

## God's Instrument: Calling Forth Leadership

The local congregation is the primary place in which persons find Christian nurture that can enhance the call of God to a life of discipleship. Hopefully, this process is at work in the life of every person under the ministry of a local congregation, most often into ordained ministry, although that call can be issued for laity interested in a variety of careers in service to the church and through the church to the world.

Sometimes that call comes in dramatic ways directly from God. Often, it comes through a growing sense that God is nudging an individual to make a commitment to ordained ministry. Individuals are key players as persons are discerning the call of God. God often speaks to such persons through others as they see in them qualities that are essential in professional spiritual leadership.

Members of a local church staff/pastor-parish relations committee have the responsibility to call forth these persons who have a potential for spiritual leadership beyond the congregation. Look around your congregation. Are there adults, young adults, and youth—both men and women—who possess the potential for such leadership? How can you encourage them in their own discernment? Encouragement, not pressure, will go a long way to provide them with the support they need as they seek to discover how God is at work in their future.

The qualifications for ordination, as delineated in *The Book of Discipline, 2012* ¶304.1 apply to individuals long before they are ready to take that commitment.

In order that The United Methodist Church may be assured that those persons who present themselves as candidates for ordained ministry are truly called of God, the Church expects persons seeking ordination to:

- a) Have a personal faith in Christ and be committed to Christ as Savior and Lord.
- b) Nurture and cultivate spiritual disciplines and patterns of holiness.
- c) Teach and model generous Christian giving with a focus on tithing as God's standard of giving.
- d) Acknowledge a call by God to give themselves completely to ordained ministry following Jesus' pattern of love and service.
- e) Communicate persuasively the Christian faith in both oral and written form.
- f) Make a commitment to lead the whole Church in loving service to humankind.
- g) Give evidence of God's gifts for ordained ministry, evidence of God's grace in their lives, and promise of future usefulness in the mission of the Church.
- h) Be persons in whom the community can place trust and confidence.
- i) Accept that Scripture contains all things necessary for salvation through faith in God through Jesus Christ; be competent in the disciplines of Scripture, theology, church history, and Church polity; possess the skills

essential to the practice of ordained ministry; and lead in making disciples for Jesus Christ.

- j) Be accountable to The United Methodist Church, accept its Doctrinal Standards and *Discipline* and authority, accept the supervision of those appointed to this ministry, and be prepared to live in the covenant of its ordained ministers.

As you meet with persons pursuing candidacy for ordained ministry, it is important that the committee seek to discern God's will. Because someone seeks your endorsement for candidacy for ordained ministry does not mean that you should give your blessing. In addition to the qualifications listed above, ask yourself, "Would I want this individual to be my pastor?" As you answer that question, probe within yourself to discover the reasons for your answer, whether positive or negative. These reasons will help you determine whether or not the potential candidate before you should receive your endorsement.

### **Encouraging Young People to Explore Ministry**

After the PLSE (a three-year Pastoral Leadership Search Effort) program ended, The General Board of Higher Education and Ministry ([www.gbhem.org](http://www.gbhem.org)) developed a website ([www.explorecalling.org](http://www.explorecalling.org)) for youth and young adults who are considering a call to ordained ministry. Among the web pages are articles on ministry vocations (elder, deacon, and local pastor), FAQ's for youth and college students, information on events such as Exploration for young adults 18 through age 26, and resources. Also available is an e-newsletter that is sent out once or twice a month to those who subscribe.

## Professional Staff Person

### **When Interviewing the Pastor/Staff-Parish Relations Committee**

These guidelines are offered to the professional staff person as he/she considers employment or for reviewing present position and status. The following is general in nature, and each person should apply the necessary data and criteria to his/her own individual situation.

*I. Analysis.* It is important that you are aware of your strengths, weaknesses, and interests and that you analyze the local congregation's understanding of itself so that together you find the best possible way to serve the needs of each.

#### **A. Know yourself so that you are clear about:**

1. Your abilities, interests, training, experience – your vast store of strong points.
2. Your weaknesses and/or areas of lesser strengths and interests.
3. Your long and short-term professional goals.

#### **B. Study the local congregation under consideration so that you know:**

1. Its theological stance and understanding of its mission.
2. Its understanding of its program priorities and its needs for professional leadership.

#### **C. Comparison of A and B for compatibility.**

*II. Job Description and Terms of Employment. This should be a mutual searching and seeking by you and the local church or agency under consideration. Each of the following points should be considered in detail.*

**A. Assessment of Responsibilities**

1. Developing programs in which areas
2. Developing lay leadership in which areas
3. Giving primary leadership in which ministries and areas
4. Other

**B. Delineation of Relationships**

1. Support staff — what you will be provided, i.e., secretarial, etc.
2. To whom will you be responsible?
3. For whom will you be responsible?
4. To what lay groups will you be related—as member and/or resource person
5. Agreement on job title

**C. Program Budget**

1. Availability of funds
2. Who will have control?

**D. Time Requirements**

1. Days and number of hours required to accomplish job
2. Extra meetings
3. Vacation
4. Continuing education
5. Outside commitments (beyond the local church)
6. Conditions for termination

**E. Salary:** It is important that you agree on a base salary, benefits, and time intervals for reviews of salary. It will also be helpful to know the factors used in establishing the salary that is offered.

1. What basis was used to decide salary offered?
  - a) local church staff salaries including senior pastor
  - b) salaries being paid professionals in related areas
  - c) church budget possibilities
  - d) salary scale in the annual conference for comparable positions
2. Benefits
  - a) housing
  - b) insurance
  - c) pension fund
  - d) sick leave
  - e) continuing education
  - f) travel/car expense
  - g) other
3. Reviews — should occur at regular intervals and include discussion about:
  - a) quality of work (merit raises)
  - b) increased responsibilities
  - c) cost of living

d) academic growth/increased skills

#### **F. Termination**

1. Agree on the defined termination procedures.

### *III. Process of Interviewing*

#### **A. Clarification of I and II outlined above**

1. Arrive at common goals and priorities for yourself and local congregation
2. Negotiate between your abilities, interests, skills, and congregation's goals and priorities
3. Agree on specific terms of employment
4. Agree on written contract

#### **B. Find out persons you need to see**

1. Lay Persons
  - a) Pastor/Staff-Parish Relations Committee
  - b) Administrative Board personnel
  - c) Council on Ministries personnel
  - d) work area personnel
  - e) others
2. Staff persons
  - a) senior minister
  - b) program staff personnel
  - c) secretarial and other support personnel
  - d) others

## Pastor/Parish Relations Committee

### **When Interviewing and Hiring a Professional Staff Person**

These guidelines are offered to local churches or agencies that may be hiring a professional staff person or evaluating an existing staff position. The following is general in nature. Each committee should apply the necessary data and criteria to its own individual situation. It is important to look at the individual strengths and gifts of each person.

*I. Analysis to find out compatibility.* It is important to know your congregation's needs and goals. You should study the prospective staff person's skills and abilities so together you can determine that the needs of both are served.

#### **A. Study your local congregation so that you are clear about:**

1. Your needs and goals regarding your ministry
2. Your theological stance
3. Your priorities — your long and short-term goals as a congregation
4. Determine talents, abilities, skills
  - a) already available in present staff personnel
  - b) needed in prospective staff positions

#### **B. Study the prospective staff person under consideration**

**so that you are clear about:**

1. Their interests, skills, abilities, and training
2. What areas are his/her strengths? What areas are his/her lesser strengths?
3. What are his/her short and long term goals?

**C. Comparison of A and B for compatibility**

*II. Job Description and Terms of Employment.* It is important that you and the prospective staff person spend time discussing the following points to arrive at a mutual understanding of job expectations and the terms of employment:

**A. Assessment of responsibilities**

1. Developing programs in which areas
2. Developing lay leadership in which areas
3. Giving primary leadership in which ministries and areas
4. Others

**B. Delineation of relationships**

1. Support staff — what will you need to provide, i.e., secretarial, etc.
2. To whom will the prospective staff person be responsible?
3. For whom will the prospective staff person be responsible?
4. What lay groups will the prospective staff person be related to as a member and/or resource person?
5. Agreement on job title

**C. Program Budget**

1. Availability of funds
2. Who will have control?

**D. Time requirements**

1. Days and number of hours required to accomplish job
2. Extra meetings
3. Vacation
4. Continuing education
5. Outside commitments (beyond the local church)
6. Conditions for termination

**E. Salary. It is important that you agree on a base salary, benefits, and time intervals for review of salary. Some factors that should be considered in establishing the base salary are:**

1. Local church staff salaries including senior pastor
2. Salaries being paid public professionals in related areas
3. Church budget possibilities
4. Salary scale in the annual conference for comparable positions
5. Benefits
  - a) housing
  - b) insurance
  - c) pension fund
  - d) sick leave
  - e) continuing education
  - f) travel/car expense
  - g) other

6. Reviews—should occur at regular intervals and include discussion about:
  - a) quality of work (merit raises)
  - b) increased responsibilities
  - c) cost of living
  - d) academic growth/increased skills

#### **F. Termination Procedure**

1. A written contract is advisable. Note policy in the *2012 Book of Discipline*, ¶258.2g(12) and ¶331.10e.

### *III. Process of Interviewing*

#### **A. Clarification of I and II outlined above**

1. Arrive at common goals and priorities for yourself and prospective staff person
2. Negotiate between your goals and priorities as a congregation and the abilities, skills, and interests of the prospective staff person
3. Agree on specific terms of employment
4. Agree on written contract

#### **B. Determine persons the prospective staff person should see**

1. Lay persons
  - a) Pastor/Staff Parish Relations Committee
  - b) Administrative Board personnel
  - c) Council on Ministries personnel
  - d) work area personnel
  - e) others
2. Staff Persons
  - a) senior minister
  - b) program staff personnel
  - c) secretarial and other support personnel
  - d) others

## Locating Staff Persons and Positions

The following resources may be helpful in locating persons seeking positions and in locating churches/agencies seeking professional staff:

#### **A. Council on Ministries offices and district superintendents**

#### **B. Positions Available and Persons Available:**

Section of Deacons and Diaconal Ministries  
 P.O. Box 340007  
 Nashville, TN 37203-0007  
 Phone: 615-340-7375  
 Web site: [www.gbhem.org](http://www.gbhem.org) (click on Ministry)

#### **C. Professional Associations and Fellowships:**

- Christian Educators Fellowship, P. O. Box 24930, Nashville, TN 37202
- Fellowship of United Methodists in Worship, Music, and Other Arts

P. O. Box 24787, Nashville, TN 37202.

1-800-952-8977

[www.umfellowship.org](http://www.umfellowship.org)

- United Methodist Association of Church Business Administrators  
[www.umacba.org](http://www.umacba.org).
- The Fellowship of Adults in Youth Ministry  
Pfeiffer University, P.O. Box 960, Misenheimer, NC 28109
- United Methodist Association of Health and Welfare Ministries  
2800 W. Main St., Tupelo, MS 38801  
[uma@umassociation.org](mailto:uma@umassociation.org)

#### **D. United Methodist seminaries, colleges, and universities**

#### **E. Professionals in the area:**

Section of Deacons and Diaconal Ministries

Division of Ordained Ministry

General Board of Higher Education and Ministry

The United Methodist Church

P.O. Box 340007, Nashville, TN 37203-0007

Phone: 615-340-7375, FAX: 615-340-7377

E-mail: [sddm@gbhem.org](mailto:sddm@gbhem.org)

Web site: [www.gbhem.org](http://www.gbhem.org)

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# Criteria for Evaluating Non-United Methodist Schools of Theology

## University Senate of The United Methodist Church

Under the provisions of The Book of Discipline of the United Methodist Church, the University Senate has responsibility for reviewing non-United Methodist related institutions approved by the senate for the education of United Methodist ministers (Paragraph 1415.3, 2012 Book of Discipline). To exercise this responsibility the Senate has established a Commission on Theological Education. In a quadrennial review of non-United Methodist related institutions; the commission employs the following criteria:

- I. Freedom of academic inquiry
- II. Opportunity for growth in the United Methodist Tradition
- III. Compatibility with the Social Principles of the United Methodist Church
- IV. Ethnic and gender profile of faculty and student body
- V. Academic quality

### **I. Freedom of Academic Inquiry**

An uninhibited opportunity to address openly and seriously theological issues being addressed in United Methodist institutions and other seminaries requires that freedom of academic inquiry be guaranteed for faculty and students. Any non-United Methodist seminary may reserve for itself the right to require allegiance to principles and doctrinal or confessional affirmations that are integral or indispensable parts of its institutional life. However, if it wishes to be approved for the education of the clergy of the United Methodist Church, it must demonstrate that such requirements neither inhibit nor abrogate free inquiry for faculty and students and are compatible with United Methodist traditions.

### **II. Opportunity for Growth in The United Methodist Tradition**

Opportunity for growth in the United Methodist tradition requires:

1. Exposure to contemporary expressions of that tradition: The United Methodist Church is theologically diverse. There is an expectation that UMC seminarians will be exposed to a variety of theological positions current within Methodism.
2. Effective instruction in the history, doctrine, and polity of The United Methodist Church: The Board of Higher Education and Ministry provide seminaries with guidance for constructing courses appropriate to this goal. Such study is a minimal requirement in order to insure that the seminarians will increase in their knowledge of the church in which they will serve.
3. Careful study of the life and thought of those contributing to that tradition: It is expected that the ecumenical experience gained by UMC seminarians through their study in a non-

UMC institution shall be supplemented by significant opportunities to study the works of Methodist theologians in depth.

4. Active participation in the life of The United Methodist Church today: Seminarians must incorporate field learning within a United Methodist congregation into their study programs. They must also have the opportunity to participate regularly within the worship life of The United Methodist Church, and to have some experience of typical forms of United Methodist worship within the seminary chapel program.
5. Encounters with ministerial leadership consistent with the United Methodist tradition: Seminarians preparing for leadership in the church, need opportunities to know mentors who demonstrate the commitments of the UMC, its connectional nature, its distinctive piety, its social principles, and its methods and materials for Christian education.
6. A community of inquiry and formation: Discussion and mutual inquiry into the sources of the tradition, supported by a common commitment to United Methodist history, tradition, and theology are essential. The commission measures institutions on their ability to provide United Methodist students with an opportunity for growth in the United Methodist tradition. If a tradition or ethos is to be nurtured, there must be a critical mass of persons who claim it and an environment in which such an ethos can flourish. We assume that a sufficient number of United Methodist students must be enrolled in M. Div. courses to warrant an institution's providing faculty guidance, financial support and library resources. Schools and extension centers must demonstrate that these resources will be available for United Methodist students.

If a school participates in a cluster or consortium with other seminaries, it is still expected that the school seeking approval will demonstrate an intentional effort to meet the needs of United Methodist students for exposure to and nurture in the United Methodist tradition. Reliance upon other schools within the consortium to provide for the United Methodist students is not sufficient for approval by the Commission.

### **III. Compatibility with the Social Principles of The United Methodist Church**

The United Methodist Church seeks to be responsive to the needs of people, the demands of justice, the challenges of love, and the obligations of power and influence. These responsibilities are set forth in its historic Social Principles.

### **IV. Ethnic and Gender Inclusiveness of Faculty, Staff and Student Body**

The United Methodist Church is committed to affirmative actions and initiatives intended to promote justice and equality among all people regardless of ethnicity, gender, or national origin. The community of faith it strives to maintain is an ecumenical and inclusive community, which seeks and welcomes persons of every race, both male and female, without reservation. This inclusiveness should be reflected in its faculty, administration and student body.

### **V. Academic Quality**

One of the tasks of the Commission on Theological Education is to enhance the quality of the education of United Methodist clergy. While the commission is not an accrediting agency, it considers the accreditation status and the overall academic quality of those institutions seeking

University Senate approval for the education of United Methodist ministers. In so doing, the commission evaluates:

1. The quality of the faculty including the number of faculty with terminal degrees;
2. Scholarly activity including publications of faculty;
3. Curriculum and academic resources;
4. Evidence of exposure to a variety of theological positions represented within United Methodism;
5. Academic quality of the entering student class.

## University Senate of The United Methodist Church

### Approved Graduate Theological Seminaries

NOTE: UNLESS SPECIFICALLY INDICATED, ONLY MAIN CAMPUS PROGRAMS OF THESE SCHOOLS ARE APPROVED July 1, 2011 through June 30, 2012 - (§1417.2, 2012BOOK OF DISCIPLINE)

**\* Boston University School of Theology**

745 Commonwealth Avenue

Boston, MA 02215

(617) 353-3050

[www.bu.edu/sth](http://www.bu.edu/sth)

(847) 866-3900 or (800) 736-4627

[www.garrett.edu/](http://www.garrett.edu/)

**\* Iliff School of Theology**

2201 S. University Boulevard

Denver, CO 80210

(303) 744-1287

[www.iliff.edu](http://www.iliff.edu)

**\* Candler School of Theology**

Emory University

1531 Dickey Drive, NE

Atlanta, GA 30322

(404) 727-6123

[www.candler.emory.edu](http://www.candler.emory.edu)

**\* Methodist Theological School in Ohio**

3081 Columbus Pike

Delaware, OH 43015

(740) 363-1146

[www.mtso.edu](http://www.mtso.edu)

**\* Claremont School of Theology**

1325 N. College Avenue

Claremont, CA 91711

(909) 447-2500

[www.cst.edu](http://www.cst.edu)

**\* Perkins School of Theology**

Kirby Hall

5915 Bishop Blvd.

Dallas, TX 75275

(214) 768-8436 or (888) 843-6564

[www.smu.edu/perkins](http://www.smu.edu/perkins)

**\* Drew University Theological School**

36 Madison Avenue

Madison, NJ 07940

(973) 408-3000

[www.drew.edu/theo.aspx](http://www.drew.edu/theo.aspx)

**\* Saint Paul School of Theology**

5123 Truman Road

Kansas City, MO 64127

(816) 483-9600

[www.spst.edu](http://www.spst.edu)

**\* Duke Divinity School**

Box 90968

Durham, NC 27708

(919) 660-3400

[www.divinity.duke.edu](http://www.divinity.duke.edu)

**\* Saint Paul School of Theology  
Extension School**

Oklahoma City University Campus

2501 N. Blackwelder Ave.

Oklahoma City, OK 73106

(405) 208-5757

[www.spst.edu](http://www.spst.edu)

**\* Gammon Theological Seminary**

653 Beckwith Street, S.W.

Atlanta, GA 30314

(404) 581-0300

[www.gammonseminary.org](http://www.gammonseminary.org)

**\* Garrett-Evangelical Theological  
Seminary**

2121 Sheridan Road

Evanston, IL 60201

**\* United Theological Seminary**

4501 Denlinger Road  
Dayton, OH 45426  
(937) 529-2201  
[www.united.edu/](http://www.united.edu/)

**\* United Theological Seminary Extension  
in West Virginia**

Buckhannon, WV  
(304) 342-9222  
[www.united.edu/wv](http://www.united.edu/wv)

**\* Wesley Theological Seminary**

4500 Massachusetts Ave., NW  
Washington, DC 20016  
(202) 885-8600  
[www.wesleyseminary.edu](http://www.wesleyseminary.edu)

**\* *United Methodist School*****Asbury Theological Seminary**

204 North Lexington Avenue  
Wilmore, KY 40390  
(859) 858-3581  
[www.asburyseminary.edu](http://www.asburyseminary.edu)

**Asbury Florida Dunnam Campus**

8401 Valencia College Lane  
Orlando, FL 32825  
(407) 482-7500  
[www.asburyseminary.edu/florida](http://www.asburyseminary.edu/florida)

**Asbury Virtual Campus**

ExL™ (Extended Learning)  
[www.asburyseminary.edu/online](http://www.asburyseminary.edu/online)

**Ashland Theological Seminary**

910 Center Street  
Ashland, OH 44805  
(866) ATS-OHIO or (419) 289-5166  
[www.ashland.edu/seminary](http://www.ashland.edu/seminary)

**Austin Presbyterian Theological  
Seminary**

100 East 27th Street  
Austin, TX 78705  
(512) 472-6736  
[www.austinseminary.edu](http://www.austinseminary.edu)

**Brite Divinity School**

Texas Christian University  
2855 S. University Dr.  
Ft. Worth, TX 76129  
(817) 257-7575  
[www.brite.tcu.edu](http://www.brite.tcu.edu)

**Chicago Theological Seminary**

5757 South University Avenue  
Chicago, IL 60637  
(773) 752-5757  
[www.ctschicago.edu](http://www.ctschicago.edu)

**Christian Theological Seminary**

1000 W. 42nd Street  
Indianapolis, IN 46208  
(317) 924-1331  
[www.cts.edu](http://www.cts.edu)

**Colgate Rochester Crozer Divinity School**

1100 South Goodman Street  
Rochester, NY 14620  
(585) 271-1320  
[www.crcds.edu](http://www.crcds.edu)

**Eastern Mennonite Seminary**

1200 Park Road  
Harrisonburg, VA 22802-2472  
(540) 432-4000  
[www.emu.edu/seminary](http://www.emu.edu/seminary)

**Eden Theological Seminary**

475 East Lockwood Avenue  
St. Louis, MO 63119  
(800) 969-3627 or (314) 961-3627  
[www.eden.edu](http://www.eden.edu)

**Evangelical School of Theology**

121 South College Street  
Myerstown, PA 17067  
(800) 532-5775 or (717) 866-5775  
[www.evangelical.edu](http://www.evangelical.edu)

**Fuller Theological Seminary**

135 North Oakland Avenue  
Pasadena, CA 91182  
(800) 235-2222 or (626) 584-5200  
[www.fuller.edu](http://www.fuller.edu)

**Harvard Divinity School**

45 Francis Avenue  
Cambridge, MA 02138  
(617) 495-5761  
[www.hds.harvard.edu](http://www.hds.harvard.edu)

**Hood Theological Seminary**

1810 Lutheran Synod Dr.  
Salisbury, NC 28144  
(704) 636-7611  
[www.hoodseminary.edu](http://www.hoodseminary.edu)

**Interdenominational Theological Center  
(Gammon Theological Seminary, only)**

700 Martin Luther King, Jr. Dr.  
Atlanta, GA 30314  
(404) 527-7700  
[www.itc.edu](http://www.itc.edu)

**Lancaster Theological Seminary**

555 West James Street  
Lancaster, PA 17603  
(800) 393-0654 or (717) 393-0654  
[www.lts.org](http://www.lts.org)

**Louisville Presbyterian Theological  
Seminary**

1044 Alta Vista Road  
Louisville, KY 40205  
(800) 264-1839 or (502) 895-3411  
[www.lpts.edu](http://www.lpts.edu)

**Luther Seminary**

2481 Como Avenue  
St. Paul, MN 55108  
(651) 641-3456  
[www.luthersem.edu](http://www.luthersem.edu)

**Lutheran Theological Seminary at  
Philadelphia**

7301 Germantown Ave.  
Philadelphia, PA 19119-1794  
(800) 286-4616 or 215-248-4616  
[www.lts.edu](http://www.lts.edu)

**Lutheran Theological Southern Seminary**

4201 North Main Street  
Columbia, SC 29203

(803) 786-5150  
[www.ltss.edu](http://www.ltss.edu)

**Memphis Theological Seminary**

168 East Parkway South  
Memphis, TN 38104  
(901) 458-8232  
[www.memphisseminary.edu](http://www.memphisseminary.edu)

**Moravian Theological Seminary**

60 W. Locust Street  
Bethlehem, PA 18018  
(800) 843-6541 or (610) 861-1516  
[www.moravianseminary.edu](http://www.moravianseminary.edu)

**New York Theological Seminary**

475 Riverside Drive, Ste. 500  
New York, NY 10115  
(212) 870-1211  
[www.nyts.edu](http://www.nyts.edu)

**Pacific School of Religion**

1798 Scenic Avenue  
Berkeley, CA 94709  
(510) 849-8200  
[www.psr.edu](http://www.psr.edu)

**Palmer Theological Seminary**

6 E. Lancaster Avenue  
Wynnewood, PA 19096  
800-220-3287 or 610-896-5000  
[www.palmerseminary.edu](http://www.palmerseminary.edu)

**Phillips Theological Seminary**

901 N. Mingo Road  
Tulsa, OK 74116  
(918) 610-8303  
[www.ptstulsa.edu](http://www.ptstulsa.edu)

**Pittsburgh Theological Seminary**

616 N. Highland Ave.  
Pittsburgh, PA 15206  
(412) 362-5610  
[www.pts.edu](http://www.pts.edu)

**Princeton Theological Seminary**

P.O. Box 821, 64 Mercer Street  
Princeton, NJ 08542-0803  
(609) 921-8300  
[www.ptsem.edu](http://www.ptsem.edu)

**Samuel DeWitt Proctor School of  
Theology**

1500 N. Lombardy Street  
Richmond, VA 23220  
(804) 257-5715  
[www.vuu.edu](http://www.vuu.edu)

**Seattle University School of Theology and  
Ministry**

901 12th Ave., P.O. Box 222000  
Seattle, WA 98122  
(206) 296-5330  
[www.seattleu.edu](http://www.seattleu.edu)

**Seminario Evangélico de Puerto Rico**

776 Ponce de Leon Avenue  
San Juan, PR 00925  
(787) 763-6700  
[www.se-pr.edu/portal](http://www.se-pr.edu/portal)

**Sioux Falls Seminary**

2100 S. Summit Ave.  
Sioux Falls, SD 57105  
(800) 440-6227 or (605) 336-6588  
[www.sfseminary.edu](http://www.sfseminary.edu)

**Union Theological Seminary**

3041 Broadway at 121st St.  
New York, NY 10027  
(212) 662-7100  
[www.utsnyc.edu](http://www.utsnyc.edu)

**United Theological Seminary of the Twin  
Cities**

3000 Fifth Street, Northwest  
New Brighton, MN 55112  
(651) 633-4311  
[www.unitedseminary-mn.org](http://www.unitedseminary-mn.org)

**University of Dubuque Theological  
Seminary**

2000 University Ave.  
Dubuque, IA 52001  
(563) 589-3000  
[udts.dbq.edu](http://udts.dbq.edu)

**Vanderbilt University Divinity School**

411 21st Avenue South  
Nashville, TN 37240  
(615) 322-2776  
[www.vanderbilt.edu/divinity](http://www.vanderbilt.edu/divinity)

**Yale Divinity School**

409 Prospect Street  
New Haven, CT 06511  
(203) 432-5303  
[www.yale.edu/divinity](http://www.yale.edu/divinity)

## Interviewing Young Adults

As annual conference boards of ordained ministry (BOMs) and district committees on ordained ministry (dCOMs) meet this fall with new and continuing candidates, many will have the opportunity to talk with young adults who are considering vocations in ordained ministry.

Young adults gather information, approach careers, and make decisions in different ways than second career clergy candidates. This *Tip Sheet* is designed for use by BOMs and dCOMs as they meet with young adults. Tips are given for interview questions, ways to engage young adults in conversation, and things that should be avoided in interviews. This sheet can be downloaded and copied for use with BOMs and dCOMs. (To download a PDF copy of this article, go to the GBHEM website [www.explorecalling.org](http://www.explorecalling.org) and click on Resources.)

- Young candidates believe deeply in their faith and call experiences. You have the chance to hear how God speaks to young people.
- Young clergy bring change to the church – change that is inherent in who they are and how they hear God. New life comes with those changes! Interviewing young people to assess the gifts God has given to young people is your chance to enable the church’s transformation into new life!
- Young clergy often bring young people to the church. This happens naturally and is gift that young clergy in general bring along with their individual gifts!
- Expecting the same life and work experience from both young and older candidates is not reasonable.
- Young adults’ maturity levels should be compared to other young adults, not to older or second-career candidates.
- Today’s young people are unique in their understanding of power dynamics. More so than any other generation, they see their world as egalitarian rather than hierarchical. Frame questions in ways that invite open dialogue.
  - For example: An open-ended question: Tell us about a time in your life when you heard God calling you into ordained ministry.
  - A question that doesn’t invite dialogue: Why do you think God is calling you to ordained ministry?
- A lot of assumptions are made about young people. Be open to individual uniqueness and the gifts each candidate brings.
- Share with those you are interviewing what you expect of them.
  - For example: what type of dress is expected and when they should arrive. Let them know that they can anticipate being asked to share their spiritual journey. Tell them how committee/board members should be addressed.
- Share what they can expect of the interview experience.

- For example: if there will be parking, how to find the meeting space, how many people will be interviewed, how the board will be dressed, what time the interview starts, how long the interview will last, what types of questions might be asked.
- As with any committee or board, it may be helpful to have someone monitoring conversations and redirecting the committee.
- Finances can be challenge for candidates, especially those going to seminary right after college. Explain the process of credit checks to your interviewees. Be clear about any financial support that might be available.
- Schedule your committee's meetings at times that are manageable for students who attend school in a different location than their home annual conference.
  - For example: Don't schedule your interview during typical finals or mid-terms weeks for college and/or seminary students. Try to meet with students during term breaks, when it is easier for them to return to their annual conference.
- Discernment is a constant challenge. Young people are developing a worldview at the same time that they are working to respond to a call. If your committee or board meets with a person more than once, do not assume that everything is the same as the last time you met. There may have been a lot of changes.
- Listen for the Holy Spirit, and trust that the Spirit will lead.

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## The Ministry of the Elder

*Those whose leadership in service includes preaching and teaching the Word of God, administration of the sacraments, ordering the Church for its mission and service, and administration of the Discipline of the Church are ordained as elders. –2012 Discipline, ¶303.2*

### Ordained to Word, Sacrament, and Order

The elder has primary responsibility for Word, the apostolic task of the faithful transmission of the faith and proclamation of the Word of God. For the elder, this includes primary responsibility for the preaching and teaching ministry, though preaching in Methodism has included the lay preacher, the local pastor and the associate member. The unique focus of the elder is the responsibility for administration of the sacraments and the ordering of the ministry of the church. For most elders, this will be lived out as the pastor in charge of a local congregation, but the elder's ministry is not restricted to the parish. They may be appointed to extension ministries (¶343), serving in a variety of settings. Because elders have been ordained to ordering the ministry of the church and administering the Discipline, bishops and district superintendents are chosen from ordained elders. Elders lead and serve the whole church in ministry of Word, Sacrament, and Order.

### Ordained to Service

All ordained ministry is rooted in servant leadership. Ordination to service makes clear that elders embody the teachings of Jesus in servant ministries and servant leadership wherever they are appointed. For Wesley, this meant refusing the constraints of parish boundaries and claiming the world as his parish. For us it means that elders lead in service to order the Church for its mission and service in the world.

Through prophetic preaching, biblical interpretation, sacramental administration, theological reflection, and ordering the Church for ministry, the elder equips all Christians for their ministry of service in the world. Some elders serve in extension ministries which reach beyond the local church through ministries such as military chaplaincy, pastoral care and counseling, campus ministry, and education. Wherever they serve, elders carry their vows of 'Word, Sacrament, Order, and Service' as ordained representatives of the church of Jesus Christ.

### Itinerant Clergy

For more than 200 years, the distinguishing mark of elders in the Methodist tradition has been the willingness to offer themselves “without reserve to be appointed and to serve” (¶333) wherever they are needed for the sake of the mission of the church. The elder makes a commitment to full-time service in the connection as an itinerant, “traveling preacher” under the authority of the bishop. All elders who are in good standing and continue to fulfill their professional responsibilities (¶340) shall be continued under appointment unless they are on leave and are assured equitable compensation for their ministry. (¶342)

The itinerant system has assured pastoral leadership for every local congregation and has enabled the appointment of women and ethnic minority persons throughout the church. It represents the missional thrust of Methodism and the desire to go wherever there is need for the preaching of the gospel, the celebration of the sacraments, and the mission of the church in the name of Christ.

### Elder as Pastor in Charge

As pastor of a local congregation, the elder assumes responsibility to oversee the total ministry of the local church in its nurturing ministries and in fulfilling its mission of witness and service in the world.

These responsibilities include administrative oversight, evangelistic leadership, and programmatic planning as well as spiritual nurture and pastoral care in the congregation. (Duties are outlined in ¶340). The pastor sets the vision and direction of the congregation for witness in the world and leads the church in worship and liturgical life.

### **Steps into the Ministry of the Elder**

**Listen for God's call.** The call to ministry as an elder in the church is different from a career option or a job opportunity. It is a call from God to serve the church and the world, proclaiming the gospel and leading the church in its mission and ministry. Listen for God's call in your life.

**Talk to a pastor.** Your pastor is one of the most important guides in your discernment of the call. Others will serve in this role as well. Consult with youth workers, deacons, camp counselors, Sunday school teachers, campus ministers, and other Christian leaders who can help you discern the direction of God's leading in your life. Get a copy of *The Christian as Minister* and the *Ministry Inquiry Process* from your pastor or another church leader. They can help you use these texts for further discernment of a call to ministry. Copies of these texts are available from a Cokesbury Book Store.

**Meet with the District Superintendent.** If God is leading you to pursue ministry as an elder, you will meet with the district superintendent, enroll in the Candidacy program, and be assigned to a candidacy mentor who will work with you through the *Candidacy Guidebook*. This program will prepare you for a public declaration of your call to ministry before the Pastor Staff/Parish Relations Committee, the Charge Conference, and the district Committee on Ordained Ministry.

**Recommendation of Charge Conference.** After completion of your explorations of ministry with a candidacy mentor, you will meet with the Pastor Staff/Parish Relations Committee and the Charge Conference. With Charge Conference approval, you will be recommended for certification as a candidate for ordination as an elder in The United Methodist Church.

**Approval of District Committee.** Following Charge Conference recommendation and continued work with a candidacy mentor, you will be interviewed by the district committee on ordained ministry that will approve you as a certified candidate for elder's orders.

**Complete Your Education.** For most persons this means an undergraduate degree plus three years in a United Methodist seminary or other approved school of theology. Upon completion of the educational requirements, you will be received into probationary membership in the annual conference for a period of at least three years.

**Ordination as an Elder.** Ordination comes as the fulfillment of this journey of faith, but it marks the beginning of a lifetime of leadership in "Service, Word, Sacrament, and Order."

## **Overview of the Role of Deacons and Diaconal Ministers in the United Methodist Church**

A United Methodist deacon is a clergyperson called by God and ordained by a bishop to a servant ministry of word and service. A deacon's ministry connects worship with service to God in the world.

The United Methodist Church instituted the Order of Deacon in 1996. Prior to that date, ordination as a deacon was a step toward ordination as an elder. Both men and women are eligible for ordination as deacon, a service in which they are ordained, or set apart, for a ministry of love, justice, and service.

Eligibility for ordination as deacon may come through four educational routes: bachelor's or equivalent degree and a master of divinity or equivalent degree; bachelor's degree and master's from an approved school of theology or seminary; bachelor's degree and master's degree in area of specialization and basic graduate theological studies; or bachelor's degree, professional certification and basic graduate theological studies (candidates older than 35).

### **What Do Deacons Do?**

A deacon's ministry includes proclaiming and teaching the Word of God, leading in worship and in assisting elders in administering the Sacraments of Baptism and the Lord's Supper, forming and nurturing disciples; conducting weddings and funerals; leading in the congregation's mission to the world; and in interpreting the needs, concerns and hopes of the world.

A deacon is a member of an annual conference and may vote on all matters in his or her clergy session and annual conference. He or she is eligible to hold office on annual conference boards, commission, or committees, and for election as a clergy delegate to General, central or jurisdictional conference.

### **Where Do Deacons Serve?**

A deacon may serve in settings beyond the local church, through United Methodist-related agencies, educational institutions, or ecumenical or secular agencies; or within a local congregation, charge or cooperative parish. Areas of service may include music ministry, Christian education, mission outreach, age-group ministry, ethnic ministry, social justice ministry, campus ministry, health care ministry, business administration, counseling, disaster relief, teaching, social work, or community ministries.

Appointment is made by the bishop and may be initiated by the deacon, an agency seeking his or her service, the bishop, or the district superintendent. A deacon serving in a setting beyond the local church is also appointed by a bishop, in consultation with the deacon and pastor in charge, to a local congregation, where he or she takes responsibility for leading others into ministries of service. A deacon is non-itinerant.

## The Ministry of the Licensed Local Pastor

*Full-time and part-time licensed local pastors under appointment are clergy members of the annual conference in which they are appointed. Those who are licensed for pastoral ministry and appointed to the local church shall preach, conduct divine worship and perform the duties of a pastor. —2012 Book of Discipline, ¶¶ 602, 315*

### Licensed to Word, Sacrament, and Service

The licensed local pastor has answered the call from God to serve the mission of Jesus Christ through the work of the local congregation in The United Methodist Church. The licensed local pastor while appointed to a particular charge shall perform all the duties of a pastor, including proclamation of the Word of God, leading in worship and liturgy, performing the sacraments of baptism and holy communion, the services of marriage (where state laws allow), burial, confirmation, and membership reception. The licensed local pastor has the authority of a pastor only within the setting and during the time of the appointment and shall not extend beyond it.

### Licensed not Ordained

The licensed local pastor is not ordained in The United Methodist Church but is licensed for pastoral ministry to perform the duties of a pastor as described previously. In order to receive a license for pastoral ministry one must:

- complete the candidacy process, becoming certified as a candidate for ministry.
- be recommended by the district Committee on Ordained Ministry (dCOM).
- complete the studies for the licensed local pastor. (A licensed local-pastor school is normally conducted within the bounds of each conference.)
- be approved by the conference Board of Ordained Ministry.
- provide the annual conference with a satisfactory certificate of good health and other evaluations as required by the annual conference.
- be approved by the clergy session of annual conference.
- be licensed and receive an appointment from the bishop.

### Licensed to Order the Life of the Congregation(s)

Within the setting of the appointment, the licensed local pastor shall oversee the total ministry of the congregation(s) on the charge in its nurturing ministries and in fulfilling its mission of witness and service in the world. The licensed local pastor will give pastoral support, guidance, and training to the lay leadership and help them fulfill the ministry to which they are called. The licensed local pastor is to provide ministry within the charge and to the world by using the process of goal setting and planning through which the laity take responsibility for ministry in the name of Jesus Christ. The licensed local pastor is to have administrative oversight of the charge and to supervise the working program of the congregation(s) on the charge. (Duties are outlined in ¶340 in the 2012 Book of Discipline)

### Local Pastor Relationships

- Bishop—the bishop of the conference will issue the license for pastoral ministry once all requirements have been met and will make the appointment where one serves in ministry.
- District superintendent—the district superintendent will have supervision over the process of education and the appointment within the district.
- Local pastor registrar—this person is a member of the conference board of ordained ministry and works directly with local pastors.
- District Committee on Ordained Ministry—a group within the district where the local pastor is appointed who guides one in education, formation and conducts annual review and makes recommendations about continuing as a licensed local pastor.
- Clergy mentor—a person assigned to assist the local pastor in all areas of ministry while in the Course of Study.
- Fellowship of Local Pastors and Associate Members— an organization within the conference to offer support for its members while in ministry in The United Methodist Church.

### Academic Qualifications

Licensed local pastors must have graduated from an accredited high school or have received a certificate of equivalency before becoming a certified candidate. The licensed local pastor must pursue theological education through an approved seminary or in the Course of Study.

The Course of Study is a basic theological education program prescribed by the Book of Discipline and offered by the General Board of Higher Education and Ministry (GBHEM), the Division of Ordained Ministry (DOM). It includes licensed local-pastor school (see above). The Course of Study also includes the five-year basic Course of Study and the advanced Course of Study. The basic Course of Study is a five-year curriculum with four courses each year. The curriculum is as follows:

#### *Year One:*

- The Pastor as Interpreter of the Bible
- Theology in the Wesleyan Spirit
- Pastoral Care for Spiritual Formation
- Pastoral Leadership and Administration

#### *Year Two:*

- Hebrew Bible I
- Theological Heritage: Early and Medieval
- Formation for Discipleship
- Practice of Preaching

*Year Three:*

- New Testament I
- Theological Heritage: Reformation
- Our Mission: Evangelism
- Pastoral Care and Counseling

*Year Four:*

- Hebrew Bible II
- Wesleyan Movement
- Worship and Sacraments
- Personal and Social Ethics

*Year Five:*

- New Testament II
- Contemporary Theology
- Our Mission: Transforming Agent
- Theology and the Practice of Ministry

A full-time local pastor shall complete the basic Course of Study within eight years of when they were licensed and a part-time local pastor shall complete the basic Course of Study within 12 years of when they were licensed. Students who complete the five-year Course of Study, have 60 semester hours of undergraduate credit, and have served four years as full-time local pastors may apply for associate membership in the annual conference. ¶322

The Advanced Course of Study is a curriculum that enables a local pastor to meet the educational requirements for probationary membership, full conference membership, and ordination as an elder in The United Methodist Church. It consists of 32 semester hours of graduate theological study or its equivalent as determined by GBHEM (see ¶324.6 of the 2012 *Book of Discipline*). Included in this curriculum must be United Methodist history, doctrine and polity for a minimum of two semester hours in each field of study. There are other guidelines regarding the advanced Course of Study, and it is important to seek this information from the conference and GBHEM, Division of Ordained Ministry.

The basic Course of Study and some Advanced Course of Study courses are offered through the Course of Study schools located in several regions in the United States. The list of the schools, including the directors' names and addresses, are found on the Web site [www.gbhem.org/ministry](http://www.gbhem.org/ministry).

**Students Appointed As Local Pastors** Students enrolled as pre-theological or theological students in a college, university, or school of theology listed by the University Senate may be appointed as part-time or full-time local pastors.

**Reference:** *Information printed from the GBHEM Website: [www.gbhem.org](http://www.gbhem.org)*

# Guidelines for Developing Church Personnel Policies

The church is an employer and because it is the body of Christ, it will seek to be the most reliable type of employer, ensuring the rights and best conditions of employment for all its staff. The church has the responsibility to see that entrance into employment and departure from employment are open and fair to all persons involved; that hours of work and basic salary compensation are equitable and just; that supporting benefits are provided; and that a comfortable working atmosphere is made available.

## Questions To Be Considered In Formulating Personnel Policies

### 1. What policies are now operative?

- A. Policies formulated, printed and circulated.
- B. Policies contained in minutes of:
  - pastor-parish/staff-parish relations committee
  - administrative board
  - council on ministries
  - board of trustees
  - annual conference
- C. Policies contained in job descriptions, contracts, letters of agreement, and/or appointment.
- D. Policies contained in:
  - Book of Discipline
  - documents of conference associations and agencies
- E. Policies not in writing, but as understood by:
  - senior minister or chief administrator
  - members of the staff
  - pastor-parish/staff-parish relations committee
  - administrative board
  - council on ministries
  - board of trustees

### 2. What policies are needed?

- A. Where there is no policy.
- B. Where the policy is inappropriate or outdated.
- C. Where the policy is not clear, especially in specifics and application.
- D. Where the policy does not express the mission and purpose of the church.

## Areas To Be Considered In Formulating Personnel Policies

### 1. Procedure for Employment

### 2. Basic Salary

- overtime compensation

**3. Support Benefits**

- insurance: medical, accident, life, workers compensation, long-term disability
- pension, retirement fund
- Social Security
- car/travel expense
- continuing education expense
- professional dues and fees
- housing

**4. Work Schedule**

- regular office hours each day or week
- hours required beyond regular office hours (evening and weekend meetings)
- days off
- holidays
- vacation
- compensatory time
- flex time

The church is an employer and because it is the body of Christ, it will seek to be the most reliable type of employer, ensuring the rights and best conditions of employment for all its staff. The church has the responsibility to see that entrance into employment and departure from employment are open and fair to all persons involved; that hours of work and basic salary compensation are equitable and just; that supporting benefits are provided; and that a comfortable working atmosphere is made available.

**5. Leaves and Absences**

- illness/sick leave
- disability leave
- maternity/paternity leave
- sabbatical/study leave
- absence for continuing education
- absence for district, conference, jurisdiction, and national church leadership and duties
- absence for civic duties
- absence for National Guard or Military Reserve Service
- absence for personal reasons

**6. Staff Substitutes****7. Supervision and Reports****8. Evaluation****9. Grievances****10. Retirement****11. Procedure for Termination of Employment****12. Policy Review and Revisions**

All established personnel policies should be reviewed annually by the pastor-parish/staff-parish relations committee, including consideration of any recommendations submitted by the employed or appointed staff. The committee should assume major responsibility for review and revision of the policies to make certain the policies are up to-date and operative. (2012 Discipline, ¶258.2g5 & 7)

## **Questions To Be Considered In Formulating Each Area of Policy**

1. What has this church done in the past and what has been the result?
2. What is required by the annual conference in support of ordained and diaconal personnel?
3. What do the professional associations recommend?
4. What do other churches do?

5. What do the annual and general conference agencies recommend?
6. What do business, industry, and schools in the surrounding area do?
7. What does the law require: local, state, federal, IRS?
8. What is fair and just?
  9. What is unique about this particular situation?
  10. What is the effective date of policy?