

# Finding a New Pastor for Your Church

A unique, step-by-step approach for identifying the right candidate and developing a mutually healthy church-pastor relationship.

**By: M. Wayne Oakes**



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Cary, North Carolina

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Updated 10.30.2014

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Printed in the United States of America

## About this Manual

Numerous pastor search committees have found that the “old rules” of the process no longer apply. This handbook describes a new approach - one that emphasizes the leadership of the Holy Spirit and encourages churches and pastors to foster a mutually healthy relationship. Designed primarily for churches affiliated with the Baptist State Convention of North Carolina, the handbook is based on the experience and insight of pastors and church committee members.

The manual addresses four primary concerns of churches involved in a pastor search:

- Helping the church identify its own mission and find a pastor whose gifts in ministry will help the church fulfill that mission.
- Conducting face-to-face dialogue to exchange adequate information and develop knowledge of the church and candidates. Encouraging discussion of dreams, leadership style, core beliefs and needs, the process will lead the committee and candidate toward prayerfully informed decisions.
- Securing background checks on candidates without questioning their personal integrity. The manual presents a new approach to this process, done with the full knowledge, permission and signature of the candidate.
- Writing a pastor-church covenant to clarify expectations. A mutually-supported covenant agreement, approved by the church congregation, creates the basis for a healthy relationship.

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**Permission is granted for churches to reproduce this book in its entirety.**

Frequent reference is made in this manual to the book *Risky Business* by Lynn Buzzard and Susan Edwards. This church hiring and volunteer selection guide was published jointly by the Church-State Resource Center, Norman A. Wiggins School of Law, Campbell University and the Baptist State Convention of North Carolina, Cary, North Carolina. Call 919.459.5657 or 800.395.5102 ext. 5657 to order a copy.

All references quoted are used by permission.

# Foreword

## **Why another manual on the pastor search committee process?**

As a director of missions and more recently as a consultant in minister-church relations, I have had the opportunity to work with numerous pastor search committees. The process outlined in this manual was developed somewhat out of my own experience as a pastoral candidate.

Also, I asked the committees with whom I worked to serve as my teacher and to let me know what worked and what did not work well for them. I listened to their suggestions and incorporated their ideas into these materials. What you hold in your hand is a compilation of the thinking and experiences of Southern Baptist churches from all across the state of North Carolina. I began writing with seven primary concepts in mind for the work of the search committee:

1. ***A process that affirms the autonomy of the local church.*** Providing a cafeteria of options but affirming the work of the pastor search committee as it follows the traditions, mandates and Spirit-led decisions of the committee, the committee is encouraged to use the parts that work best for them.
2. ***A process that involves the congregation.*** The congregation is asked to be a part of the process by completing self-studies, providing names of potential pastors and prayerfully participating in the church's visioning process.
3. ***A process that respects the relationship of the pastor with the current congregation.*** Tremendous harm can be done when a committee comes to hear the minister preach in his own pulpit. It sends a signal that the pastor is seeking to move, and if he does not leave his congregation may conclude that their pastor may not be desired by others or by them. This process encourages the committee to focus attention on face-to-face dialogue around such topics as leadership style, core beliefs and communication. Going to hear the minister in his own pulpit is a last step, not the first.
4. ***A process that encourages the congregation seeking a pastor to own their vision first.*** The church must know who it is and what distinguishes it from other nearby churches. It does not work to expect the pastor to bring the vision to the people. The church's real concern should be whether the pastor's gifts in ministry match their perceived needs as they seek to be the people of God.
5. ***A process that encourages the committee to work with only one candidate at a time.*** Unfortunately, committees are often tempted to consider several candidates at once and to choose the one that looks and sounds the best. However, this is not an employment process; it is a spiritual process. The goal of the committee is to bring before the congregation the person whom they believe God has uniquely prepared to serve as their next pastor. This can only be determined by emphasizing the spiritual dimensions of prayer and earnestly seeking God's will. Hopefully, a congregation will hesitate to terminate a pastor if they believe that this is the person God prepared to serve their church.

6. ***A process that encourages the church to have a covenant agreement that clarifies the expectations of both the congregation and the minister.*** This is different from a job description in that it takes into account the uniqueness of the minister and the changing needs of the congregation. It should be negotiated with the new minister and reviewed annually.
7. ***A process that allows the committee to do background checks on the minister with his knowledge, permission and signature.*** There are appropriate ways to perform background checks on the minister. These should be done only with the minister's knowledge and signature. Churches were searching for ways to do this and frequently were trusting hearsay information without having a way to determine the reality of a situation. The purpose of the background check is to assure the congregation that their new minister is worthy of trust and to protect the church's witness to the community. After the congregation is advised as to the level of background checks done, the people can easily affirm and demonstrate their trust with a minimum of risk. This will help the minister and congregation develop healthy relationships quicker.

***Is this manual really needed?***

I looked at materials currently available, and some excellent ideas were expressed in them. However, I found them to be too wordy, and then emphasized that the committee should go to hear the minister as a first step. The approaches I read did not support my own experience as a pastoral candidate or what I am hearing today from ministers.

***Who will use this manual?***

The manual is meant for use by any pastor search committees that share the basic polity of churches affiliated with the Baptist State Convention of North Carolina. It has been kept in loose-leaf form so the local director of missions may include additional materials reflecting their local association or other ideas on their process. I have also observed that most committees use a three-ring binder to hold this material and subsequent resumes. This manual suggests steps a committee should consider as it does its process.

No one is expected to follow this manual to the letter. The committee must first be true to their local traditions and guided by their church's constitution and bylaws. It is most important that the committee be sensitive to the leadership of the Holy Spirit. The manual is designed in a simple 10-step process that fits into a 12-month timetable.

***Does this manual support and encourage both ministers and churches?***

I believe it does. Ministers tell me it's written to protect the congregation, and committees tell me it's written to protect the minister. Both are right. For example, the suggested process engages the congregation in getting in touch with its identity. Whenever a church expects the minister to bring identity to a church, it seems to fail. At some point, some church members may accuse the minister of not really knowing and not really loving them. Likewise, the covenant agreement encourages clarity about the minister's role and the congregation's expectations of the minister. It is a two-way street in that the minister should also have expectations of the church. The goal is healthy congregations who know who and whose they are as well as healthy ministers who are empowered to serve their Lord through His church. Efforts are made to treat those in the search process with integrity and respect. The committee and the minister are together seeking the leadership of the Holy Spirit. While some may have problems with the legal issues raised, the cause of Christ and the integrity of His church will be well served by ministers and churches making informed decisions.

***Does this imply that ministers are persons of character or the opposite?***

I served as a pastor in four associations in North Carolina over a 22-year period. This gave me the opportunity to meet numerous pastors as peers in ministry. As a Director of Mission (DOM) and since coming to this position with the Baptist State Convention of North Carolina, I have spent time with hundreds of ministers. I believe from experience and observation that Baptist ministers have the highest sense of integrity and Christian commitment. They sacrificially work long hours as they seek to serve their Lord through obedience to His calling to ministry. However, it is also true that a small number of ministers have malevolent motivations or have been guilty of improprieties that should disqualify them for ministry. No congregation or its witness to the community should suffer because their minister has an unwholesome agenda.

***What are your hopes for this manual?***

It has been written to foster healthy relationships between congregations and ministers. Healthy congregations know their identity, and healthy ministers exercise their gifts and calling in leading God's people. This manual will help committees, churches and ministers come together in a shared vision of serving our Lord through His church.

***Whom do you wish to thank for assistance with the manual?***

My gratitude goes first to countless minister friends and pastor search committees who have trusted our relationship enough to be honest with me. They have been great teachers. I am grateful to the Baptist State Convention of North Carolina for giving me the opportunity to finalize this work and for making it available to search committees. I am most grateful to everyday Baptists for their input and to my Lord for the privilege of continuing to serve Him in new ways.

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# Pastor Search Story

After Rev. Roger Weeks left Proctor Creek Baptist Church, a committee was elected to find a new pastor. At the first meeting of the committee, the chairperson, Mary Ann Hickman, suggested that they seek some help from their local association. The director of missions, Jack Wilson, made suggestions about how to go about their task. He suggested several things they might consider doing. He even suggested that today the process of finding a pastor is different. He said the committee should:

1. Concentrate on face-to-face conversations with the pastor and make hearing a sermon preached a last criteria. To hear the pastor earlier, ask for an audiotape.
2. Lead church members to clarify the church's reason for existence and to sense what God wishes to do through their church.
3. Help build trust between the new pastor and the people. Determine ways the minister's experiences, lifestyle and current situation make the pastor a trustworthy candidate.
4. Have the new pastor and the search committee write an agreement to explain what each expects of the other. This could be made even more significant by stating that the pastor is being called under the guidelines of the printed covenant.

Mary Ann and the committee liked these ideas, but they were still not sure where to begin.

Jack suggested they involve the church in their process by informing the people as to how the committee would be working to find a new pastor [**Step 1: Gathering Information**]. The congregation could assist them by suggesting names and securing resumes of suitable candidates. He also suggested that they have the congregation complete a family survey [**Step 2: Conducting Congregational Self-Studies**] that would provide information on the composition of their congregation by age, sex, marital status, location, vocation, etc. He said this would help them when they talked with a potential pastor, and it would help the new pastor and the congregation discuss the kinds of ministries the church should have.

Jack suggested that another way the congregation might help was by making a profile of a potential minister. Since the congregation is trusted to know the Lord's will on these matters, this would give them an opportunity to speak about the age range, education, experience and giftedness of the next pastor.

Mary Ann told the committee that the word was out and resumes were showing up in the mail. Sometimes the resumes came to the church; often she would find a resume in her personal mail at home. Since the committee had agreed to work with one candidate at a time [**Step 3: Gathering Names of Prospects**], she thought it would be a good use of her time to call each candidate on the telephone so each would have a better knowledge of the church and the process it would be using.

She told each candidate briefly about the congregation, its size and location. She concluded by asking if the candidate still wished to be considered by the committee. Some of those contacted were already being called to other churches, and some resumes had been sent by friends. Some of the pastors, for personal



reasons, had to locate to another part of the state. She was so glad she took the time to find out if all of these were good prospects for the committee's work.

The committee thanked Mr. Wilson for his help and scheduled their next meeting.

After the agreed upon date for receiving resumes, the **committee [Step 4: Prioritizing Contacts]** began to put the resumes in priority order. This led them to the resumes of five persons they all agreed would make excellent pastors in their setting **[Step 5: Setting Up Files]**. The committee agreed that Mary Ann would set up a dinner meeting for the committee with the pastor who was the first choice and his wife, Gene and Mary Holland. This dinner meeting and the two meetings following went great **[Step 6: Contacting the Prospective Pastor]**. They began by asking simple "getting to know you" questions. By the third meeting, they began to have serious discussions about the church's needs and its vision. They wanted to know about the pastor's leadership style and what "kind of Baptist" he was. The more they talked, the more they realized how much they had in common. It was as if Gene Holland had known them forever. They would ask a question, and his answer was as if the committee had written it just for him. They were all aware that this must be of the Lord. They found it interesting that he had been called into the ministry in his late twenties after a successful business career selling real estate.

Knowing the committee had a responsibility to the candidate but also to the church family, they asked Mr. Holland for permission to do background checks **[Step 7: Completing Background Checks]**. They also gave him a questionnaire to fill out just to make sure there were no surprises later. The credit report did say that he had been late paying bills, but that had been six years ago. The committee wondered why this might have happened. When the questionnaire was returned to them, they discovered that the pastor had experienced a heart attack nearly seven years ago; he was completing seminary when he had the attack; but following successful bypass surgery, he had functioned well with no continuing problems.

The pastor search committee felt relief that there was no problem in Mr. Holland's past that seemed a major concern. Their telephone calls to his references also supported their earlier findings. In their next meeting with the pastoral candidate, they asked him if he would work with them in writing a covenant agreement. They each brought to a later meeting a list of their expectations with specifics about what the church would expect from the pastor and what the pastor could expect from the church. As they completed this document, they made plans to visit him **[Step 8: Visiting the Pastor's Church Field]** on his church field.

Mr. Holland preached a biblically based message that confronted sin and called for personal repentance and spiritual maturity. The worship hour was a time of celebrating God's presence, forgiveness and love. Later in the committee's visit with the pastor, they finalized understandings about the completed covenant and their financial agreements. They also made plans for him to preach at their church in four weeks.

When the "big" weekend came **[Step 9: Calling the Pastor]**, the committee made arrangements for the pastor and his family to meet with other church staff members and lay leaders of the church. On Saturday evening, the church had a nice get-acquainted dinner. The congregation knew that the pastor had been through a series of background checks; they knew, too, that Mary Ann and other members of the search committee knew their congregation well. Everyone felt positive about proceeding with the time of worship on Sunday and the vote that would be taken later. When the congregation voted, as expected, they made the already approved covenant a part of the call for Mr. Holland to become their new pastor.

Now, they must turn their attention to helping the new pastoral family feel that they are at home **[Step 10: Following Up After the Call]**.

# Time Table for Search Process

10-12 Months

## Month 1. Gather Information

- Prepare for search process
- Gather needed materials
- Update congregation on process

## Month 2. Conduct Congregational Self-Studies

- Study congregational demographics
- Create a pastor search profile
- Process church overview and vision

## Month 3. Gather Prospective Names

- Get names from other sources
- Get names from within the congregation

## Month 4. Prioritize Contacts

- Determine order to contact prospects
- Structure process

## Month 5. Set up Files

- Document contacts with pastor
- Establish permanent paperwork files

## Month 6. Contact the Pastoral Candidate

- Request permission to check references
- Explain background check process to pastor
- Conduct initial and subsequent contacts
- Plan possible questions to ask
- Begin to write covenant agreement

## Month 7. Do Final Background Checks

- Decide which background checks to do
- Receive pastoral questionnaire from candidate

## Month 8. Visit the Pastoral Candidate's Church Field

- Discuss salary, housing, ministry expenses

## Month 9. Call the Pastor

- Plan for pastor to visit church family
- Vote to call pastor under guidelines of the covenant agreement

## Month 10. Follow Up After the Call

- Inform pastor of Call
- Notify the local Baptist Association and the Baptist State Convention of North Carolina
- Plan installation service

# Initial Concepts and Acknowledgments

1. The information contained in this booklet comes from a variety of sources. It has been compiled from personal experience and the experiences of numerous pastor search committees. The guidelines presented are suggestions only. Your committee needs to make its own decisions in light of your church's traditions, written documents and instructions.
2. Your search committee has the responsibility of deciding through what process you will bring the name of a potential pastor before your congregation. Your church is autonomous, and no one has a right to dictate the type of process you must follow. The information in this booklet provides a cafeteria of options your committee may wish to consider. For example, should your committee choose to do a complete background check, a process to accomplish that is included. However, this is your decision and your decision only.
3. Most ministers operate out of a deep sense of God's call. They are also highly committed and diligent in working long hours in obedience to that calling.
4. No minister is perfect. While most are conscientious, a few demonstrate unacceptable behavior or have been guilty of decisions that may disqualify them as ministers.
5. How can this happen? Baptist ministers have no educational requirements, and no hierarchical body above the local church's authority over the suitability of a particular person for ministry. The local congregation can "set aside" (ordain) any person, as it wishes, for ministry.
6. Names of potential ministers may come to the committee from various sources such as your associational director of missions or your Baptist State Convention. These do not come to you as recommendations; they are merely the names of persons who sense that God is leading them into a new area of ministry.
7. Your committee is responsible for discovering the suitability of any person to serve as pastor of your congregation. Your committee is encouraged to spend much time in prayer, in open discussion and in detailed study.
8. In order to be most effective in finding a new pastor it is critically important that your committee invest the time needed to be in "one accord" as a body so that you can be most sensitive to the leadership of the Holy Spirit. This only comes by intentional and thoughtful preparation of the entire committee for its tasks.

# Step 1: Gathering Information

- 1.1** Allow time for the committee to become a “community.” It is possible for persons to serve on a search committee who know each other well. They sit on adjacent pews each Sunday; they may even work in the same place or live in the same neighborhood. However, that is not enough basis of relationship for serving on the pastor search committee. There is a need for a deeper commitment of “spiritual intimacy” than what persons normally experience in day to day relationships. It is important for persons on the committee to know how best to speak to the other members of the committee, and equally important, members of the committee need to know how to best hear the heart and intent of each other. In order to best accomplish this consider:
- Spending time where each committee member talks about his or her individual spiritual journey – how and when did you become a Christian; how and when did you become a Baptist; how did you become a member of this local body of Christ?
  - Spending time where each committee member talks about his or her individual hopes, dreams, aspirations and concerns for this local church.
  - Spending time going around the room where members of the committee intentionally pray for the person to their right and/or left and for God to speak to the committee and the process as the task is undertaken.
- 1.2** The church should have an interim pastor committee. Granted, in some churches this is seen as an additional responsibility of the pastor search committee. If the church has had the same pastor for 10 or more years the congregation should consider calling an Intentional Interim Minister or a Transitional Pastor. If there has been a history of conflict in the life of the church, it would make sense to deal with the conflict before bringing in a new pastor who may become victimized by it.
- An Intentional Interim Minister has had pastoral experience and additional church systems training. For more information, contact the Center for Congregational Health at 910.716.9722, Winston-Salem, N.C.
  - A Transitional Pastor has been through specialized training with LifeWay. Their office of LeaderCare in Nashville, T.N.
  - A process of Conflict Resolution is available through the Church Strengthening Team or the Office of Pastoral Ministries with the Baptist State Convention of North Carolina.
- 1.3** The church may wish to consider making two basic agreements with the new interim pastor, depending upon the church’s documents and prior experiences:
- That the interim pastor will not become a candidate for the position of pastor.
  - That the interim pastor will not use the trust relationship with the congregation to present resumes of potential pastors.
- 1.4** Be prepared to present basic information about your church to any prospective candidate including information about the size of the church, location, facilities and housing for the minister. Provide this information by telephone or by mail to determine whether the minister wishes to be considered as a candidate for the pastoral position. If so, ask the candidate for a current resume (if needed). There is no need to expend effort considering a resume if for whatever reason it is not a possibility for a particular candidate. This list becomes those who are qualified for consideration.

- 1.5** Begin preparation to present detailed information about your church to your prioritized, serious pastor candidates once they are determined. (See Step 4.) This information would include:
- Brief history of the church
  - Description of church and community, facilities, membership, and special ministries
  - Adopted church goals
  - Plans for future construction
  - Organizational enrollment and current attendance
  - Names, addresses, and telephone numbers of all former pastors
  - Paid staff members' names, titles, and duties
  - Job description for the pastor, if one exists
  - Overview of finances—receipts, expenditures, total debt, average weekly receipts
  - Results of any self-studies
  - Three to five mile demographic and psychographic study of your church community (secured by calling the Convention)
- 1.6** Share your search information with the Baptist State Convention of North Carolina with the online sharing system, “Finding A New Minister . . . A New Ministry” and receive biographical information about available ministers who meet your committee’s search criteria. (See page 65.)
- 1.7** Complete the online “Customized Salary Compensation Study” on the convention’s website. This is a collective ministry of all state conventions in the Southern Baptist Convention. It will allow you to compare your salary and benefits with other churches of similar size, attendance and budget.
- 1.8** Interpret to the congregation the process the committee will follow.
- Report on findings from the church’s internal demographic surveys. It is better not to share the results of the search committee survey since this may set up expectations that make it more difficult to follow the leadership of the Holy Spirit—for example, strict age, education and experience requirements.
  - Explain the approach the committee is taking, and clarify how the committee will keep the congregation informed through reports and written updates. Congregations want to participate and be informed about the process that the church is following. Look for ways to provide information and participation in the process without breaking confidence with any candidate.
  - Do not disclose confidential resume information - the names of persons under consideration or those who are no longer being considered should not be disclosed by the committee. Take care not to do anything that might hurt the minister’s work in their current place of service.
  - Help the congregation understand that ministers do not want a committee to visit them during Sunday worship. It sends a message to the congregation that the pastor is seeking to leave. It destroys the minister’s ability to function within the current setting when the committee may only be “window shopping.” Some church members will begin preparatory grief in anticipation of their pastor leaving – this is not helpful to the pastor or to the church.
  - A minister’s effectiveness as a pastor is not always apparent through pulpit performance. Meeting with the pastor individually gives the committee an opportunity to observe behaviors and ask significant questions about core beliefs, leadership style and vision.

## Sample Comments

1. Our committee is suggesting that the congregation join us in a time of prayerful self-study in preparation for seeking a new pastor.
2. The committee will talk with ministers during the week and interview those who are serious candidates. We will go on Sunday to hear only the minister with whom we share a strong sense of calling to serve our church.
3. We will ask the congregation to provide resumes of persons they think should be considered, but we will not report back whether a particular candidate is under consideration. We will, however, notify the minister if the committee is looking elsewhere.
4. We will do our homework in background checks and collaboratively writing a covenant agreement clarifying our and the minister's expectations.
5. Please pray for our committee as we seek God's will for our church.

- 1.9** As individual members of the search committee, you may choose to visit several churches to observe their worship format and style of proclamation. This may help you clarify in your own mind the attributes you will seek in a minister.

## Step 2: Conducting Congregational Self Studies

- 2.1 Churches with a strong sense of mission and vision generally make the most progress. An important question for a church to ask is, “*Who will own the church’s vision?*” The church’s vision may be owned by either the pastor or the congregation, but it is more effective if the future vision is shared by both entities.

The new pastor will come to the church with training, experience and a sense of call to ministry. However, what worked in another congregation may not work at all in your situation.

The new pastor is in a poor position to own your church’s vision because of:

- No prior knowledge of what has been tried—what failed and what succeeded.
- Little personal knowledge of the makeup and dynamics of your church community.
- Not knowing who in the congregation really has a finger on the pulse of the church and who just has an opinion. To whom should the pastor listen?

For the pastor to “own the vision” does not work well. At first, the congregation may like the new ideas presented. However, congregations frequently conclude after a couple of years that the pastor is leading the church in a direction they do not want to go, so an effort begins to remove the current pastor.

The congregation’s goal is to “own” its vision based on its unique history and understanding of its founding dream.

For the pastor and the congregation to have a shared vision for ministry is ideal. This often happens when the pastor’s gifts in ministry match the recognized needs of the congregation as it remains true to its vision.

- 2.2 Do self-studies of the church membership. (See Appendix 1: Church Membership Questionnaire and Appendix 5: Survey from the Pastor Selection Committee, pp. 35, 45.) These include doing a demographic self-study by family units, a pastor selection study by individual members and, a third study within the search committee.

- Personalize questionnaires by deleting or adding information as appropriate. Ask one person from each family to complete the first survey. To ensure that all attendees have an opportunity to participate, the committee may choose to mail the survey and request its return. The committee may choose to include non-members in the survey as a way to better understand the growth potential of the church. Make copies of the results to share with the congregation and with any serious candidate.

- Only active church members should complete the second survey. It should be distributed for at least two Sundays in order to involve the greatest number of participants. Provide time during Bible study and worship for persons to complete the form. Try not to let the survey out of the building.
- There is a third survey for the search committee to take. Ministers primarily serve in four different areas of work. Congregations differ as to the priority they give to these various areas. This instrument will assist the committee in determining on behalf of the congregation the priority of these particular ministry concerns. This is for use of the search committee only.
- The fourth survey is a way of determining the core faith and values of your congregation and to compare that with those of the pastoral candidate. This is just a learning tool to access these beliefs based on the Baptist Faith and Message Statement of 1963 to 2000. See Appendix 4 for the instrument for the congregation and minister. Appendix 4 has a way to illustrate where the primary scores were cast. This way you can quickly scan down the listing and see the relevance of each statement. This is provided to open opportunities for discussion and clarity around the diversity of values and beliefs.

**2.3** To clarify expectations, conduct congregational Bible studies as appropriate. The studies may be led by the interim pastor, a gifted layperson or an outside presenter. The areas of study might include:

- A study of Baptist history and doctrines or studies on the Baptist Faith and Message
- A biblically based study on the role and purpose of the church
- A biblically based study on the role and responsibilities of clergy, church leaders and laity

**2.4** Encourage the congregation to go through a process to recover their founding dream. They should also seek to verbalize what they believe to be God's will for their church in the future. The ultimate goal is to determine where God is at work in the church. It should provide them the opportunity to explore where the church is in terms of worship, discipleship development, outreach, personal evangelism, missions and ministry.

Assistance with this process may be obtained from your local associational director of missions or from the Baptist State Convention of North Carolina.



- 2.5** Consider developing your own process. It should involve a significant number of your people in seeking a shared vision for your church.

The process might include:

- Look at the past 10 years in the life of the church
- Review current community demographic and psychographics
- Identify currently held opinions about the church and its future
- Study the Bible extensively. Clarify the role and purpose of your church. This is a great time to emphasize praying together and for one another
- Identify several shared dreams for the future
- One possibility is to ask the membership the question made popular by Henry Blackaby – *“Where do you see God at work in our church that we should join Him in what He is doing?”*

- 2.6** Understand that the potential minister will also have a vision for the church being pastored. *Your goal is for the visions to be mutually supportive.*

- 2.7** Consider encouraging the church to form a council on caregiving. The purpose of this council is to offer encouragement to the pastor/staff plus provide a means for clear, open communication within the church family. (See Appendix 15: Council on Caregiving, p. 63.)

# Step 3: Gathering Names of Prospects

- 3.1** Gather names of prospective pastors from available resource people.
- Contact your local Associational Director of Missions
  - Contact the Office of Pastoral Ministries, Baptist State Convention of North Carolina
  - Contact accredited seminaries and divinity schools. (See listing on p. 19-20)
  - Receive biographical sketches from other pastors, congregational members or from potential candidates
- 3.2** Decide under what conditions you will accept resumes. If only a name is provided, ask the person giving it to secure a resume for the committee.
- 3.3** Give the congregation an opportunity to submit names for consideration. Set a 6-8 week cutoff date for receiving resumes in order to give any church member ample time to secure one from any candidate.
- 3.4** Contact each candidate in order to determine if the individual is indeed a candidate for your position. The minister may be currently talking with another committee or may have just relocated. Also, the pastor may not be open to relocating to your area. This is a great time, also, to request a current resume
- 3.5** On the next page are schools that frequently appear on ministers' resumes. Listed are Southern Baptist seminaries and divinity schools connected to the Southern Baptist Convention and/or state conventions. Also listed are regional schools recognized by the Association of Theological Schools.

**Southern Baptist Seminaries**

• Golden Gate Baptist Theological Seminary	415 380-1300
• Midwestern Baptist Theological Seminary	816 414-3700
• New Orleans Baptist Theological Seminary	504 282-4455
• Southeastern Baptist Theological Seminary	800 284-6317
• Southern Baptist Theological Seminary	800 626-5525
• Southwestern Baptist Theological Seminary	817 923-1921

**Phone Numbers****Baptist Divinity Schools and Bible Colleges**

• Baptist Theological Seminary Richmond, VA	804 355-8135
• Beeson Divinity School, Samford University, AL	205 870-2718
• Campbell University Divinity School, NC	910 893-1830
• Canadian Southern Baptist Seminary	403 932-6622
• Fruitland Baptist Bible Institute, NC	704 685-8886
• M. Christopher White School of Divinity, NC	704 406-4400
• James and Carolyn McAfee School of Theology, GA	678 547-6470
• John Leland Center for Theological Studies	703 812-4757
• George Truett Divinity School, Baylor University, TX	254 710-3755
• Wake Forest University Divinity School, NC	336 758-5121

**Selected Schools Accredited by ATS**

(These schools have met the standards of the Association of Theological Schools.)

• Andover Newton Theological School, MA	617 964-1100
• Asbury Theological Seminary, KY	606 858-3581
• Candler School of Theology, Emory University, GA	404 727-6324
• Central Baptist Theological Seminary, KS	913 667-5700
• Colgate Rochester Crozer Divinity School, NY	585 271-1320
• Columbia Biblical Seminary, SC	803 754-4100
• Columbia Theological Seminary, GA	404 378-8821
• Dallas Theological Seminary, TX	214 824-3094
• Denver Conservative Theological Seminary, CO	303 761-2482
• Drew University Theological School, NJ	973 408-3258
• Duke University Divinity School (Baptist House), NC	919 660-3401
• Erskine Theological Seminary, SC	864 379-8885
• Fuller Theological Seminary, CA	626 584-5200
• Gordon-Conwell Theological Seminary, MA	978 468-7111
• Hartford Seminary, CT	860 509-9500
• Harvard University Divinity School, MA	617 495-5761
• Hood Theological Seminary, NC	704 636-7611
• Lexington Theological Seminary, KY	859 252-0361
• Northern Baptist Theological Seminary, IL	630 620-2100
• Oral Roberts University School of Theology, OK	918 495-7016
• Princeton Theological Seminary, NJ	609 921-8300
• Reformed Theological Seminary, MS	601 923-1600
• Regent University School of Divinity, VA	757 226-4537
• Shaw Divinity School, NC	919 546-8569
• Talbot School of Theology, CA	310 903-4816

• Trinity Evangelical Divinity School, IL	847 945-8800
• Union Theological Seminary, NY	212 280-1403
• Union Theological Seminary in Virginia, VA	804 355-0671
• University of Chicago Divinity School, IL	773 702-8200
• Vanderbilt University Divinity School, TN	615 322-2776
• Wesley Theological Seminary, DC	202 885-8600
• Westminster Theological Seminary, PA	215 887-5511
• Yale University Divinity School, CT	203 432-5303

**Other Schools with local or regional accreditation**

• Bob Jones University	800 252-6363
• Conservative Baptist Seminary of the East, PA	215 646-3322
• Grace Seminary, IN	219 372-5100
• Liberty Baptist Theological Seminary, VA	804 582-2000
• Luther Rice Seminary, GA	770 484-1204
• Masters Seminary, CA	661 259-3540
• Mid-America Seminary, TN	901 751-8453
• Moody Bible Institute, IL	312 329-4000

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- 3.6** You may check out all schools accredited by The Association of Theological Schools over the internet at: <http://www.ats.edu>
- 3.7** Other schools are accredited by regional accrediting agencies. Some schools have aligned with one another to accredit themselves. Your committee may want to determine the integrity of the school's accrediting process and by whom.
- 3.8** The following information on the next page will assist your committee in understanding more about the educational degrees most often held by ministers.

## Degrees Related to Pastoral Ministry

All degree programs offered by Southern Baptist seminaries are not included here. However, those that normally appear on resumes of Baptist pastors and other staff ministries are included. The best known degrees are Bachelor of Arts (**B.A.**), Bachelor of Science (**B.S.**), Master of Arts (**M.A.**), Master of Science (**M.S.**) and Doctor of Philosophy (**Ph.D.**)

<b>A.Div. or DipTh.</b>	Associate of Divinity or Diploma in Theology. Requires two full years of study for the student who is over 30 years of age and without a college degree.
<b>B.D. or M.Div.</b>	Bachelor of Divinity or Master of Divinity. Requires college degree plus three years of seminary training.
<b>Th.M. or S.T.M.</b>	Master of Theology or Master of Systematic Theology. Requires college degree, Master of Divinity and one more year of graduate work.
<b>D.Min.</b>	Doctor of Ministry. Requires college degree, Master of Divinity and one or more years of graduate work.
<b>M.A.R.E. or M.R.E.</b>	Master of Arts in Religious Education or Master of Religious Education. Requires college degree and two years of seminary work.
<b>Ed.D.</b>	Doctor of Education. Requires college degree, Master of Arts, Master of Religious Education, or Master of Divinity and two more years of graduate work.
<b>M.C.M. or M.M.</b>	Master of Church Music or Master of Music. Requires college degree and two years of graduate work.
<b>S.M.D. or D.C.M.</b>	Doctor of Sacred Music or Doctor of Church Music. Requires college degree, Master of Sacred Music or Master of Church Music, and two more years of graduate work.
<b>D.D.</b>	Doctor of Divinity. This honorary degree is conferred to recognize outstanding service rather than academic achievement.
<b>PhD</b>	Doctor of Philosophy. Normally a degree reserved for those who plan to teach in an academic setting.

\*I am indebted to Henry L. Chennault, Baptist General Convention of Oklahoma, for this information

## Step 4: Prioritizing Contacts

- 4.1 The committee receives resumes until an established cutoff date. Using the information from your church's self-studies and findings of future needs, establish a priority order in which ministers will be considered.
- 4.2 Work with only one person at a time. Why is it important to work with only one candidate at a time?
- This is not a popularity contest. Your goal is to discover the person you sense the Holy Spirit has prepared to serve your church.
  - Considering several candidates at the same time creates the possibility of your committee members' supporting different candidates and dividing the committee.
  - Emphasize that the minister is being "called" not "hired."
  - Expect the minister to work with only one prospective church. Extend the candidate the same courtesy.
- 4.3 Your committee should agree on a way to sort through the resumes received. The goal is for everyone to have a sense of involvement in the process. Committee members should prayerfully seek and be sensitive to the leadership of the Holy Spirit. Here are some suggestions on how to sort and prioritize:
- Ask each committee member to rate each resume for suitability from 1-10 with 10 being the highest. Total your scores on each candidate and place resumes in priority order.
  - Divide the resumes among subgroups of committee members. Ask each subgroup to choose three resumes warranting consideration by the entire group. When the resumes from the subgroups are compiled, ask each member to rate as suggested in the previous section. Place names in priority order.
  - The committee may study the resumes together and reach consensus on the order in which they will be considered. While a committee can consider resumes in the order received, a better use of time is prayerfully to give priority to persons most matching the church's perceived needs.
  - Subgroups place portion of resumes in A, B and C categories. A equals definitely consider; B equals possibly consider; C equals do not consider. Ask other subgroups to concur on B and C categories. The committee then focuses on those in the A category only.
  - The committee may choose to request an audiotape or video of a typical worship celebration and listen or watch all selected candidates in order to establish a priority order.
- 4.4 Once a priority listing has been accomplished, contact the candidate of first choice. Initially, determine if this minister is still available and interested in considering the church. If the minister agrees, schedule your first personal contact. If you request a tape, please consider the expense incurred and return the tape when the committee is through listening to it. This is especially true if you received a videotape.

## Step 5: Setting Up Files

- 5.1 Only a small minority of ministers behave unethically or inappropriately in ministry. However, the search committee is responsible for protecting the church and the integrity of the committee's process. This is best done by doing adequate background checks and by documenting the committee's actions. This will protect the committee, the church and the minister.
- 5.2 Set up a personnel file on each serious candidate considered by your committee. This file should include copies of all written correspondence, signed authorization forms, evaluations and personal reference forms. Also include any written findings that result from your information search.
- 5.3 You may consider several ministers before you extend a call to a particular one. All personnel files on candidates who are considered but not called should be destroyed.
- 5.4 The file on the minister you call should be retained indefinitely in order to document that the committee followed a fair but thorough process in determining the suitability of the person to serve as pastor.
- 5.5 Because the files may contain sensitive information, the search committee may want to safeguard the contents of the file. It should be closed, sealed and placed with the church's other legal papers—ideally not in a person's home file nor in the church office. This is confidential, personnel information and kept only to protect the future interest of the church. Its contents should never be used as a weapon to attack the minister!
- 5.6 The following warning notice (See Appendix 6: Warning Notice, p. 47.) should be placed in the closed and sealed file of the minister who is called to serve your church.

*The contents of this file is confidential personnel information. This information was gathered for the sole purpose of helping the search committee make informed decisions about recommending this person to a position of ministry.*

*It is a violation of confidentiality and personal privacy to use this information for any other purpose. Violation of this purpose may result in significant legal repercussions.*

*The information in this file is for use only by the search committee in determining a person's suitability to serve as a minister and cannot be used for any other reason.*

## Step 6: Contacting the Prospective Pastor

- 6.1** *First contact*—Ask the minister and spouse to meet with you for a friendly, get-acquainted session. This should be on neutral territory. You may want to gather at a restaurant for a meal. Cover the minister’s travel and meal expenses. If there are small children, you may want to offer to pay for a baby sitter to keep the children at home.
- Ask the minister for permission to check references given on the resume. When a minister lists references, that gives implied consent for you to contact those persons. It does not authorize you to talk with anyone else. However, it is appropriate to check any references provided on the resume.
- 6.2** Get the permission form for reference checks signed. (See Appendix 7: Reference Release Form, p. 48.) This authorizes you to talk with anyone who knows this person as a minister **except persons who are members of the minister’s current place of ministry.**
- 6.3** You might wonder why it is important to check references on a minister. Most ministers are trustworthy and committed to their calling. At the same time no minister is perfect. The goal for your committee is to make informed decisions based on all the information available. By completing the suggested reference checks you will learn more about the minister. This should help you ask more informed questions as appropriate.
- You are doing this because you see the minister as a person of integrity. If you did not, there would be no reason to pursue this information. Please assure the candidate that your purpose is affirmation of the minister’s calling and example.
  - Other professionals in your congregation go through this kind of personal scrutiny every time they relocate.
  - The media reports the misdeeds of ministers. Therefore, a reference check will lower the anxiety of the congregation. This will result in the pastor and people beginning their relationship with a much higher degree of trust.
- 6.4** The extent of your reference checks may be tempered by the direct knowledge you have of the candidate’s history. Also, you may have other credible contacts who can verify the information you have been given. In absence of this, it is best to do all of the reference and other recommended background checks.
- 6.5** These reference forms after review will go into the permanent personnel file. They can never be used legally in the future as a means to bring pressure on a minister for mistakes of the past. They are solely for the use of the committee in prayerfully making a decision about recommending this person to the congregation.



## 6.6 Instructions for use of the reference permission letter and reference forms.

- Check references by mail and follow up with a telephone interview.
- Send a copy of the minister's release form (See Appendix 7: Reference Release Form, p. 48.) and the reference letter (See Appendix 8: Reference Letter, p. 49.) to each reference.
- The letter states that the person named is being considered as a potential minister. The letter informs the recipient that a member of your committee will call for a telephone interview. Assure that this is being done with the knowledge and approval of the minister.
- The telephone call should be made as planned.
- The caller should complete the reference form (See Appendix 7: Reference Release Form, p. 48.) and ask additional questions, as appropriate.
- Extensive notes should be taken of the phone interview on the form indicated. The notes should be placed in the minister's permanent file.
- Also ask the references for names of other persons who can give you additional information. (See reference letter and questionnaire.)
- The person(s) making the reference calls should sign the reference questionnaire.
- The completed reference report goes in the permanent file after review by the entire committee.

**6.7** *Subsequent contacts*—Contact and ask the prospective pastor and spouse to meet with the committee additional times. One of these visits should be to the church community. Each time, pay all of the expenses incurred in coming to visit with the committee. Have a meal together if possible and appropriate. You might want to meet in a committee member's home for a relaxed time or fellowship and dialogue.

- Use the day on your church field to acquaint the prospective minister with your church facilities, the community, the school system, the parsonage or prices of homes, etc.
- Use these meetings as an opportunity to build relationships as well as to gather more information.
- Give attention to personality traits, personal demeanor and behavioral tendencies. Both congregations and ministers have personality distinctives. Consider now how well these mesh.
- Is this a person with whom you can relate? Is there a shared sense of faith and values? How does the couple relate to each other in a non-formal setting?

**6.8** As the relationship develops, seek to ask appropriate questions in order to increase your understanding of each other. Ask questions at the appropriate time in the relationship.

Here are a few examples:

## Sample Questions

1. Please tell us about your early years—birthplace, place among siblings, parents, family history, etc.
2. Please tell us about your conversion experience.
3. Please tell us about your sense of call to the ministry.
4. What three things do you enjoy the most about being a minister?
5. What three things do you like least about being a minister?
6. How would you describe the ideal church situation?
7. What gifts do you sense God has given you for ministry?
8. For what three things will you be remembered where you now serve?
9. Tell us about your most meaningful pastorate.
10. How do you define and understand *pastoral authority*?
11. How do your spouse and children feel about being part of a minister's family?
12. What do you consider to be the role of women in the church?
13. What is your opinion of the WMU?
14. (Ask the committee) What are the traditions that we would want the pastor to continue in the life of the church? (Share these with the candidate.)
15. What traditions of the minister would be introduced to the congregation?
16. Ask the minister about resolving various scenarios of potential conflict. The goal is to understand the leadership style of preference.
17. The minister's core beliefs and personal values should match well with the congregational views.
18. What is your thinking about the church's ordinances of Baptism and the Lord's Supper?
19. What do you believe about stewardship and tithing?

- 6.9** *Other contacts*—Seek multiple opportunities to meet with the potential minister and spouse. Use this time to discuss matters of mutual concern and to secure answers to questions similar to those listed above.
- 6.10** After the potential minister returns home, give the pastor adequate time to pray about the potential relationship. Ask the candidate and the committee if they are willing to continue the process.
- 6.11** If all agree, begin work on a pastor-church covenant (See Appendix 14: Sample Pastor-Church Covenant, p. 60.) The purpose of this document is to clarify expectations in the relationship between the minister and the congregation.

The covenant should include:

- The congregation's expectations of the minister and the minister's expectations of the congregation.
- Other matters of mutual interest should be included.
- Appropriate concerns include working guidelines, employment and financial agreements.
- The goal is to clarify as many areas as possible in order to reduce the likelihood of major conflict erupting later.
- The covenant should be mutually agreeable to the church and to the minister.
- It should take into account the minister's unique gifts in ministry and reflect the congregation's primary concerns.
- It should ***not*** be written ahead of time and merely handed to the minister.

The covenant process is putting into print many of the decisions and commitments made in the previous step. By doing so, the possibility of misunderstanding or misrepresentation is limited. The goal is open, clear, appropriate and concise communication that inspires the development of trust for a long-term relationship between the minister and the congregation.

# Step 7: Completing Background Checks

7.1 After completing all interviews and as a final selection criteria, do several pertinent checks.

Ask the minister to sign a release form (See Appendix 10A: Credit and Legal Information Release Form, p. 52.), allowing the committee to secure the needed information. (See 7.4 for additional assistance.) If the committee desires, they may choose to ask the minister's spouse to sign a similar form (See Appendix 10B, Credit and Legal Information Release Form, p. 53.) **PLEASE NOTE: If you elect to use one of the credit reporting agencies, they may require use of their own release forms.**

7.2 The intent of your background checks may be tempered by the direct knowledge you have of the candidate's history. Also, you may have other credible contacts who can verify the information you have been given. In absence of this, it is best to do all of the recommended background checks.

Background check should include:

- A credit search through a credit bureau.
- A check for any police record.
- A driver's permit check.
- A check of educational and/or specialized training credentials based on the institutions listed on the minister's resume.

7.3 Provide the minister with the letter and questionnaire (See Appendix 11: Letter to Minister Regarding Questionnaire and Appendix 12: Pastoral Candidate Questionnaire, pp. 54-55.)

This form, answered and signed by the pastor, becomes a part of the minister's permanent record. (Answering the questions in print should be less threatening than being asked the questions directly.)

All of these background checks and questions asked are for the protection of the church. If any answers concern the committee, they should discuss these directly with the candidate. There may be acceptable reasons for the given report. Either way, the committee can make informed decisions about its recommendation to the congregation.

**7.4** Consider these suggestions on ways to do background checks:

- Persons on your committee may have access to this information. Confidentiality is essential.
- The committee may contract with an employee screening agency which will make the appropriate checks for a fee.
- If you decide not to consider a potential pastor because of information received, you should inform the minister of the information and its source. The outside agency itself will work with the minister to correct any data that is untrue. If you gather your own data, you must accept responsibility to verify that your data is correct.

**7.5** You may desire to seek out an outside agency that specializes in doing background checks on persons. There are several businesses available in today's climate. You may negotiate directly with these agencies. Be clear as to the particular checks that you need performed: credit, police record, driver's license and academic (does the person hold the degree listed on the resume and is this a reputable institution.) Your cost will average approximately \$100 per minister checked.

**7.6** At the next scheduled meeting, prayerfully determine if this person might become pastor of your church. If all agree, continue the process. If anyone on the committee concludes otherwise, write the candidate saying that the committee is still looking.

## Step 8: Visiting the Pastor's Church Field

- 8.1 If the committee and the candidate are still in agreement, the committee may then arrange a visit to the candidate's church to observe a worship service.
- 8.2 Remember that the pastor is still the pastor of that congregation. Do not do anything to hurt the continuing ministry there.
- 8.3 Talk with the pastor again in a formal interview. At this point, no question relative to personal faith and practice is off-limits.

### Questions for Reflection after the Visit

- If you visited the minister's home, what does it suggest about the pastoral family?
- What did the personal appearance of the pastor and family suggest to you?
- Was the sermon appropriate, understandable and meaningful?
- Would this minister and family fit into your community?
- Is the current pastorate theologically in line with your congregation?

- 8.4 A lot of work has been done in the past 50 years exploring the behavioral tendencies that result in persons acting differently and having differing preferences. A leading company in this area is *Inscape Publishing Company* in Minneapolis, MN. They have developed a **DISC** model for understanding persons. The following examples are based on their terminology. Already you may have realized that ministers and churches have individual personalities. Recognizable behavioral tendencies will assist you in matching the right church to the right minister. There is not a preferred style of minister or a church style that is better than another. The important concern is that the tendencies of each match. For example:

### **Style D for Direct**

**Pastor** is assertive and leads by telling the people what they should do. This would be called “strong” leadership by some.

**Church** is aggressive and responds to goals, challenges.

### **Style I for Influencing**

**Pastor** is people oriented and inspires people to follow leadership.

**Church** prefers services that express feelings and emotions; places strong emphasis on fellowship.

### **Style S for Steadiness**

**Pastor** is reserved, leads by example and is an excellent listener.

**Church** emphasizes caregiving, compassion and sensitivity. Church protects status quo; is slow to change.

### **Style C for Conscientious**

**Pastor** emphasizes quality and proper organizational structure; is reserved.

**Church** focuses on maintaining excellent organizational structure with emphasis on doing what is right.<sup>4</sup>

- 8.5** Come to an agreement on matters relative to employment such as salary package, vacation, sick leave and moving and housing arrangements.

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4. These brief summaries indicate the reality of differences in churches and ministers even though each example is appropriate. Information is based on terminology from “**DISC: Personal Profile System**,” Inscape Publishing Company, Minneapolis, MN. Contact M. Wayne Oakes for more information.

# Step 9: Calling the Pastor

- 9.1 Complete work on the Pastor-Church Covenant. (See Appendix 14: Sample Pastor-Church Covenant, p. 60.)
- 9.2 Decide on the weekend the minister will come and lead the church in worship.
- 9.3 Develop a brochure on the pastor, including highlights from resume.
- 9.4 Mail and/or provide a copy of the covenant and brochure mentioned above to each resident church family two weeks before the weekend.
- 9.5 During the weekend visit:
  - Be responsible for all expenses, including travel, that are incurred.
  - If the pastoral family includes small children, plan for child care.
  - Consider having a time for the pastor to meet on Saturday morning with full and part-time staff.
  - Consider a meeting of the candidate with the deacons, church council, and other appropriate groups.
  - Plan for the pastor to preach for the morning worship service.
- 9.6 Vote on extending a call for the candidate to serve as pastor of your congregation.
  - Seek to follow fully the requirements for calling a minister as spelled out in the church's constitution/bylaws or as understood by the church's tradition.
  - Recommend that the pastor be called by your church based on the terms spelled out in the newly written covenant agreement.
  - Consider voting by secret ballot unless your bylaws or traditions suggest differently.



# Step 10: Following Up After the Call

- 10.1** As soon as possible, inform the prospective pastor of the vote. Give the pastor adequate time to respond to the call of the church.
- 10.2** Notify your local Baptist association of the call.
- Provide them with brief biographical information on the new pastor.
  - Make sure the Director of Missions knows the minister's arrival date and first Sunday.
- 10.3** Notify the Information Technology Services area of the Baptist State Convention of North Carolina, ext. 5592, of the new pastor being called.
- If possible, give them the pastor's old church and new church addresses.
  - Contact by mail to Information Technology Services, P. O. Box 1107, Cary, NC 27512-1107
  - Send information by <http://askned.ncbaptist.org>
- 10.4** Make the pastoral family's arrival a matter of celebration.
- Fill the minister's pantry with food.
  - Ask children to draw "welcoming" pictures.
  - Ask members to write "welcoming" letters.
  - Provide first day's meals while the family is busy unpacking and getting oriented.
  - Provide orientation to community services, shopping, and agencies.
- 10.5** Be sensitive to the family's pain over leaving another place of service. They left behind friends and many memories. Give them time to make the transition to their new friends and church family.
- 10.6** Plan an installation service. (See Appendix 16: Installation Service, p. 64.)
- 10.7** Ask the pastor selection committee to meet with the pastor quarterly the first year. Initially, these will be the best persons to affirm and encourage the pastor. These meetings also give an opportunity to interpret to the pastor how the ministry there is progressing. (If the church has a council on caregiving in place, this may not be necessary.)
- 10.8** Rejoice!



6. Current Housing Situation  
 \_\_\_\_\_ a) Own (Buying)      \_\_\_\_\_ b) Renting (Leasing)      \_\_\_\_\_ c) Neither
7. Place a number by the highest education level of each family member.  
 \_\_\_\_\_ a) Preschooler at home      \_\_\_\_\_ f) Trade or Technical school  
 \_\_\_\_\_ b) Kindergarten      \_\_\_\_\_ g) Junior College  
 \_\_\_\_\_ c) Elementary School      \_\_\_\_\_ h) Senior College  
 \_\_\_\_\_ d) Middle School      \_\_\_\_\_ i) Post-graduate  
 \_\_\_\_\_ e) High School
8. Length of Time Each Family Member Been a Christian  
 \_\_\_\_\_ a) Not a Christian      \_\_\_\_\_ d) 3–5 years  
 \_\_\_\_\_ b) Less than one year      \_\_\_\_\_ e) 6–9 years  
 \_\_\_\_\_ c) 1–2 years      \_\_\_\_\_ f) 10 or more years
9. Length of Time Each Family Member Has Been a Member of This Church  
 \_\_\_\_\_ b) Less than a year      \_\_\_\_\_ f) 10–19 years  
 \_\_\_\_\_ c) 1–2 years      \_\_\_\_\_ g) 20–29 years  
 \_\_\_\_\_ d) 3–5 years      \_\_\_\_\_ h) 30 or more years
10. In a typical four-Sunday month, how often does someone from your family attend the following activities? (If 4 times enter a 4; if never enter a 0.)  
 \_\_\_\_\_ a) Sunday School      \_\_\_\_\_ e) Prayer meeting  
 \_\_\_\_\_ b) Morning worship      \_\_\_\_\_ f) Church visitation  
 \_\_\_\_\_ c) Small Groups      \_\_\_\_\_ g) Mission organizations  
 \_\_\_\_\_ d) Evening Worship      \_\_\_\_\_ h) Age-group activities
11. Type of Home Dwelling  
 \_\_\_\_\_ a) Single-family house  
 \_\_\_\_\_ b) Apartment/condominium with 2–4 units  
 \_\_\_\_\_ c) Apartment/condominium with 5–49 units  
 \_\_\_\_\_ d) Apartment/condominium with 50 or more units  
 \_\_\_\_\_ e) Mobile home/manufactured housing
12. Length of Time Your Family Has Lived at Present Address  
 \_\_\_\_\_ a) Less than 2 years      \_\_\_\_\_ d) 10–19 years  
 \_\_\_\_\_ b) 2–5 years      \_\_\_\_\_ e) 20–29 years  
 \_\_\_\_\_ c) 6–9 years      \_\_\_\_\_ f) 30 or more years
13. Approximate Distance You Live from the Church Building  
 \_\_\_\_\_ a) Less than 1 mile      \_\_\_\_\_ d) 6–9 miles  
 \_\_\_\_\_ b) 1–3 miles      \_\_\_\_\_ e) 10–19 miles  
 \_\_\_\_\_ c) 4–5 miles      \_\_\_\_\_ f) 20 or more miles
14. Number in Your Family Born in:  
 \_\_\_\_\_ North Carolina      \_\_\_\_\_ This community      \_\_\_\_\_ Out of state      \_\_\_\_\_ Out of country



# Appendix 3

## Faith and Values Survey\*

While Baptists have historically resisted having a formal creed, they have still had formal and informal expressions of their shared faith in Jesus Christ as Lord and Savior. This has been experienced as agreement on the essentials of the faith and an acceptance of diversity of viewpoint on the non-essentials. Unfortunately, the individually held views of Baptists have created conflict when they move beyond the essentials in order to identify the other beliefs that must be held in common. The purpose of this inventory is not to determine what it is appropriate for one to believe but rather to point to the diversity of viewpoints that may help or hinder a congregation and minister from walking in the faith together.

**Please circle the answer to the right that best represents your personal agreement or disagreement with the statements.**

**1--totally disagree 2--somewhat disagree 3--neutral 4--somewhat agree 5--totally agree**

### 1. Salvation

1.1 Salvation is a gift of Jesus Christ to be freely received by faith in Him.

1      2      3      4      5

### 2. Congregational Life

2.1 Jesus Christ is Lord (Head) of the congregation; therefore, Christ guides the Church through the leadership of the Holy Spirit, who is active in the lives of all members.

1      2      3      4      5

2.2 The identification of spiritual gifts within believers may be helpful in assisting them in determining where and how they may serve within the congregation.

1      2      3      4      5

2.3 The Great Commission (Matthew 28:19-20) is given to all believers, not just those called to full-time Christian service.

1      2      3      4      5

### 3. Baptism and the Lord's Supper

3.1 Baptism and the Lord's Supper are not essential to one's salvation but are to be observed as the two ordinances of the Church, celebrated as outward signs of a person's faith in Jesus Christ.

1 2 3 4 5

3.2 Believer's baptism, in the form of immersion, should follow the commitment of a person's life to Jesus Christ as an indication that he/she has died to a self-directed life and has been resurrected to a Christ-directed life.

1 2 3 4 5

3.3 Believer's baptism, in the form of immersion, should be required for membership in our church.

1 2 3 4 5

3.4 A Christian who has been baptized following his/her confession of faith, but in a form other than immersion, may be accepted into the membership of our church without being required to be re-baptized (immersed).

1 2 3 4 5

3.5 Since Baptists have historically believed that baptism is not essential for salvation, it should be left up to the individual as to whether he/she is immersed.

1 2 3 4 5

### 4. Priesthood of Believers

4.1 Each believer has equal and direct access to God through prayer.

1 2 3 4 5

4.2 There should be no preferential treatment of any church member - e.g., relative to one's education, wealth, race, gender, etc.

1 2 3 4 5

4.3 Believers are responsible for loving, encouraging, helping, forgiving and praying for each other ... they are to be priests to each other.

1 2 3 4 5

## 5. Autonomy

5.1 Each congregation is free and responsible for itself and should not be directed or coerced by any outside entity (denominational hierarchy or governmental force).

1 2 3 4 5

5.2 Everyone should be free to worship as s/he pleases ... or not to worship ... and each is responsible for the choice made.

1 2 3 4 5

5.3 Separation of Church and state is a historic Baptist principle. Government shall have not control over the Church and the Church will refrain from using government to promote its causes.

1 2 3 4 5

5.4 Congregations should endorse appropriate political candidates and encourage members to vote according to the "Christian agenda" approved by recognized national and denominational Christian leaders.

1 2 3 4 5

5.5 Individuals shall not be coerced by civil or religious authority in matters of the soul; however, believers should be good citizens, living out their faith freely and responsibly under the leadership of the Holy Spirit.

1 2 3 4 5

## 6. Pastoral Leadership

6.1 The pastor's leadership of the Church should not be questioned, for the pastor is the ultimate authority in the congregation.

1 2 3 4 5

6.2 Women may be ordained to serve as pastors.

1 2 3 4 5

## 7. The Holy Bible

7.1 The Bible is the Word of God, written by men and women of faith who were inspired by the Holy Spirit.

1 2 3 4 5

7.2 The entire Bible was dictated by God and must be accepted word for word as the literal Word of God.

1 2 3 4 5

7.3 Scripture is the believer's ultimate guide for faith, behavior and doctrine.

1 2 3 4 5

7.4 Every believer is free to responsibly interpret Scripture under the guidance of the Holy Spirit for himself/herself.

1 2 3 4 5

7.5 The Bible teaches that wives should graciously submit to their husbands.

1 2 3 4 5

7.6 The criterion by which the Bible is to be interpreted is Jesus Christ.

1 2 3 4 5

## 8. Missions and Evangelism

8.1 Missions and evangelism should be concerned only with the salvation of lost souls.

1 2 3 4 5

8.2 Following Jesus' example, missions and evangelism are to be done in the context of meeting spiritual, emotional, physical and educational needs of people.

1 2 3 4 5

8.3 Baptists should work cooperatively with other believers (including non-Baptists) in being supportive of and being involved in sharing the Gospel of Jesus Christ and meeting human needs.

1 2 3 4 5

8.4 Persons who wish to be appointed as missionaries by Southern Baptist mission organizations should fully agree with all the details of the 2000 Southern Baptist Convention revision of *The Baptist Faith and Message*.

1 2 3 4 5

**\*Our appreciation is expressed to Dr. Winfred Hendrix, Miami, FL for developing and approving of our use of this instrument.**



# Appendix 4

## Congregational Report of Faith and Values

This report demonstrates the opinions expressed by the congregation when asked about core faith and values. It is meant to provide an opportunity for dialogue and clarification of opinions frequently held but not openly discussed. This may be instructive in finding leadership that closely shares the spiritual insights of the congregation. The range of viewpoints is between “disagree” and “agree.”

### **1. Salvation**

1.1 Salvation is a gift of Jesus Christ to be freely received by faith in Him.

| | | | |

### **2. Congregational Life**

2.1 Jesus Christ is Lord (Head) of the congregation; therefore, Christ guides the Church through the leadership of the Holy Spirit, who is active in the lives of all members.

| | | | |

2.2 The identification of spiritual gifts within believers may be helpful in assisting them in determining where and how they may serve within the congregation.

| | | | |

2.3 The Great Commission (Matthew 28:19-20) is given to all believers, not just those called to full-time Christian service.

| | | | |

### **3. Baptism and the Lord's Supper**

3.1 Baptism and the Lord's Supper are not essential to one's salvation but are to be observed as the two ordinances of the Church, celebrated as outward signs of a person's faith in Jesus Christ.

| | | | |

3.2 Believer's baptism, in the form of immersion, should follow the commitment of a person's life to Jesus Christ as an indication that he/she has died to a self-directed life and has been resurrected to a Christ-directed life.

| | | | |

3.3 Believer's baptism, in the form of immersion, should be required for membership in our church.

| | | | |

3.4 A Christian who has been baptized following his/her confession of faith, but in a form other than immersion, may be accepted into the membership of our church without being required to be re-baptized (immersed).

| | | | |

3.5 Since Baptists have historically believed that baptism is not essential for salvation, it should be left up to the individual as to whether he/she is immersed.

| | | | |

**4. Priesthood of Believers**

4.1 Each believer has equal and direct access to God through prayer.

| | | | |

4.2 There should be no preferential treatment of any church member - e.g., relative to one's education, wealth, race, gender, etc.

| | | | |

4.3 Believers are responsible for loving, encouraging, helping, forgiving and praying for each other ... they are to be priests to each other.

| | | | |

**5. Autonomy**

5.1 Each congregation is free and responsible for itself and should not be directed or coerced by any outside entity (denominational hierarchy or governmental force).

| | | | |

5.2 Everyone should be free to worship as s/he pleases ... or not to worship ... and each is responsible for the choice made.

| | | | |

5.3 Separation of Church and state is a historic Baptist principle. Government shall have not control over the Church, and the Church will refrain from using government to promote its causes.

| | | | |

5.4 Congregations should endorse appropriate political candidates and encourage members to vote according to the "Christian agenda" approved by recognized national and denominational Christian leaders.

| | | | |

5.5 Individuals shall not be coerced by civil or religious authority in matters of the soul; however, believers should be good citizens, living out their faith freely and responsibly under the leadership of the Holy Spirit.

| | | | |

**6. Pastoral Leadership**

6.1 The pastor's leadership of the Church should not be questioned, for the pastor is the ultimate authority in the congregation.

| | | | |

6.2 Women may be ordained to serve as pastors.

| | | | |

**7. The Holy Bible**

7.1 The Bible is the Word of God, written by men and women of faith who were inspired by the Holy Spirit.

| | | | |

7.2 The entire Bible was dictated by God and must be accepted word for word as the literal Word of God.

| | | | |

7.3 Scripture is the believer's ultimate guide for faith, behavior and doctrine.

| | | | |

7.4 Every believer is free to responsibly interpret Scripture, under the guidance of the Holy Spirit for himself/herself.

| | | | |

7.5 The Bible teaches that wives should graciously submit to their husbands.

| | | | |

7.6 The criterion by which the Bible is to be interpreted is Jesus Christ.

| | | | |

**8. Missions and Evangelism**

8.1 Missions and evangelism should be concerned only with the salvation of lost souls.

| | | | |

8.2 Following Jesus' example, missions and evangelism are to be done in the context of meeting spiritual, emotional, physical and educational needs of people.

| | | | |

8.3 Baptists should work cooperatively with other believers (including non-Baptists) in being supportive of and being involved in sharing the Gospel of Jesus Christ and meeting human needs.

| | | | |

8.4 Persons who wish to be appointed as missionaries by Southern Baptist mission organizations should fully agree with all the details of the 2000 Southern Baptist Convention revision of *The Baptist Faith and Message*.

| | | | |

# Appendix 5

## Survey for the Pastor Selection Committee

*To Be Taken by Pastor Search Committee Members Only*

**Instructions for completing the questionnaire on the next page**

On the next page you will find 10 groups with four statements in each. In each, identify the statement that is most in keeping with the type of ministerial leadership your church needs. Also identify the statement in that group that refers to qualities least needed in the new minister. Of the two remaining statements in the block, identify the one that is next most and next least needed in the minister. Repeat this procedure for each of the 10 groups. Use the following point system to mark your answers.

- Assign 4 points to the statement that is most needed in the minister.
- Assign 3 points to the statement that is next most needed in the minister.
- Assign 2 points to the statement that is next least needed in the minister.
- Assign 1 point to the statement that is least needed in the minister.

***Please note:** This is not a test. There is no right or wrong answer. Your primary goal is to determine the ministry priority concerns of your church family. This information will help the committee understand priorities and communicate those concerns to the prospective minister.*

**Scoring:** In the space provided, write the appropriate score beside the number/letter combination found at the bottom of the next page. After transferring all of the numbers, add the four columns. If your addition is correct, your total for all four columns should be 100.

Write your score in the space below.

<b>Proclaimer</b>	<b>Caregiver</b>	<b>Proactive Leader</b>	<b>Evangelism/ Church Growth</b>
-------------------	------------------	-------------------------	--------------------------------------

Change the values to 1st, 2nd, 3rd, and 4th priority

<b>Proclaimer</b>	<b>Caregiver</b>	<b>Proactive Leader</b>	<b>Evangelism/ Church Growth</b>
-------------------	------------------	-------------------------	--------------------------------------

Now we will determine a group response from the search committee in order to determine the ministry priorities we are seeking. Complete the table below by placing your 1-4 priority in the appropriate column. Next, total each of the four columns. Finally, assign to each column its appropriate priority from 1 to 4 with 4 being the highest value.

Search Committee Member	Proclaimer	Caregiver	Proactive Leader	Evangelism/Church Growth
<b>Total of each column</b>				
<b>Priority listing in order</b>				

- A. 1. \_\_\_ A gifted teacher who enables persons to learn and understand deep spiritual truths.  
 2. \_\_\_ A community volunteer who cooperates in community and interdenominational activities/programs.  
 3. \_\_\_ A regular visitor to the sick, dying, and bereaved.  
 4. \_\_\_ A leader who works through existing committees.
- B. 1. \_\_\_ A church office administrator, giving attention to bulletins, correspondence, newsletters, etc.  
 2. \_\_\_ An effective communicator of well-prepared sermons.  
 3. \_\_\_ Active in reaching out to new families in the community.  
 4. \_\_\_ A skilled counselor available to assist persons with personal and spiritual problems.
- C. 1. \_\_\_ A person active in associational, state convention, and denominational life.  
 2. \_\_\_ A person sensitive to the church's financial needs in budgeting skills and stewardship emphasis.  
 3. \_\_\_ A regular visitor in the homes of church members.  
 4. \_\_\_ A person who emphasizes evangelism and the importance of individual lifestyle witnessing.
- D. 1. \_\_\_ A person who is well read and can communicate on a broad spectrum of topics.  
 2. \_\_\_ A person who understands how to work with diverse people.  
 3. \_\_\_ A person who emphasizes counseling ministry.  
 4. \_\_\_ A person who uses praise songs and/or drama in worship.
- E. 1. \_\_\_ A person who enjoys shut-in visitation.  
 2. \_\_\_ A person who believes it is important for the church to have a mission statement.  
 3. \_\_\_ A person who has excellent pulpit presence.  
 4. \_\_\_ A person who seeks scriptural applications to resolve life problems.
- F. 1. \_\_\_ A person with deep concern for those who have never made a profession of faith.  
 2. \_\_\_ A person who is an excellent listener and guards confidentiality.  
 3. \_\_\_ A person who sets goals and develops strategies to meet them.  
 4. \_\_\_ A person who celebrates the uniqueness and giftedness of people.
- G. 1. \_\_\_ A person who desires to help people reach their full potential and use of personal gifts.  
 2. \_\_\_ A person who enjoys the study of Scripture and its application to current lifestyles.  
 3. \_\_\_ A person who is motivated by challenges and growth.  
 4. \_\_\_ A person who maintains excellent eye contact with persons when speaking to them.
- H. 1. \_\_\_ A person who is an articulate speaker and uses correct grammar and word pronunciation.  
 2. \_\_\_ A person who is an excellent organizer.  
 3. \_\_\_ A person who has compassion on all in the church and community who are hurting.  
 4. \_\_\_ A person who keeps records on the number of baptisms and new additions.
- I. 1. \_\_\_ A person who is drawn to becoming better equipped with listening skills  
 2. \_\_\_ A person who has a deep sense of tradition and church history/tradition.  
 3. \_\_\_ A person who has a personal vision and a vision for the future of the church.  
 4. \_\_\_ A person who reads extensively on changing trends and cultural shifts.
- J. 1. \_\_\_ A person who enlists the support of others in order to accomplish tasks.  
 2. \_\_\_ A person who provides multiple entry points into the life of the congregation's ministries.  
 3. \_\_\_ A person who encourages multiple ministries aimed at the great variety of human need.  
 4. \_\_\_ A person who understands the importance of a sense of drama and timing when speaking.

<b>Proclaim</b>	$\frac{\quad}{A1} + \frac{\quad}{B2} + \frac{\quad}{D1} + \frac{\quad}{E3} + \frac{\quad}{E4} + \frac{\quad}{G2} + \frac{\quad}{G4} + \frac{\quad}{H1} + \frac{\quad}{I2} + \frac{\quad}{J4}$	= _____
<b>Lead</b>	$\frac{\quad}{A4} + \frac{\quad}{B1} + \frac{\quad}{C2} + \frac{\quad}{D2} + \frac{\quad}{E2} + \frac{\quad}{F3} + \frac{\quad}{G3} + \frac{\quad}{H2} + \frac{\quad}{I3} + \frac{\quad}{J1}$	= _____
<b>Care</b>	$\frac{\quad}{A3} + \frac{\quad}{B4} + \frac{\quad}{C3} + \frac{\quad}{D3} + \frac{\quad}{E1} + \frac{\quad}{F2} + \frac{\quad}{G1} + \frac{\quad}{H3} + \frac{\quad}{I1} + \frac{\quad}{J3}$	= _____
<b>Growth</b>	$\frac{\quad}{A2} + \frac{\quad}{B3} + \frac{\quad}{C1} + \frac{\quad}{C4} + \frac{\quad}{D4} + \frac{\quad}{F1} + \frac{\quad}{F4} + \frac{\quad}{H4} + \frac{\quad}{I4} + \frac{\quad}{J2}$	= _____

100

## **Appendix 6**

### **Warning Notice**

*The contents of this file are confidential personnel information. This information was gathered solely to help the search committee make informed decisions about recommending this person to a position of ministry.*

*It is a violation of confidentiality and personal privacy to use this information for any other purpose. Violation of this purpose may result in significant legal repercussions.*

*The information in this file is for use only by the Search Committee in determining a person's suitability to serve as a minister and cannot be used for any other reason.*

**Place this as the first item in your file.**

# Appendix 7

## Reference Release Form

I hereby authorize \_\_\_\_\_ Church to verify all information contained in my application or other written communications, including all former churches in which I have served as a pastor, been a member or been ordained. They should not contact my current place of ministry.

I recognize that this verification process will include contacts with former church officers, members, pastoral colleagues, association and state convention personnel, as well as other business and professional references.

I further authorize that any personnel at former places of employment, churches or references may disclose any and all information regarding my work history, personal characteristics, salary, work habits or other areas of importance to this organization.

Furthermore, I waive the right to take legal action against the aforementioned churches, their members and officers or references for releasing such requested information.

I understand this authorization form and agree to the release and verification of the aforementioned information.

---

Minister's Signature

---

Date

---

Adapted from Lynn Robert Buzzard and Susan Edwards, *Risky Business*, 63.

# Appendix 8

## Reference Letter

*Using church letterhead, send this letter to reference with pastor's release.*

Today's Date

Dear \_\_\_\_\_:

Your name has been given by \_\_\_\_\_ as a reference.

Our Selection Committee is currently exploring the possibility of \_\_\_\_\_ coming to serve our church. As a part of our background screening, the minister agreed to sign a release form in order that all references might know that permission has been given for any and all information to be shared. You will find enclosed a photocopy of the signed permission form.

In order to save you time, we have asked \_\_\_\_\_, who is a member of our Search Committee, to call you on the telephone. You will be asked a number of questions, but the entire interview should not take more than eight minutes. I hope that this will meet with your approval. Please pray for our committee as we continue our search process.

Sincerely,

\_\_\_\_\_  
Chairperson or Secretary

Enclosure



# Appendix 9

## Telephone Interview Reference Form

Minister's name \_\_\_\_\_

Reference Name \_\_\_\_\_

Reference Telephone Number \_\_\_\_\_

Interviewer(s) \_\_\_\_\_

Today's Date \_\_\_\_\_

1. How long have you known this minister? \_\_\_\_\_

2. In what capacity have you known the minister? (Member/officer in church, professional colleague in ministry, co-ministry role in church, business associate, etc.) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Are you aware that this person is a potential minister for our church? \_\_\_\_\_

4. Are you aware of reasons there might be openness to a new call?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Do you have any information that would give you any reservations about this person's appropriateness for ministry? If so, what? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Are you aware of any disciplinary proceedings involving charges against this candidate by the ordaining church, any other church body or other professional agency or body? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. Have you had any personal experience or heard reports from others who have questioned this person's integrity, honesty, ethics or conduct? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. Do you know if this person has ever left a job or ministry position because of charges or accusations related to conduct or beliefs? \_\_\_\_\_

What do you know of the circumstances? \_\_\_\_\_

\_\_\_\_\_

9. Would you positively recommend this person for ministry at our church? \_\_\_\_\_

Why or why not? \_\_\_\_\_

\_\_\_\_\_

10. Have you heard any reports of sexual misconduct? \_\_\_\_\_

What were those reports? \_\_\_\_\_

\_\_\_\_\_

11. Have any questions been raised regarding the minister's personal finances or handling of church funds? \_\_\_\_\_

12. What is the minister's reputation among professional colleagues? \_\_\_\_\_

\_\_\_\_\_

13. Based on your knowledge and the minister's reputation, is his/her marriage healthy and stable? \_\_\_\_\_

\_\_\_\_\_

14. Do you know of any conduct of the minister's family members that would raise any serious questions about our church's consideration of this person for ministry here? \_\_\_\_\_

\_\_\_\_\_

15. Do you have any confidential information you do not feel free to reveal to us concerning the minister's fitness for ministry? \_\_\_\_\_

16. Can you provide the name(s) of other persons who worked closely with the minister or are otherwise well acquainted who would be helpful references to our church in assessing the candidate? It would be helpful to have names, addresses and telephone numbers. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Adapted from Lynn Robert Buzzard and Susan Edwards, *Risky Business*, 65.

# Appendix 10A

## Credit and Legal Information Release - Minister

I hereby authorize \_\_\_\_\_ Baptist Church to check my credit and legal history with all appropriate sources. Such information may be obtained for the years of \_\_\_\_\_ to the present.

Minister's Name \_\_\_\_\_

(Other names minister has used, if appropriate: maiden name, prior married name, etc.)  
\_\_\_\_\_

Minister's Driver's Permit Number \_\_\_\_\_

Minister's Social Security Number \_\_\_\_ - \_\_\_\_ - \_\_\_\_

\_\_\_\_\_  
Minister's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Adapted from Lynn Robert Buzzard and Susan Edwards, *Risky Business*, 62.



# Appendix 11

## Letter to Minister Regarding Questionnaire

Dear \_\_\_\_\_:

Thank you for your willingness to discuss with our committee the possibility of your coming to serve as our minister.

We are grateful for the time you have given in order for us to become better acquainted with your ministry and your family. We certainly believe that this is the direction God would have us to move.

We recognize that we have a responsibility to be honest and open with you in order to build a strong, caring relationship of trust. We acknowledge also a responsibility to our congregation and expectations they have of us. Therefore, we request that you answer the questions on the enclosed sheet and return it to us for our files. These are questions we wish we did not need to ask, but we want to assure a strong relationship of trust for the future.

If you do not come to serve as our minister, the questionnaire will be returned to you, and no copies of it will be made. If you become our minister, the questionnaire will be placed in a closed file and used only to substantiate that the committee followed a thorough process in determining the suitability of the person called to serve our church.

Unfortunately, we live in a time of infrequent but occasionally documented abuses from members of the clergy. We also live in a time when churches are not immune to litigation. Please understand that these questions are not meant to insinuate any negative thinking or distrust on our part. We simply sense a need to have this information on file for your and our protection. Should there be any response that is problematic, we can honestly report that it was discussed by the committee, that it was dealt with and that an informed decision was made to proceed.

You are asked to answer the questions and return the enclosed questionnaire to the chairperson of the committee. Thank you for your assistance in this matter!

Sincerely,

---

Search Committee Chairperson

# Appendix 12

## Pastoral Candidate Questionnaire

Ministry Candidate \_\_\_\_\_

Date \_\_\_\_\_

1. Have you ever been charged or convicted of any offense other than a traffic violation?

\_\_\_\_\_

If yes, explain the circumstances and dispositions. \_\_\_\_\_

\_\_\_\_\_

2. Please note the traffic violations for which you have been charged or convicted over the past three years.

\_\_\_\_\_

\_\_\_\_\_

3. Have you ever been a party in a civil lawsuit? \_\_\_\_\_

If so, please explain. \_\_\_\_\_

\_\_\_\_\_

4. Have you ever filed for bankruptcy? \_\_\_\_\_

If so, please explain. \_\_\_\_\_

\_\_\_\_\_

5. Have you ever been disciplined by any professional, private or public agency?

\_\_\_\_\_

\_\_\_\_\_

6. Have you ever been dismissed by vote of the congregation from the employment of any church?

If so, explain. \_\_\_\_\_

\_\_\_\_\_

7. Have you ever resigned from any church position or employment in the face of charges of misconduct?

If so, please explain. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

8. Have you ever been treated for alcohol or drug abuse? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9. Have you ever been committed, voluntarily or otherwise, to a hospital for psychiatric care?  
\_\_\_\_\_  
\_\_\_\_\_

10. Have you ever been formally charged or convicted of spousal or child abuse? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

11. Have you ever been abused sexually? \_\_\_\_\_

12. Have you ever been arrested, charged or convicted or had any allegation or accusation of any kind made against you? If so, please explain. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. Have employees, staff, members, or others with whom you worked ever brought charges of sexual harassment against you before either a church body or any civil governmental agency or court?  
If yes, please explain. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14. Are you a lawful resident or citizen? \_\_\_\_\_

15. Are you currently under continuing medical care for any condition that would impact your ability to carry out the responsibilities of a minister?  
\_\_\_\_\_  
If yes, please explain. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

16. How many times have you been married? \_\_\_\_\_ How many times has your spouse been married? \_\_\_\_\_

17. In what states have you held driver's licenses in the past 10 years? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Signed \_\_\_\_\_

# Appendix 13

## Pastor's Compensation

It is extremely important to analyze the components of the compensation and benefits received by an ordained minister. Frequently a compensation package is put together in such a way that it gives a false impression of the person's true pay, which may not be as high as it appears. The minister's pay package can better be understood when it is listed as a layperson's own income might be from his or her place of employment. Consider the overall compensation arrangement in three parts:

### 1. Cash Pay and Housing

- **Salary**
- **Housing Allowance**
- **Social Security Offset (employer's share)**

This component is the real equivalent of what others would be paid in their normal course of work with another employer. The salary and housing allowance are equivalent to gross income on a paycheck. The Social Security offset is added in to compensate for the ordained minister having to pay "both sides" of Social Security under the status of being self-employed. (The minister is an employee of the church for income tax purposes but self-employed for Social Security only.) The minister has to pay the full self-employment tax, whereas non-ministerial employees only have to cover half. If the church does not provide an offset, the minister's true compensation, as compared to the regular marketplace, is already diluted by that extra percentage.

The church should concentrate on the amount to be paid as salary and housing. Several factors — such as education, experience, responsibilities, degree of supervision, cost of living, and related items — should be taken into account. You can use church-related compensation surveys from the **Baptist State Convention of North Carolina**, compare similar positions in other churches in your area or check with your Chamber of Commerce for salary data for management positions in the corporate environment. You may wish to determine the salary/housing figure as one amount, then allow the minister to determine the split between the two. Whatever amount is designated for housing must be accounted for in providing housing and/or repairs, taxes, etc. Also, the minister must include all three items in this grouping when figuring Social Security taxes.

Whatever source you use, keep in mind that this first section is the part that matters the most since it represents cash income for buying groceries, paying the rent, dressing the children and going out to dinner.

### 2. Protection Benefits

- **Health/Medical Insurance**
- **Life Insurance**
- **Disability Insurance**
- **Retirement**

These items should be considered as "over and above" the base compensation. These are expenses to provide for the ordained minister and family in the event of medical emergency, death or disability. Yes, the premiums can be expensive. However, if the minister is not covered, your church will probably feel some kind of obligation to provide for the minister and/or family. The cost of this could significantly exceed the outlay for basic coverage.



Normal recommendations for coverage are as follows:

**Health/Medical** — Coverage for individual and entire family with reasonable deductible.

**Life** — At least four times the salary/housing level for minister plus coverage for spouse and children. Spouse coverage could be half that of pastor and \$5,000 for dependents. The church can provide \$50,000 of term coverage to the minister as a tax-sheltered benefit. The additional insurance premium is taxable income.

**Disability** — Usually based on income (salary/housing).

**Retirement** — Ten percent of salary/housing. You may want also to match the minister's voluntary contribution with an additional 5 percent. Also, if the church contributes \$1,260 per year to the person's retirement account, the **Baptist State Convention of North Carolina** will contribute another \$210 as long as the church is giving at least \$640 per participant per year to the Cooperative Program.

These figures are recommended minimums and are pretty much in line with coverage offered to management personnel in most businesses. **GuideStone** offers all of these options and can help you with premium rates, or you may call the **GuideStone Office, Baptist State Convention of North Carolina**. If the church pays these premiums and contributions directly to the carrier, they are nontaxable to the employee. The only exception is for term life insurance over \$50,000 for the employee and \$2,000 for the dependents. These premiums are taxable, and you need to add this onto the W-2 form as income to the employee based on IRS tables published annually. There is no additional cost to the church; it is just a reporting item for the employee's taxes.

### 3. Ministry-Related Expenses

- **Travel/Automobile**
- **Conventions/Conferences**
- **Books, Periodicals, Counseling Supplies**
- **Continuing Education and Training**
- **Hospitality**

All of the above items should be considered church expenses and not items to be paid from the minister's pocket. They are the church's costs of doing church business and should be shared by all of the members through the church's budget. The items shown above are like the minister's tools — necessary to do an adequate job. Yes, the minister may benefit from education, books, etc., but it is the church that is really reaping the benefit in the long run by having a well-equipped pastor who is able to carry out church tasks effectively and efficiently.

The church should reimburse the minister for the above items by requiring that receipts be turned in on a monthly basis indicating the amount, type of expense, business purpose and persons entertained (in the case of lunch, hospitality, etc.). The church should have a policy of reimbursing the minister at the IRS-approved rate per mile for church-related use of a personal automobile. Of course, commuting miles are excluded. The church may choose to obtain a credit card for the minister to charge certain budgeted items. In any case, expenditures for reimbursement should not be made unless approved receipts are provided to validate the expense and its business purpose.

To determine how much to allocate to these ministry-related items, the church should determine an estimate based on past experience plus projected need. The minister is in the best position to give direction on these projected costs.

When the above three areas have been considered, individual lines can be totaled to get a grand total. The question then arises as to what to do if the total does not seem to be an amount that can be handled by the church budget. One alternative is to scale back certain lines. This might be effective on some of the ministry expense lines, but it will have a dramatic impact if it means cutting the cash pay or protection sections. Rather than have the minister be the one to bear the brunt of a "cut," perhaps this should be spread out over the entire budget. Challenge each person and family to increase their giving to provide adequately for their minister. This is much more equitable and healthy for the church.

### **Housing — Provide Housing or a Parsonage?**

There are obvious benefits to providing a parsonage for ministerial housing; however, there are also major reasons not to provide a dwelling for the minister:

#### **Benefits**

1. Minister has no need for concern about finding suitable housing.
2. Minister has no need for concern about selling house when leaving.
3. It may be initially more economical for the church but not in the long run.
4. Church members always know where the minister lives.

#### **Detriments**

1. Minister builds no equity toward future retirement, and family has no guarantee of housing should death or disability occur.
2. Housing can be used as power ploy over minister when there is church conflict.
3. County (municipality) realizes no tax benefit from parsonage.
4. The church is responsible for maintenance and repairs.
5. Conflict can arise as to who can paint, landscape or even hang pictures on walls of a parsonage.

#### **Alternatives**

Churches are moving away from providing a parsonage for the minister and family. It is certainly not in the minister's best interest to live there, it is an ongoing financial burden to the church and it prevents the ministerial family from having the pride of ownership.

When the church already has a parsonage, the congregation might consider selling the house to the minister at its current appraised value. This would mean, of course, increasing the housing allowance to cover the cost of making monthly housing payments. One possibility is to allow the church to finance the sell itself so that principal plus interest is paid back to the church. The minister would benefit by not having to pay a normally high down payment. When the pastor leaves the church, the church could agree to buy the house back at the then appraised value. Therefore, the church's house would remain ultimately under church control.

A second alternative is to provide a housing equity trust fund that would provide opportunity for money to accumulate for the ordained minister to use at some time in the future for a housing down payment. Ideally, it should be set up through the **Baptist Foundation of North Carolina** and thereby be portable when the minister moves.

# Appendix 14

## Sample Pastor-Church Covenant

### 1. The Pastor's Responsibility to the Church

- 1.01 To proclaim the gospel with the goal of reaching persons for Christ and fostering academic, emotional, social and spiritual growth.
- 1.02 To love and affirm persons and families within the fellowship without bias or prejudice.
- 1.03 To provide counseling to members and nonmembers and to keep confidential such communication.
- 1.04 To serve as administrator of church programs and ministries by facilitating communication and recommending appropriate ministries/programs to the appropriate persons.
- 1.05 To work with committees, organizations and boards in the development and implementation of programs of ministry and mission. Chairpersons of committees, organizations and boards are to have the responsibility of their offices with the counsel of the pastor as desired or needed. All committees, organizations and boards are ultimately responsible to the church from which their authority is derived and their responsibilities are defined.
- 1.06 To be ex officio member of all committees, including the Personnel Committee and the diaconate. The pastor shall, as a member of said committees, offer expertise and advice but shall not be entitled to vote.
- 1.07 To give primary oversight and direct the church office, supervising other paid church staff, overseeing that the church calendar is maintained, representing the church to visitors and other persons who might come in contact with the church, advising other church members of information they need to carry out their duties as church officers and serving in other reasonable activities relative to the church office.
- 1.08 To establish and announce church office hours. Generally seek to maintain those office hours for the benefit of all church members and the related business of the church; in times of absence, the church secretary should be informed as to how to contact the pastor.
- 1.09 To visit the sick, the elderly and the bereaved and to maintain contact with the membership as a whole.
- 1.10 To be an encourager to persons, programs and ministries of the church family.
- 1.11 To be actively involved in and supportive of the local Baptist association, the Baptist State Convention of North Carolina and the denomination in its work and ministries.

## **2. The Church's Responsibility to the Pastor**

- 2.01 To show sensitivity to the physical, spiritual and emotional needs of the pastor and family.
- 2.02 To pray for the pastor's ministry, affirm efforts and work with the pastor toward the end of accomplishing God's will in the church and the community.
- 2.03 To allow the pastor full responsibility for the preaching program of the church with the privilege of calling on others for participation.
- 2.04 To allow the pastor responsibility for the administration of the ordinances of baptism and the Lord's Supper as shared in the fellowship and to receive new members and assist in their orientation.
- 2.05 To support the pastor in the church's preaching ministry and to cooperate with the pastor by suggesting programs and providing groups such as the deacons to act as ministry providers.
- 2.06 To acknowledge that we are all imperfect human beings seeking to serve a perfect God.
- 2.07 To be willing to inform the pastor of misunderstandings so that wrongs may be righted.

## **3. Working Guidelines**

- 3.01 A call to serve as pastor will also include a signed covenant agreement that has been read and approved by the members and signed by the deacon chairman or moderator of the church.
- 3.02 The church shall be responsible for insurance on contents of the pastor's study at the church and malpractice insurance as appropriate.
- 3.03 The church will provide the pastor with appropriate technological resources to facilitate church leaders and the church secretary in contacting the pastor.
- 3.04 The pastor selection committee will meet with the pastor quarterly for evaluation and feedback during the first year of service.
- 3.05 This covenant agreement shall be reviewed annually and renegotiated as necessary. The pastor and congregation must concur on any change.

## **4. Employment Guidelines**

- 4.01 The pastor is directly responsible to the congregation in the performance of ministry. The pastor shall meet annually with the Personnel Committee of the church for review and evaluation of ministry. The pastor shall, with the deacons, oversee the pastoral care and nurture of the church members and provide for a continuing, diversified program of ministries among the members.

- 4.02 The pastor is asked as a courtesy to always assure that a church leader or the secretary can reach the pastor in case of an emergency.
- 4.03 The pastor is expected to give the church 48 hours of his time during the week and to be on call for emergencies 24 hours per day, seven days a week.
- 4.04 If the pastor is to be away for more than 36 hours, church leaders should be told how to reach the pastor, or the pastor should provide a plan for a qualified person to serve during the absence.
- 4.05 When the pastor is away from the church field for more than three days, the deacons should be made aware so that crises can be covered by other leaders.
- 4.06 The pastor will give the deacons a monthly report on visits, membership, personal needs and church activities. After particularly strenuous times that demand excessive work hours during the church year, the pastor is encouraged to take time off for rest and relaxation.
- 4.07 The pastor will be allowed four weeks vacation, including four Sundays.
- 4.08 The pastor is allowed 30 days per year as sick leave with full salary and benefits. For a prolonged illness, continued payment will be at the discretion of the church.
- 4.09 The pastor is allowed two weeks per year for revivals or continuing education; the latter may be paid for from Convention expense funds.
- 4.10 The church will provide the pulpit supply in case of illness, bereavement and vacation. The pastor is responsible for the supply when preaching in revival elsewhere.

## **5. Financial Care**

- 5.01 The church agrees to pay for all moving expenses incurred, including a mover of the pastor's choice. The pastor shall obtain at least two competitive bids for this expense.
- 5.02 The church agrees to allow the pastor to choose and purchase a home or rent a home or use the church-owned parsonage.
- 5.03 The church agrees to begin the pay period as of the last day of the pay period in the previous church — i.e., July 31/August 1 — and the pastor agrees to begin new duties on that same day.
- 5.04 Regular pay periods will fall on the 15th and last days of each month.
- 5.05 In case of termination, care will be given to minimize trauma to the pastoral family and to the church's witness in the community. A severance package of one month for every year of service will be provided with a minimum of 3 months.

# Appendix 15

## Council on Caregiving

The *Council on Caregiving* has a twofold purpose. **First**, it functions to offer encouragement to the pastor and staff. Every congregation has as many clients (possibly bosses) as it has members. These persons naturally contact the pastor and staff when they have a need or an expectation. However, no one is charged with the responsibility of offering encouragement to the ministers. The council would encourage the ministers 1) to spend adequate time with family; 2) to give attention to self-care; 3) to develop his/her spiritual life 4) to do continuing education and 5) to give attention to similar items. Frequently, the ministers respond to the demands — ministry opportunities — of the congregation and neglect their own families. **Second**, the council can function as a means to foster good, clear and open communication among the members of the congregation and between the church family and the pastor/staff.

### Structure

The number of persons serving on the council should be determined by the church's needs and expectations. Generally, there should be three on the council in a church averaging fewer than 100 in worship. A congregation of up to 300 in worship might desire a council of five members; a church with more than 300 in worship might consider adding one council member for each additional 100 in worship.

### Responsibilities

- 1. Encouragement of the pastor and staff.** The council should encourage self-care, family time, spiritual development and continuing education. This can be accomplished by seeking information from the pastor and staff on how to accomplish these and negotiating their completion within the church's polity. It would also be appropriate for the council to lead the congregation in remembering special days or special accomplishments of those who serve the church.
- 2. Provide for exit interviews to be held.** In cooperation with the ministers seek the assistance of other appropriate lay leaders to do after-worship exit interviews in order to solicit opinions of participants in what improvements might be considered. This information should be shared with the pastor and staff as appropriate.
- 3. Facilitate communication and resolve problems.** Church members frequently fail to communicate their expectations of the pastor and staff. Even though there may be a strong commitment to the life of the church, eventually church members and/or church staff will suffer from broken expectations. The broken expectation may be over something said or unsaid; it may be over something done or not done. Regardless, the person who experiences the hurt may harbor ill feelings toward the church. The council can function effectively by encouraging the offended person to talk directly with the offender. This may involve setting up the meeting, being in the room in order to pray during the dialogue or offering to set up mediation so that matters of concern can be addressed.

The council should inform the congregation that any member of the council (give names, addresses and telephone numbers) may be contacted about any concern a member has. The goal is clear, open communication. Even if a person's concerns cannot be remedied, at least an explanation of church policy can be given. While this may not resolve the issue, the reason for the decision can be given.

# Appendix 16

## Installation Service

Prelude	
Scriptural Call to Worship	Member of Pastor Selection Committee
Invocation	Member of Pastor Selection Committee
Congregational Hymn	Congregation
Introduction of the New Pastoral Family to the Church	Chairman of Pastor Search Committee
Worship in Music	Children's or Youth Choir
A Covenant for Ministry Together or Church Covenant	(Read Responsively)
Scripture	Member of Pastor Selection Committee
Pastoral Prayer	The New Pastor
Congregational Hymn	Congregation
Offertory Prayer	Member of Pastor Selection
Committee	
Offertory	
The Doxology	
Worship in Music	Adult Choir
Introduction of the Church to the New Pastor Family	Deacon Chairman
Signing of the Covenant Agreement by Pastor and Deacon Chairman	
Installation Message by a Pastoral Friend or by the New Pastor	
Invitation Hymn	
Presentation of Gift	Deacon Chairman
Fellowship Hymn as Benediction	Congregation
	"Blest Be the Tie"

- 
1. The chairman of the Pastor Selection Committee introduces the new pastor and his family to the church using biographical information.
  2. In introducing the church to the new pastor and family, the deacon chairman briefly recounts highlights from church history.
  3. It would be most appropriate to present the new pastor some tangible gift to mark the beginning of this new relationship.

# Appendix 17

## “Finding A New Minister . . . A New Ministry”

*Instructions for Entering the Online Sharing System*

### **GETTING STARTED**

Enter the Baptist State Convention of North Carolina online sharing system at: [sharing.bsnc.org](http://sharing.bsnc.org)

**For Churches:** The sharing system allows churches and ministries to share with us the criteria for positions they have available and be notified of ministers who meet these criteria. When new matches are made, you will be notified of them as they occur. From there, the selection process is strictly between you and the ministers you decide to contact. At this point, it is not possible to browse and search through all ministers listed on our system.

**For Ministers:** The sharing system allows you as ministers to share with us your information, experience and expectations for a ministry position you seek. As you are matched with specific opportunities, those churches are given your contact information. You will be able to see how many positions you have been matched with, but not which ones. It is not possible to browse or search through the positions available.

### **FOR NEW USERS**

- Click “**Register New Account**” under the login portal.
- Enter first and last name.
- Select one: church seeking a minister, or a minister seeking a church
- Enter email address and password for the sharing system.
- Keep a copy of the username and password since you **MUST** have it to re-enter.
- Please note: **Passwords are case and space-sensitive.**

After you register, **please check your email.** You should receive a confirmation email containing a link, which will confirm your registration. Once your registration is confirmed, you may log in and begin the matching process.

**Be sure to “activate” your profile when you are ready to begin your search.**

You may re-enter by going back to the login portal and providing your username and password. You may update or edit at any time.

### **11 QUESTIONS YOU WILL BE ASKED**

1. Position name (pastor, youth pastor, worship leader, etc.)
2. Paid status (full time or part-time)
3. Gender
4. Ministry roles (pastor, associate, minister of children, etc.)
5. Minimum years of ministry experience
6. Minimum age of candidate
7. Fluent language(s) required for this role
8. Minimum level of education attained
9. Maximum direct annual pay for this position
10. Location of this position
11. Financial affiliations

*For further assistance please call: Carissa Frank at 1-800-395-5102 ext. 5657*

Baptist State Convention of North Carolina



# Appendix 18

## Instructions for Accessing the SBC Compensation Study Online

### The Compensation

+ Study was a joint project of state Baptist conventions, GuideStone Financial Resources and LifeWay Christian Resources. Compensation and congregational data was collected anonymously from ministers and office/custodial personnel of Southern Baptist churches and church-type missions. Reports are based on compensation for more than 12,000 respondents from all 42 state conventions.

While this data is made available with respect for the autonomy of each local church, the information can help a church be objective in considering appropriate staff compensation. Use menu options (left) to view reports based on data from all states or for a selected state convention. All amounts are annual amounts based on yearly compensation. Cost of living adjustments should be made when using the data in subsequent years.

A key feature of this study is the **CUSTOMIZED REPORT**. It provides reports for only those churches of similar attendance, membership and budget to your own.

**CAUTION:** Some position categories (senior pastor: interim, senior pastor: part-time, and ministerial staff: interim) contain a relatively small number of respondents. It would be best to include all of these respondents in reports.

### **GETTING STARTED**

- Enter the SBC Compensation Study at: <http://www.compensationstudy.org>
- Click below the line that says CUSTOMIZED REPORT. When that comes up, enter your church's data — average attendance, resident membership and budget.
- Next, click the drop down box that has the specific ministerial position for which you are searching. You may use data from N.C. only by clicking on the appropriate box, or you may use any or all of the other states listed simply by clicking on the boxes for the different states. If you don't select a state, data from all 35 participating conventions will be included. Click continue.
- The results of your customized compensation report will be displayed.

For further assistance, please contact:

#### **Davis Blount**

GuideStone Services

Email: [dblount@ncbaptist.org](mailto:dblount@ncbaptist.org)

Phone: 800.395.5102 ext. 5604

#### **Pamela Bills**

GuideStone Services

Email: [pbills@ncbaptist.org](mailto:pbills@ncbaptist.org)

Phone: 800.395.5102 ext. 5637

# Customized Salary Compensation Study

## *Request Form*

An important feature of the **SBC Compensation Study** is the ability for each church to do a “customized” report on the Internet. It is possible to create a report giving averages for other churches meeting the same criteria as your church according to average Sunday morning attendance, resident church membership and current annual church budget. You may customize your report by accessing the Baptist State Convention of North Carolina website at [www.ncbaptist.org](http://www.ncbaptist.org) and clicking on the **SBC Compensation Study**.

For those churches that do not have access to the Internet, we will prepare a report for you if you complete the following and mail the form per the instructions:

NAME OF CHURCH \_\_\_\_\_

NAME OF ASSOCIATION \_\_\_\_\_

POSITION(S) for which study is requested (Please indicate with an “X” if *full time or bi-vocational*)

	Full-Time	Bi-vocational/Part-Time	
<input type="checkbox"/>	<input type="checkbox"/>		Pastor
<input type="checkbox"/>	<input type="checkbox"/>		Associate Pastor
<input type="checkbox"/>	<input type="checkbox"/>		Minister of Education
<input type="checkbox"/>	<input type="checkbox"/>		Minister of Youth
<input type="checkbox"/>	<input type="checkbox"/>		Minister of Music
<input type="checkbox"/>	<input type="checkbox"/>		Minister of Children
<input type="checkbox"/>	<input type="checkbox"/>		Office Personnel
<input type="checkbox"/>	<input type="checkbox"/>		Custodians
<input type="checkbox"/>	<input type="checkbox"/>		Minister of Activities/Family Life
<input type="checkbox"/>	<input type="checkbox"/>		Business Administrator

Average Sunday Morning Worship Attendance \_\_\_\_\_

Resident Church Membership \_\_\_\_\_

Current Annual Church Budget \_\_\_\_\_

**Send Customized Compensation Report To:**

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

Address: \_\_\_\_\_

City, State, Zip Code: \_\_\_\_\_

Phone: (        ) \_\_\_\_\_

**Please return the completed form to: GuideStone Services**  
 Baptist State Convention  
 P. O. Box 1107  
 Cary, NC 27512-1102