUES

Leadership

- style of leadership
- conflict management

APPENDIX 5 – PASTORAL PROFILES – AN AID TO PASTORS

Administration

- importance
- role of Pastor

Worship

- worship style preference
- preaching and teaching styles

Education

- children and youth programmes you have been involved with
- programmes you would like to explore
- family ministry
- adult education

Evangelism

- role of the church
- training

Social Justice

- response of the church to world needs
- responsibility of the Pastor

Issues on which Baptists may differ

- role of women
- charismatic movement
- open/closed membership

APPENDIX 6 – PHILOSOPHY OF MINISTRY

The difference between a **theology** of ministry and a **philosophy** of ministry is that the former provides the "**why**", while the latter states the "**how**".

1. EVERY CHRISTIAN PASTOR IS UNIQUE!!

Because of giftedness, call, and opportunity, every pastor has something special to offer; namely, a "**style**" of ministry for a selected people and a particular situation.

Once a pastor has discovered this style, you could say that he/she has learned to specialise. That is, the pastor has developed good self-awareness, the ability to accept critique, a solid theology of ministry (arising out of the nature of God and His Church), and, in addition, knows how to cause all of these blessings to become transferable concepts in the practise of ministry.

Such a person becomes **effective** when, in terms of capacity and opportunity, he/she recognises that everyone's needs cannot be met by one individual, nor can one person minister well to all people; ie one can only minister in terms of one's giftedness. Understanding what one's abilities are and how they become effective in the practise of ministry constitutes one's philosophy of ministry.

In other words, **an acceptable philosophy of ministry will be the verbal expression of how one understands personal style, and how one explains how his/her style equips others for ministry**. In addition, it is a statement that indicates how **one has set priorities** for the practise of ministry. Rob Clinton defines philosophy of ministry as "the ideas, values and principles which we use for decision-making, for exercising influence and for evaluating ministry"

("Making of a Leader", p179)

The process of setting personal *priorities* for the practice of ministry is *the main component* in establishing one's philosophy of ministry.

In saying this, it should be noted that the priorities one sets recognises the giftedness and styles of others; and the priorities one sets are compatible with the particular ministry one serves.

APPENDIX 6 – PHILOSOPHY OF MINISTRY

2. THE PROCESS

The process of setting significant priorities for ministry and therefore of being able to write a philosophy of ministry may be achieved by considering the following **seven guidelines**:-

1. Your philosophy of ministry should -
 - (a) take into account your gifts and abilities;
 - (b) meet the needs of the ministry situation;
 - (c) not betray your theology of ministry.
2. Before developing your philosophy of ministry, you should be able to write down in 25 words or less a summary of your **theology** of ministry. This is the first step in writing a philosophy of ministry.
3. Normally, you do not include your theology of ministry in your statement of ministry; you are clarifying for yourself (and others) the biblical assumption upon which your practice of ministry rests. Remember, your philosophy of ministry should not betray your theology of ministry.

In other words, if you should present your theology of ministry in a public forum and then outline a philosophy of ministry on the basis of it which does not line up with your statements of faith, then you are at odds with yourself and open for question!

For example, if in your statement of faith you express the need for the Body of Christ to restore persons to christian fellowship; but in your philosophy of how this ministry should be practised you outline a rigid system of rules for disciplining then it could be said that your philosophy of ministry betrays your theology.

4. The next step is, in terms of your theology of ministry, to write down a **definitive** statement of **the purpose of the church**, or particular ministry in which you are engaged.

APPENDIX 6 – PHILOSOPHY OF MINISTRY

5. In the light of your biblical and theological understanding of the purpose of the church or ministry, write down your **personal** sense of purpose within the ministry of the church, ie, **what is your vision?** Use scripture. This should also be a definitive statement, in which you define how you see **your** place in the work of the Kingdom.

6. With your purpose/vision clarified, in focus, then develop your philosophy of ministry: ie, outline what your strategy is to fulfil your own ministry as you understand it. Please note that this statement should be -
 - (a) **Explicit.** It must be written down, not just taken for granted. Writing disciplines thinking, and as you go through several drafts, God will reveal to you new and creative things.

 - (b) **A conviction.** If you do not believe your personal philosophy of ministry is the best and most biblical, you need to work on it some more.

 - (c) **Stable.** If you change your philosophy of ministry too frequently, you may short-change your potential.

 - (d) **Open to modification.** This characteristic balances the one above. Nothing should be entirely set in "concrete". If flaws become evident they should be subject to change, especially in the light of new insights and experiences. Therefore keep your philosophy open to change, but do not change it easily or unthoughtfully.

7. The final step is to build into your philosophy of ministry a statement of how you see your **role**, or **style** of ministry; and also, how it will work out in the carrying forward of your pastoral ministry. It should be uniquely you!

APPENDIX 7- EXIT INTERVIEW ISSUES FOR MINISTERS

1. What are your real reasons for leaving this church?
2. What advice would you like to give to -
 - (a) the holders of real power within this church?
 - (b) your replacement?
 - (c) other leaders?
3. What has been your most significant strategic achievement during your time with this _____ church?
4. In what ways has this congregation been better off because of your time with it?
5. What important goals have you *not* achieved? Why?
6. What things could you have done better? How will you do them better next time?
7. What skills and abilities do you possess now that you did not possess when you commenced your time of ministry here?
8. Has your experience in this church given you the skills and abilities to do a similar job better in another congregation, or has it equipped you to take on a more senior role within your denomination, or a para-church organisation?
9. What deficiencies in skills and abilities has this period of ministry highlighted for you? What can you do about these deficiencies?
10. In what *unhealthy* ways might your identity and sense of self have been linked to your ministry within this church? How will you prevent this from recurring?
11. In what ways has your sense of call to ministry been either reinforced or disturbed by your experience with this church?

APPENDIX 7- EXIT INTERVIEW ISSUES FOR MINISTERS

12. In what ways has this time of ministry helped you move towards your medium and long-term career goals?
13. Do you believe your sense of loyalty and commitment to your next church will be more than or less than that which you gave to the congregation you are leaving? Why?
14. What will you definitely *not* do in your next church? Why?
15. What do you take to your next church in terms of new understanding about -
- Yourself?
 - Self-management?
 - Your expectations about yourself, colleagues, the local church, your superiors, your denomination?
 - Your primary relationships outside ministry?
 - The balance between ministry and other areas of life?
 - The use and abuse of authority?
 - The tension between task achievement and relationships' maintenance?
 - Teamwork?
 - The tension between quality and quantity?
 - Spiritual leadership
16. If you had no control over the decision to part company with this congregation, what are your feelings -
- (a) about it?
 - (b) about the lay leadership of the church?
 - (c) about your superiors within the denomination?
 - (d) your colleagues (other pastors)?
 - (e) about God?
 - (f) What processes do you intend to utilise to work through any residual feelings of

APPENDIX 7– EXIT INTERVIEW ISSUES FOR MINISTERS

shame, embarrassment, frustration, anger, bitterness, betrayal and/or other emotions?

17. If you initiated this termination, how sure are you that the decision-making processes you employed have been legitimate? Have those processes led you to make the correct decision? How do you know? Could you have managed this termination more effectively? How?
18. In what ways have you ensured, or do you intend to ensure, that you, the members of your family and people in your congregation have experienced, or will experience, meaningful closure? To whom do you need to say goodbye? To thank? With which to resolve some tension? To give a piece of your mind?
19. Do you have any regrets about leaving?
20. What are your hopes and dreams for the future? What do you intend to do to assist those dreams to become a reality?
21. What losses have you experienced in this transition?

Acknowledgement

Much of the material in Appendix 7 has been sourced from Synergia. Used with permission.