



CENTRE FOR
**Ministry
Development**

A CENTRE OF MOORE THEOLOGICAL COLLEGE

Nominator Training Course

**A self-guided workshop for Nominators or a Search
Committee seeking to find a new Senior Minister**

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An Overview of the Nomination Process

Congratulations on being activated as Nominators. Your role is to work with your team and the Diocesan Nominators (together you are the Nomination Board) to ultimately nominate a person to recommend to the Archbishop, for him to consider inviting to take up the office of Senior Minister¹ of your parish.

Please note that your regional bishop will want to work with you throughout this process, both formally and informally, to help and guide you achieve a good outcome for your church.

In addition, once nominators are 'triggered', they will receive an official notification from the Registrar's department with the relevant 'ordinance' and a helpful diagram that summarises the technical process.

As you seek to navigate this process, we recommend the following approach.

1. Taking the opportunity to reflect on your parish structure and partnerships, in light of the vision of your parish.
2. What is your church's missional (or other) strategy?
 - a. Keep going on your own steam, and reach your area? This will impact the kind of person you seek, under God.
 - b. Is now the time to consider some form of partnership with another parish?
This may lead you to talk more with your bishop and/or wardens.
3. Agree on Criteria for selection and prioritisation: Conviction, Character, Competency, Culture. 'Chemistry' with your church will also be important to consider.
4. Meet with Nomination Board and Bishop to commence the formal process (see Appendix for an outline of this process).
5. Create a "long list" of potential candidates.
6. Turn this into a "Targeted List" to investigate further.
7. Approach candidates for 1st interview, remembering to "sell" your church honestly and well.
8. First Interview.
 - a. Get to know the candidate.
 - b. Understand conviction and sense of character.
 - c. Assess personality (fit and culture).
9. Listen to sermons and conduct other research.
 - a. Assess preaching against measures of good preaching.

¹ Different denominations and churches use different terms to refer to the office of "primary leader" of their church. It might be Rector, Senior Minister, Lead Pastor, or something else. For consistency and simplicity, for the purposes of this course, we will adopt the term "Senior Minister."

10. Select candidates for 2nd interview.
11. Second interview – with spouse (if married).
 - a. Get to know spouse.
 - b. Ask predetermined targeted questions.
 - i. Any conviction questions.
 - ii. Further character.
 - iii. Competency.
 1. Follow up any issues raised by listening to preaching
 2. Criteria – use targeted questioning where possible (Situation, Action, Outcome) to avoid hypothetical/imagined answers.
12. Reference Check(s).
 - a. Challenge assumptions.
 - b. Check for consistency.
 - c. Ask if they would appoint.
13. Psychometric testing: We recommend assessing personality and abilities using tools with strong psychometric properties, such as SHL's Occupational Personality Questionnaire (OPQ) and Verify Abilities tests.
14. Decision of the whole Nomination Board on who to nominate to the Archbishop.

Note: this whole process needs to be bathed in prayer and ongoing consultation and dialogue with the whole Nomination Board and your Regional Bishop.

The Need for Confidentiality

This process involves the lives of many people. There are people in the church. There are prospective candidates. There are the families of all involved. It is important for nominators to exercise as much confidentiality as possible, if they are not to harm people, relationships and congregations.

It is recommended to, by all means, ask the congregation to pray generally for wisdom and listen to suggestions that others make but do not be drawn into discussing possible candidates. By mentioning names of candidates, you can cause great harm to them and to their churches as well as create unrealistic expectations and uncertainty amongst the people of your own and other churches. No name should be mentioned outside of the group of nominators till the formal announcement has been made.

It is certainly the case that this may allow anxiety to develop within your church. A valuable ongoing prayer would be for patience and understanding on the part of those within your church, and the respecting of the need for confidentiality.

While there are no technical rules about confidentiality, our advice is to keep discussions within the group of nominators.

Discuss as a group of parish nominators, and agree on your policy of confidentiality, and pray for God's help.

Part 1: Reflecting, Praying and Understanding what your church needs

a) Reflecting on your parish structure and possible partnerships

A change in leadership presents an ideal opportunity to consider your parish structure and partnerships. Your church may have inherited a parish model that may no longer be appropriate for your circumstances. It is hard to make universal generalisations. However, in the modern era where there are so many compliance and other issues, many smaller parishes, in particular, have been struggling to have the resources to continue in a missional manner. Sometimes it is better to form some kind of partnership with another parish, with the outcome being that both are more effective in reaching souls with the Gospel of the Lord Jesus.

There are a wide variety of options that are emerging:

- A. A parish continuing independently under its own steam.
- B. A parish forming a “hub and spoke” partnership with a group of nearby parishes, using centralised administration and support.
- C. A parish remaining independent in structure, having the same Senior Minister as another (usually adjoining) parish.
- D. A parish merging with another parish into one new parochial unit.

Working out the best way forward for the Gospel can be challenging. If your annual giving is less than \$250,000, research suggests that it may be worth considering options B-D. Your regional bishop could be a starting point to think further about these, or other, options.

b) Reflecting on your own personal tendencies

Once you've made the decision to proceed in your search, a starting point is to reflect prayerfully on where you are coming from. There is a temptation, which may or may not be evident, either to seek to find the outgoing Senior Minister in a new iteration; or to swing the other way to a large extent. So, it is worth taking the time to reflect on where you personally, and the panel collectively, are coming from.

<i>What did people like about the outgoing Senior Minister? What would be regarded as their strengths?</i>	<i>What would people say were their weaknesses?</i>

Thinking personally, where do you think you fall on this spectrum? Why?

I want someone
who is like my Senior Minister

I want someone
who is not like my Senior Minister

Now, take some time in the panel to share your reflections. As a nominator panel, where do you fall on the spectrum? Why?

We want someone
who is like my Senior Minister

We want someone
who is not like my Senior Minister

This is a good point to pray for God's wisdom as you seek the person he has chosen, particularly that he will enable you to discern what is in the best interests of your church.

c) Reflecting on Biblical Characteristics

Now, let's take some time to reflect on what the Bible says about the characteristics of leaders.

Read 1 Timothy 3

3 The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. 2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God's church? 6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

8 Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. 9 They must hold the mystery of the faith with a clear conscience. 10 And let them also be tested first; then let them serve as deacons if they prove themselves blameless. 11 Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. 12 Let deacons each be the husband of one wife, managing their children and their own households well. 13 For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

14 I hope to come to you soon, but I am writing these things to you so that, 15 if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. 16 Great indeed, we confess, is the mystery of godliness:

*He was manifested in the flesh,
vindicated by the Spirit,
seen by angels,
proclaimed among the nations,
believed on in the world,
taken up in glory.*

Highlight the biblical characteristics of a leader - What surprises you, and why?

Also, read Ephesians 4:1-16 and 1 Corinthians 12. What else do we learn about the role of a Christian leader?

Now, look at the “Ordinal for the making of Priests” (see Appendix). It is a human attempt to bring together the most significant biblical responsibilities and commission people to the role of “Presbyter”, which is necessary for one to be a Senior Minister. What else do we learn about the role of the office of a “Presbyter”?

Talk among your panel about what strikes you about your exploration of the Biblical characteristics and priorities for a Christian leader? How does this compare with your preconceptions as you came into this process? This is another good point at which to pray for the Lord’s help.

d) Develop a Parish Profile

First, complete this “SWOT”

This is ideally done initially individually and then discussed with your team to develop a genuinely combined set. You may also find it helpful to ask the existing staff team and/or parish council if they would be kind enough to spend some time coming up with their own.

Part of this will potentially involve challenging and exploring one another's ideas and assumptions. One way to distil the most important ideas in each category is to then ask each person to give, say, 3 votes as to the ones they think are the most important in each category. This process can be quite helpful in identifying the most significant areas in each box.

Strengths (more internal)	Weaknesses (more internal)
Opportunities (more external)	Threats (more external)

** Whilst strengths and weaknesses are technically regarded as internal issues; and opportunities and threats as external, our advice is to resist getting too bogged down into putting things into the right categories. The important thing is to get your thoughts and perceptions down somewhere!*

Then, develop a Parish Profile

Developing a written parish profile is helpful to you and prospective candidates in seeking to understand the church. You may be able to accelerate the process by allocating different sections to different people to complete, before you then review it together (and be sure to reflect on, and even challenge one another's ideas!). Your regional Bishop or Archdeacon may be able to give you recent examples of what other parishes have come up with.

<i>Current Ministries</i>	
<i>Current Staff (titles, responsibilities, role description)</i>	
<i>Properties owned by parish (inc. provisions for housing the incoming Senior Minister)</i>	

*A brief history of
the parish*

<i>Key theological priorities and distinctives (if any)</i>	
<i>An explanation of any theological controversies or challenges</i>	
<i>Vision/Mission of the parish (and key strategies, if identified)</i>	

<i>List of Parish nominators (and which congregations they are they from)</i>	
<i>Link to the parish website</i>	

As an appendix to the above, please also provide (if you have a church office or admin staff, they may be able to assist in pulling some of this together):

1. The latest available strategic plan (if one exists)
2. An Organisational chart for the staff team (if one exists)
3. 5-10 years of historical attendance and giving data, ideally presented in a graph
4. The latest financial report - the AGM report and/or a recent monthly report (though this can be provided later to a shortlist)
5. The latest NCLS report
6. A summary of the wider demographics of the parish (available at the ABS website by postcode)

After you have completed a draft, your bishop may be able to provide some feedback, suggestions and comments.

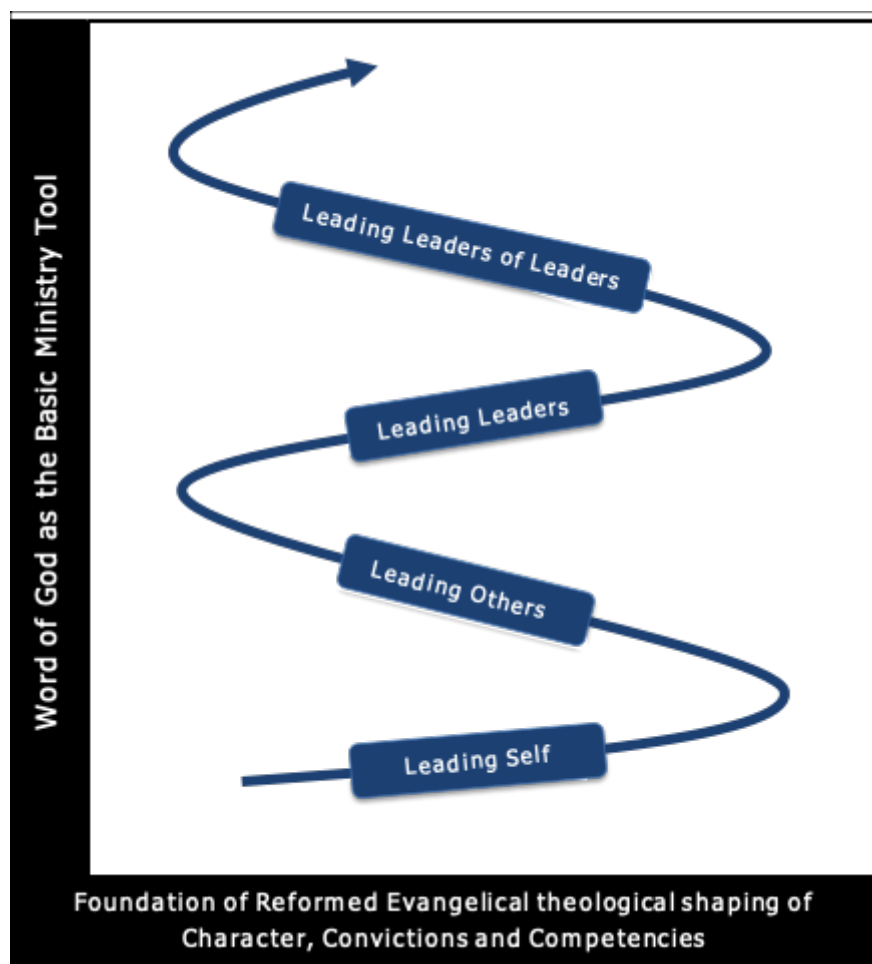
Whilst the detailed profile will be of interest to prospective candidates, and inform your own thinking, it is also advisable to create a simple summary of this to show to the Nomination Board.

e) Understanding the “Leadership Pipeline”

The leadership pipeline is a relatively modern tool that has been developed to help understand how people develop. Before we come to this, read the attached article “Some Reflections on Pastoral Leadership” by Don Carson (Appendix A)

Essentially, the Leadership Pipeline tool helps one understand that as one develops in leadership, they must learn to work differently. An essential transition is to shift from doing ministry on your own to equipping, coaching and leading others. And here is where it gets complex, for the great player is not always a capable coach. Each church will sit at a different point in this framework, depending on its size and complexity. We have provided a high level summary of the transitions required in Appendix B.

What does this add to your thinking about the kind of leader that your church will need?



“We should seek someone aged between 40 and 45 who has lots of energy, and a young family who is willing to put their children in local schools. This will help our parish grow.”

Reflect with your team: What are the pros and cons of this approach?

i. The Impact of Church Size

The table below explains how churches of different sizes usually operate differently.

	Small	Medium	Large
Orientation	Relational	Programmatical	Organisational
Structure	Single cell	Stretched cell	Multiple cell
Leadership	Resides in key families	Resides in committees	Resides in leaders
Pastor	“Chaplain” / Carer	Manager	Leader
Decisions	Made by congregation and driven by history	Made by committees and driven by changing needs	Made by staff and leaders, driven by vision
Staff	Single minister	Single minister and small staff	Multiple specialist staff
How does change happen?	From the bottom up through key people	Middle out through committees	Top-down through key leaders

**Adapted from Gary McIntosh: “One Size Doesn’t Fit All.”*

We have resisted indicating the respective size of small, medium and large churches. The key thing is the underlying dynamics. For our purposes, there are significant implications on the type of leader that churches of different sizes need. A key thing for medium churches is having someone who values and can grow into leading a staff team. With larger churches, this is so much the case that it may be desirable to seek someone who has had some demonstrated experience in this area.

Given your church size, what are the implications for your church?

ii. Reflecting on the “ability to teach”

A common pitfall for nominators or a selection committee can be to dissect their own personal preferences for preaching from what is more broadly helpful, particularly in a post-Christian world. The demographics of your particular church will also have an impact on what is helpful.

Here are some questions that you might find helpful:

1. *Do they preach faithfully to the text? Is their content accurate to the text?*
2. *Do they appropriately engage the respective congregations? How?*
3. *To what extent did they appropriately apply the text?*

iii. Understanding the Church Life Cycle Model

The church lifecycle model helps one understand where, under God, a church is up to in its “life cycle” and what may be needed in its next stage. It indicates the natural tendency of churches to move from a phase of birth, through childhood, to maturity, and ultimately to “death”.

In simple terms, churches go through a normal growth, plateau and decline pattern, so the important diagnostic question is “where is our congregation in the normal growth and decline cycle?” This can be done, with some degree of objectivity, by looking at the statistics of attendance (sadly, often unreliable) and offertories (audited accounts and therefore more accurate) over the last ten years. It is necessary to go back at least ten years to get some sense of the present trajectory. For a nominal fee, CMD can provide and administer a survey that could be sent to (for example) your Growth Group leaders, that will help you diagnose where your church is up to. Contact info@cmd.training

It is wise for churches to seek a Senior Minister who can help them in their present stage of the normal growth cycle. Your church and its needs will likely be in one of the following stages:

- i) **Resourcing a Growing Church**
If the church is growing, especially if it is growing rapidly, then find a new minister with the same ministry theology, philosophy and practice as the last man. Asking the previous minister for his advice is not a bad move for such a church.
- ii) **Reforming a Plateauing in Growth**
If the last ten years demonstrates a slowdown in growth, or no significant growth, then a different kind of minister will be needed to change the pattern of church life. If the growth has stalled into a static and yet still viable church, the gifts that are needed in the new minister will not be the same as the previous minister, and the previous minister’s advice about suitable candidates may not be as valuable as in the growing church.

This situation requires of a Senior Minister a subtle mind and firm resolve to be able to lead the congregation into changes that they cannot see and may unwittingly be opposed to. A Senior Minister with this reforming role in church life is the most difficult kind of minister to find. He needs to preserve and conserve the great gains of the past without becoming conformed to the present pattern and domesticated into following, instead of leading the flock. Such conformity will only reinforce a further period of static attendances and pave the way for inevitable decline. He needs to be able to bring about change but without being such a focused task-oriented leader that he splits the church and risks its present viability.

- iii) **Reinventing a Declining Church**
Where the church is in decline, it is important to take strong, clear, bold action to reinvent its pattern of ministry before the decline becomes terminal. In this situation the parish representatives may need to consider a Rector with an authoritative leadership style to act as a change agent. This man may fit the parish profile better than the

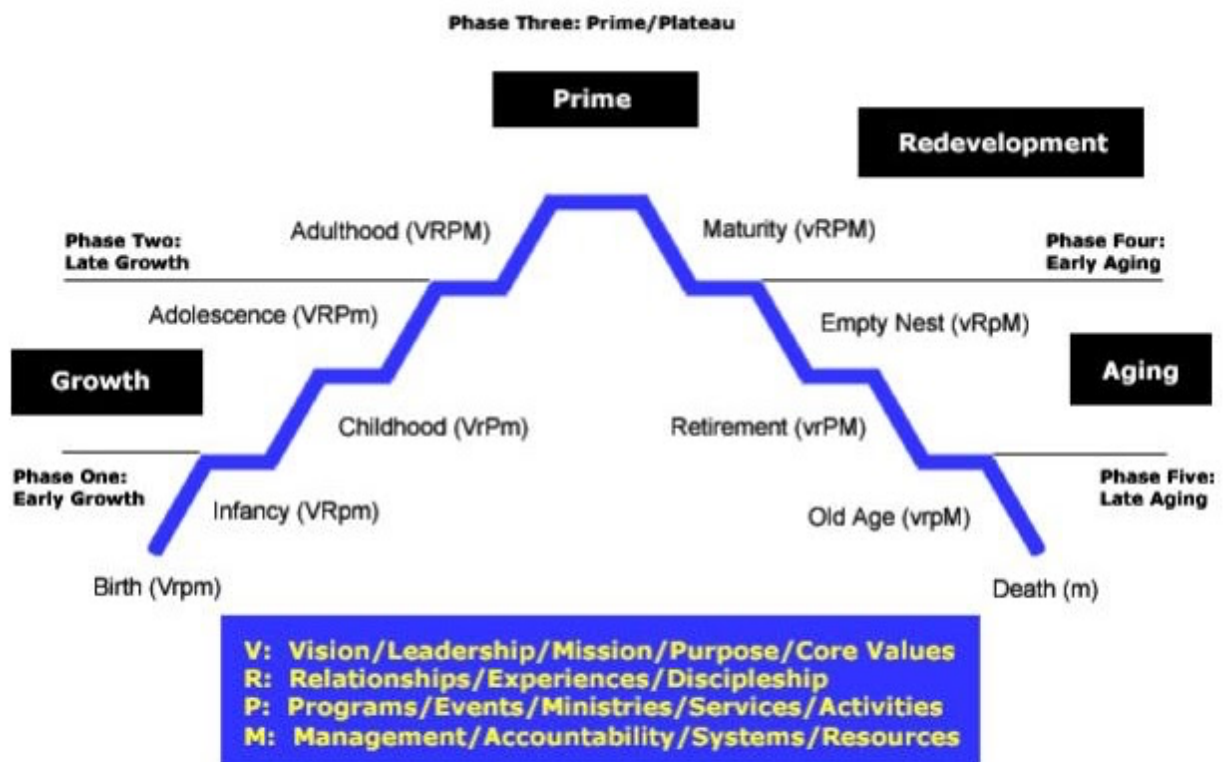
church profile and will need the support and encouragement of the congregation. It is hard for both the minister and the people, but if they can hold together during the reinvention great good can come for both.

From this simple framework, more detailed models have been developed. The diagram below demonstrates the model, for example, as developed by George Bullard.

In the diagram below, a capital letter indicates that a particular factor is being highlighted, and that another factor (indicated by a lower-case letter) has shifted to the background. Typically, it is the shifting of “vision” to the background that correlates to a church being the down stages of the lifecycle.

The power of the model is that it helps you diagnose and then discern some priorities for recovering a growth cycle once again. Whilst CMD cover this in more detail in the Developing Rectors Program (DRP) for Senior Ministers, we introduce it in this self-directed workshop to help nominators reflect on some of the priorities that may be helpful for your church as you engage in your nominator responsibilities.

The Life Cycle and Stages of Congregational Development



Copyright 2001, Rev. George Bullard, D.Min.

Noting where your church may be on the lifecycle curve (which may require some work to ascertain), what additional characteristics may be helpful to seek, under God, in your incoming Senior Minister?

v. Other Factors

Every church will have a range of unique factors. Some examples may include cross cultural opportunities, socio-economic realities, the type and accessibility of housing, the frequency of turnover of the local population, and the urban or regional feel of your area.

What other considerations might impact the kind of person that your church should seek? It may be helpful to ask your regional bishop, or existing staff and parish council for any input they wish to provide. List out any of the factors that have not already been captured above.

Set aside time (or even a meeting) to pray for God's wisdom and guidance and your panel seeks to distil all of these factors.

f) Developing Your Selection Criteria

We have introduced different elements and frameworks to help you develop your own criteria for a new Senior Minister. List out below the essential and desirable criteria that emerge to your team. Don't forget to pray for God's guidance and wisdom.

Essential Criteria

Desirable Criteria

Part B: Finding the right person, with God's help.

g) Pray for God's help

Read Genesis 50:20 and Acts 2:22-24.

What do we learn about how God uses humans?

Spend some time praying for God's wisdom and help.

h) Developing Your Selection Criteria

Revisit the selection criteria that you identified in Part 1. Is there anything that you want to adjust at this stage (you may also need to come back down the track and rework your criteria into more realistic lists)? Given that no one is perfect, this is a helpful time to prioritise each of these lists. We would encourage you to ensure that you have covered these areas:

- Biblical criteria for leaders
- Someone who is a good fit theologically for your parish
- Consider the issues and opportunities that you identified in your parish profile
- Someone appropriate for the size and lifecycle stage of your parish
- Someone willing to learn and grow

Essential Criteria

- 1.
- 2.
- 3.
- 4.
- 5.

Desirable Criteria

- 1.
- 2.
- 3.
- 4.
- 5.

i) Develop a “Long List”

Developing a long list of potential candidates could be developed from a combination of approaches. An **objective process** could start with the latest yearbook. On your team, given your thinking above, define some initial characteristics to inform a review of the yearbook. Some factors that you could consider (none of these are necessarily determinative), for example, might be:

- Some experience at a church of a similar size band to your own (see part 1 about church sizes).
- An appropriate level of ordination (Presbyter). Ordinarily, people are ordained first as a deacon. This can be for a wide variety of offices – such as generalists, but also specialist children’s and youth pastors, for example. Our Diocese has a second selection and discernment process to then ordain some as Presbyters. These are people who are deemed suitable to lead a parish. Some people who you approach may also be in the final stages of this Presbyter discernment process.
- Age (though be careful not to so value a young family to the detriment of experience).
- Undergraduate degree field
- Length of secular work experience

You can split up the yearbook by page number or alphabet among your team to enable this work to happen offline. You would then have an initial, very long list. Year books are available from the Diocesan Registry.

From there, research can continue. This time, the following could be used:

- Available online profiles (if any).
- Sermons at their current church (ideally with video). Before you embark on this, ensure that you have reflected with your team about what to look for in a sermon. This will help you separate issues of personal preference from a more objective assessment of what is helpful for your particular parish.
- Looking at the website of the current church to attempt to discern values alignment, responsibilities, and history.
- Other aspects of the high priority essential criteria that you have identified above. Be aware that you may be limited in how much you can discern online - but these days, you can also discern a fair bit.

If each of your team, after being allocated a section from the latest published yearbook, aimed to identify 4-6 candidates, then you’d have a potential list of 20-30 to further refine.

This arms-length and more objective approach **must then be balanced with a more subjective approach**. The Nomination Board, your bishop, the outgoing Senior Minister, and other staff may be able to suggest names of people who are available or about to be “presbytered,” or even people who may be looking to return to parish ministry. It is to be expected that they are aware of people in this category, who may not be obvious to you. Under God, they may be a great fit.

Here are some generic principles that may be helpful:

- Using the Leadership Pipeline framework above, try to identify who may be a suitable person to “step up”. Typically, leadership development happens in stages (i.e., it is rare for someone to seamlessly move from an assistant at a small church to being an effective leader of a large staff team).
- It is customary not to approach anyone who has been in a Senior Minister role for less than 5 years for the sake of their church.

Your Long List



j) Develop a "Targeted List"

With this amalgamated long list, the whole team can look at all of the names and conduct parallel research. Research can include:

1. Available online profiles (if any).
2. Sermons at their current church. Before you embark on this, ensure that you have reflected with your team about what to look for in a sermon. This will help you separate issues of personal preference from a more objective assessment of what is helpful for your particular parish.
3. Looking at the website of the current church to attempt to discern values alignment, responsibilities, and history.
4. Other aspects of the high priority essential criteria that you have identified above. Be aware that you may be limited in how much you can discern online - but these days, you can also discern a fair bit.

One way to then develop your Targeted list is for each person on your team to list their preferred (say) 4 candidates - like scoring! When you combine your reactions, you will usually find that a set of people naturally sift to the top. At this stage in the process, we recommend that you include more because you don't know who may or may not be interested. Your aim is to distil this list into a shorter list - say 6-10 people.

k) Make initial contact with those on your Targeted List

Part of the unique nature of being on a search committee is that you will have to persuade someone to leave their current ministry. This process is not like a typical job that has a range of applicants. Sometimes people are ready for a change - and this can be for very good reasons. Other times wanting to move may be indicative of some issues worth digging into. And other times, you will need to work hard to persuade someone that the opportunities at your parish are worth them considering or making personal sacrifices to be part of God's work. Changing in a ministry role entails considerable change - for example, moving to a new house and moving a family, schools, etc. These can be significant hurdles, which are sometimes insurmountable.

This highlights the need to present your parish honestly, but well. There will be strengths, challenges and opportunities that the Lord is enabling. And your challenge is to find someone who, under God, is a good fit.

With these dynamics in mind, here are some suggestions as you contact people:

- Before you start doing so, have a clearly defined process for the remainder of the nomination task, and begin to communicate this as you interact with people.
- Introduce yourself, as a nominator from xxxx who is keen to discuss the role of Senior Minister with you. Explain a little about the church and ask for permission to send them a parish profile, and then to talk again.
- When you speak again, say that you would be interested in having an in-person chat sometime, and ask if they would be open to that.
- Aim to have an in-person conversation, even if they do not initially appear interested. Ask for that opportunity and consider it a privilege.
- If they are not interested, it may be worth asking if you can have a chat anyway. For many, the process of deciding to make a move can be a journey for them and their family. Other times, people may have been approached several times already and have a firm position.
- Allocating your Targeted List among the nominators may enable you to contact more people more quickly.
- Fully expect that some will not even be open to an initial chat.
- It may be more expedient to divide and conquer for these initial chats. It can be limiting to line up a time for all nominators to meet with each candidate at this stage. Another approach is for subsets of nominators to talk with different people, and then to debrief with the complete group.
- Follow up chats with an email - and do so promptly. It is quite helpful to outline the process that you intend to follow, and where you are up to. This helps provide clarity to all concerned.

1) Develop only a limited number of first interview questions.

In the first interview, we suggest that this is more of a mutual chat about the needs and opportunities both of the church, and also understanding where someone is up to in ministry. This is a great chance to understand how someone became a Christian, and why they went into ministry. This can potentially tell you a lot about someone's priorities.

Nonetheless, we suggest that you develop some interview questions in advance. At this stage, we will introduce you to behaviourally based interviewing.

Behaviourally based interviewing is based on the observation that “past behaviour is a predictor of future behaviour.” It tries to avoid questions and theoretical answers, and push toward actual behaviours. Whilst the nature of some questions (like understanding one's theology) may be more challenging to ask in this way, most of the time, a bit of work and thinking will allow most questions to be formulated as such.

The key is to ask an applicant to describe a past behaviour as a means of developing best fit. For example: “Tell me about a difficult pastoral care issue you managed. What did you do? What was the outcome?” The acronym STAR can help you know how to listen:

- Situation
- Task
- Action
- Result

CMD are making available [this short training video](#) to you to help you understand more about behaviourally based interviewing. It is only 5 minutes but demonstrates the skills and differences that behaviourally based interviewing allows. This video is part of a more extensive package within our Leading Staff workshops that trains people in staff leadership in ministry settings (this is included in the Developing Rectors Program).



We include some sample questions in Appendix **??**. Please don't just re-hash these. Your interviews will be best when you work out your own criteria, and how to discern the best fit. While this interviewing approach is common in the secular world, it may be new to you. We suggest you spend a few minutes practising with each other to get the hang of it.

Use this page to use your criteria and develop an appropriate list of interview questions for your first interview.

m) Develop a shortlist

At this point in the process, it is advisable to check in with the Nomination Board if you have not done so for a while, and also your Regional Bishop. They may be able to add other names for you to consider or have some feedback on those you are thinking about. For example, they may be aware that a person is under consideration for another parish - and this may impact your process in all kinds of ways.

And don't forget to pray rigorously at this stage. Some groups of nominators take this opportunity to allocate a whole meeting to pray to the God who is in control of all things, that he would grant wisdom and discernment.

Once you have completed the initial interviews, it is time to use your essential and desirable criteria to formulate a genuine shortlist. This can start in a ranking process of some kind (e.g. use a simple rank with each panel member assigning values to each criterion - and see who sifts to the top); it is also worthwhile documenting some comments to capture that which can't be captured in any ranking process.

Please remember to communicate promptly with prospective candidates. This process can take a toll on the person and their family. Most people value clarity of communication and just knowing where things are up to. We suggest that you re-iterate the process that you are following and indicate where you are up to. Some key phrases could include: "We are delighted that you have made it to our shortlist and pray that this is also exciting for you." Or "we had talked to some wonderful people. However, at this stage, we don't plan to continue to pursue our discussions with you."

n) Prepare for detailed research on your shortlist

Detailed Interview Questions

This is a time to revisit your essential and desirable criteria. You can place relative importance on each by assigning a weighting. It is helpful to have done this by now, if not already. It is much harder to evaluate objectively on the other side of the interviews.

Using the behaviourally based interview concept, develop interview questions that reflect your criteria. If desired, the CMD Human Resources consultant, Jill Fulcher, can be engaged to help you with this, or to review what you have come up with.

Listen to and assess more sermons

Everyone can have a bad day or a good day. The more sermons you listen to, the better you are able to assess the theology and preaching approach of each candidate.

Visit the church for each of each shortlisted candidate

There is nothing like visiting a church to hear a live sermon of the candidate, and also get a feel for their ministry and culture. *If they are in charge*, they will have had a hand in the shape and culture of the whole church meeting. Seeing the whole service online is one thing (and better than nothing) but experiencing it in person is even better.

Please remember, if they are not in charge, their influence may be somewhat limited.

o) Conduct interviews with shortlisted candidates and assess against your (weighted) criteria.

(Again, we have included a sample of some questions for a more rigorous second interview in Appendix ??). We have provided a wide scope to help you think through your own circumstances and the type of thinking needed. **Please remember: It is important that you work out your own questions, based on the kind of thinking that we have tried to lead you through.** We provide this appendix for illustrative purposes only).

It can be helpful at this stage to supplement a formal interview with an informal meal with the candidate, their spouse, and may be even family. There is much to be gleaned in a more casual environment, and it can be helpful for their spouse and family in thinking through the possibilities.

p) Decide on up to 2 names

This is the time for you to decide on 1-2 names that you are keen on at this stage. And again, we recommend you check in with the Nomination Board and/or your local bishop. We also recommend clear communication with the prospective candidates about the process and where they stand.

At this stage, we recommend that you complete a psychometric assessment of your preferred 1-2 candidates. CMD recommends assessing personality and abilities using tools with strong psychometric properties, such as SHL's OPQ and Verify Abilities tests. The CMD Organisational Psychologist can administer this for you (contact info@cmd.training). The cost of this is negligible considering the importance of the task at hand, and the monthly stipend package. There will be a report, a debrief for you and also for the candidate.

We strongly recommend that you speak to some references. In fact, we would go so far as to suggest that it is part of your due diligence as Nominators to speak with referees. We have provided a comprehensive and confidential example of a reference check in Appendix D. Given the confidential nature of the process, you will need to be very careful who you speak with and seek the candidate's permission. They may desire to give the referee a heads up that a call might be coming. Reference checking works best when it is intentional and specific. In Christian circles, people tend to have a disposition to be 'nice' and gracious. Being explicit in the reference process helps the referee to be honest and caring. While it may seem unnatural to ask a referee to rate a potential minister on a scale, this can provide more precise information for you to then assess, pray and reflect.

Again, please remember to communicate promptly with prospective candidates. This process can take a toll on the person and their family. Most people value clarity of communication and just knowing where things are up to. We suggest that you re-iterate the process that you are following and indicate where you are up to. Some key phrases could include: "We are delighted that you have made it to our shortlist and pray that this is also exciting for you." Or "we had talked to some wonderful people. However, at this stage, we don't plan to continue to pursue our discussions with you."

q) Prayerfully make a decision and take the preferred candidate's name to the whole Nomination Board.

For a name to progress to the Archbishop, the whole Nomination Board needs to pass a resolution. The Nominators, both from the Parish and from the Diocese, should be prepared to explain their reasons for promoting someone's name. It may be helpful for you to document your reasons for your suggested name(s). The process of writing out reasons for such a preference is a great discipline to help you articulate your thinking clearly. In order for the motion to pass, 3 of the Parish Nominators must support it and at least 2 of the Diocesans. The Chair has no vote.

Furthermore, the Nomination Board may nominate:

- The name of one person.
- The names of two people to the Archbishop, in order of preference.
- The names of two people to the Archbishop and indicate no order of preference.

Please be aware that there may be some issues that you will need to discuss with the wardens prior to making any comment to prospective candidates. Issues, for example, to do with work on the rectory are their responsibility. They should be included in any such negotiations.

Once the Nomination Board has agreed on a name(s) to be nominated to the Archbishop, it would be appropriate for the wardens to be advised that an offer may be imminent. At this stage, the formal work of the Nominators is complete. It would also be appropriate for the wardens to be asked to provide updates as to the progress of any offer that is made back to the Nominators.

Finally, please remember that the Archbishop will ultimately decide if an offer is made.

Appendices

r) Appendix A: Themelios Volume 40 - Issue 2

Some Reflections on Pastoral Leadership

By D.A. Carson

Some Christian traditions—for example, Roman Catholics, Anglicans—hold that there are three biblically mandated offices in the church: bishop (overseer), pastor/priest/elder, and deacon. In the “high” church tradition, it is the unbroken line of duly consecrated bishops that actually *defines* the true church. The ground of this view is often found in the famous dictum of Ignatius toward the beginning of the second century: Where the bishop is, there is the church. Most recognize today that a more faithful rendering might be: Where the bishop shall appear, there let the multitude [of the people] also be (*Smyrn.* 8:2)—which sounds a tad less definitional.¹ In any case, the argument that the New Testament documents recognize only two church offices, viz. the bishop/elder/pastor, and the deacon, is by far the more common view among “low” churches, and, as everyone in the field knows, was nowhere better defended than by the Anglican J. B. Lightfoot in his commentary on Philipians.

Although the question—two offices or three—continues to be discussed from time to time, it rarely occupies center-stage in contemporary ecclesiastical discussion. The primary NT passages that tie together bishop, elder, and pastor are [Titus 1:5–9](#), which unambiguously connects elder and bishop, and [1 Peter 5:1–4](#), which links all three descriptors (clear in the Greek text, not in all our translations). Because δῆκονος (“deacon”) is commonly used to describe how all Christians must serve, a handful of scholars do not see “deacon” as a second office. But the context of passages such as [1 Timothy 3:8–10](#) suggests that the word “deacon” is not a *terminus technicus*, but can in the right context refer to a church-recognized office, even if in other passages it serves as a generic term for Christians.

My interest at the moment is not whether there is one office (as Benjamin J. Merkle maintains)² or two, but in the office which in the NT is covered by all three terms: bishop/overseer, elder/priest, and pastor. To simplify the discussion a little, I shall choose overseer over bishop because the latter has become, in English, a technical term that refers to an ecclesiastical officer with jurisdiction that reaches over more than one local church (at least in White-American circles; this is less commonly the case in African-American circles). I shall choose elder over priest, because, despite the persistent efforts of some of my “low” Anglican friends to remind me that the word “priest” comes from the Greek πρεσβύτερος via the Latin *presbyter*, in modern usage, at least in most circles, “priest” translates ἱερεύς, and conjures up images of mediation that belong, under the new covenant, exclusively to Jesus Christ, or, paradoxically, to all believers, but not to restricted office holders.

So we are focusing on the person rightly designated overseer/elder/pastor—and the order in which I mention the three terms is not significant. Moreover, the three terms do not denote separable spheres of responsibility; rather, they overlap considerably. “Pastor,” of course, simply means shepherd, and derives from the agricultural world of biblical times in which shepherds led, fed, healed, protected, and disciplined their flocks. “Elder” springs from

village and synagogue life, and carries an overtone of seniority, or at least maturity, that qualifies a person, ideally, for respect and for leadership responsibilities. “Overseer” conjures up administrative and ruling functions—functions that are not entirely absent from the other two labels.

Contemporary books and essays have tended to focus on four things about the pastor/elder/overseer. (a) The biblical lists of qualifications for elders (e.g., [1 Tim 3:1–7](#)) are mostly made up of virtues and attributes that are elsewhere demanded of all Christians. The one exception is that he be able to teach. Others than pastors teach in the NT, but it is a requirement of all pastors/elders/overseers that they be able to teach, whether to large groups, in small groups, or one-on-one. A lot of discussion revolves around the preaching and teaching responsibilities of this office. (b) Recent years have witnessed a plethora of books and articles dealing with the plurality of elders. The shape of that discussion in Presbyterian circles is a bit different from what it is in, say, Baptist circles, but the discussion continues. (c) An extraordinary amount of energy has been devoted to ongoing debates about whether women may be pastors/elders/overseers—and if not, why not. (d) A number of helpful books and articles have been written of the “how to” variety: how to find and train elders, the importance of seeking out potential elders (e.g., [2 Tim 2:2](#)), and the like.

Almost no attention, however, has been paid to the particular overtones cast up by the word “overseer.” Of course, something of oversight is taking place if one is actively attempting to find and train new elders, or if one is leading the other elders and the congregation itself in a difficult instance of church discipline, or if one is laying out a long-term preaching/teaching program. But it is worth pausing to reflect on why, when the chief ecclesiastical office is mentioned, “overseer” is one of the three terms used to describe it.

I know a pastor who, both in his teaching and pastoral care, is a good and godly man, and more skilled than most at those tasks. He became pastor of a small church, and under his ministry it grew to almost 600 people. Then, gradually, it began to decline. There were no splits, but people drifted away. When it shrank to about 250, he decided he should resign and move on. And if I had to put my finger on one big factor, perhaps the biggest, that contributed to this decline, it was that the man, though an able preacher, was a poor leader—i.e., he almost entirely ignored his episcopal responsibilities.

Another way to look at this is to consider the overlapping ministries of Ezra and Nehemiah. Nehemiah was clearly a gifted leader and administrator, but when it came time for the Bible conference, Ezra was the man who was called in—and he was a gifted leader and teacher, training the Levites in the massive work of teaching the people of God the Word of God. Both men were leaders; both appealed to the Word of God (Ezra to teach it and to arrange for others to teach it, Nehemiah to call the covenant people of God back to it, and to live out its precepts), but it was Nehemiah who was (if I may use anachronistic terms) more overseer than preacher.

Some make a sharp distinction between teaching elder and ruling elder, based not least on [1 Timothy 5:17](#). As far as I can see, however, an elder is an elder/pastor/overseer, never less, and every elder/pastor/overseer must be able to teach ([1 Tim 3:2](#)). In other words, it is

difficult to warrant an absolute division of labor. But if all one means by the difference between a teaching elder and a ruling elder is a division of emphasis, one simultaneously does justice to [1 Timothy 5:17](#), and reflects the fact that one of the distinct labels for this office is *overseer*.

A substantial part of the ruling/oversight function is discharged through the preaching and teaching of the Word of God. This is where a great deal of the best leadership is exercised: “What does Scripture say?” *means* “What does God say?” (cf. [Gal 3:8](#)). Therefore those whose peculiar responsibility it is to teach the Scriptures are helping the church hear what God says. In substantial measure, this is how the Head of the church exercises his leadership of the church.

But oversight of the church is more than simply teaching and preaching. Occasionally one observes a church where the senior pastor does most of the preaching to the entire congregation, while the “executive pastor” (overseer??) becomes responsible for everything else, including leading the other pastors, maintaining accountability, casting a vision for the next stage of growth and outreach, running the internship program, and much more. Nominally this frees the senior minister up for study, prayer, and preaching—what [Acts 6:4](#) calls “prayer and the ministry of the word.” In reality, this fails to grasp that a comprehensive vision of the ministry of the Word demands *oversight*—not necessarily of the distribution of food to the needy, for which the seven (deacons?) were appointed, but of the entire direction and priorities of the church. Failure to see this as part of the responsibility of all pastors/elders/overseers (even though some may contribute more administrative gifts than others, while others will do more teaching/preaching) will result either in a church that is drifting, or in a church where the executive pastor actually steals the church away from the senior pastor (intentionally or otherwise).

To put this another way: As important and central as is the ministry of the Word of God, the thoughtful pastor/elder/overseer will devote time and energy to casting a vision, figuring out the steps for getting there, building the teams and structures needed for discharging ministry and training others, building others up, thinking through the various ways in which the gospel can be taught at multiple levels to multiple groups within the church, how to extend faithful evangelism and church planting, how to engage the surrounding world as faithful believers, and much more. Just because a person is an able preacher does not necessarily make him an able pastor/elder/overseer. Indeed, if he shows no propensity for godly oversight, then no matter how good a teacher he may be, he is not qualified to be a pastor/teacher/overseer. It is not for nothing that Scripture applies all three labels to the one office.

[1] Alternatively, Ehrman translates *Smyrn.* 8:2, “Let the congregation be wherever the bishop is; just as wherever Jesus Christ is, there also is the universal church” (LCL).

[2] Benjamin J. Merkle, *The Elder and Overseer: One Office in the Early Church*, StBL 57 (New York: Peter Lang, 2003).

s) Appendix B: Leadership Pipeline Key Transitions

The detailed book, “The leadership Pipeline”,² outlines a helpful framework for transitions that people must go through as one progresses through leadership development. This fits very well with a biblical philosophy of ministry, where pastor teachers should be equippers of God’s people for the work of ministry. A summary of the essential transitions in the original book are listed below. CMD has adapted this framework into a ministry context, which must acknowledge that God is sovereign and equipping of the saints to serve the body of Christ is God’s appointed way of leaders working. We have adapted some of the transition labels in this summary accordingly. Church’s vary in where they lay depending on their respective size and complexity.

Transition 1: Managing Self to Others

- One must shift from doing work to ‘getting work done’ via others. It is increasingly challenging in a world where the average person wants both direction in their work and yet the freedom to get there.
- This entails not just tolerating ‘managerial’ work but valuing it.
- It can be a real challenge to shift from being an individual contributor to effective delegation.
- In a small business environment, this is the essential leadership transition.
- There is a great danger of appointing stars, who can struggle to make the transition (i.e. a top player is not always a good coach).

Transition 2: Managing Others to Managing Leaders

- This involves the ability to select people, set stretch goals, and coach others using the instruction – performance – feedback cycle. There is an art of creating a supportive environment that allows for mistakes but not failure.
- One must begin to think more at the strategic level.
- The pipeline can be ‘clogged’ if one does not hold people accountable in managerial work rather than technical work.
- Signs of struggle include difficulty in delegating; poor ‘performance management’; not having a strong team; a single-minded focus on getting the work done; and choosing clones over contributors.

Transition 3: Managing Leaders to becoming a ‘Functional’ Leader

- One must learn to manage areas outside of their own expertise.
- Team playing with other functional managers is essential.
- This transition requires an increase in managerial maturity, and the developing of ‘skip-level’ communication.

² Charan, Ram; Drotter, Stephen; Noel, James; *The Leadership Pipeline: How to Build the Leadership Powered Company* (Hoboken, NJ: Jossey- Bass), 2010.

- The necessity of thinking at the functional strategy levels entails 3-5 year strategic thinking, state of the art awareness, understanding the business model and its long-term strategic goals, and the ability to make trade offs.
- There tends to be a shift from 'talking' to 'listening'.
- The functional manager must let go of silo behaviours.

Transition 4: Functional Leader to Church Leader

- Entails a shift from functional thinking (can we do it?) to considering a longer-term view (for example, sustainability of new initiatives).
- One must take time for reflection and analysis.
- One must learn to trust, accept advice, and receive feedback from functional leaders, even if they are inexperienced in respective fields.

Transition 5: Church Leader to Leading a Group of Congregations

- At this level one increasingly values the success of others.
- Four skills are often key: proficiency for evaluating strategy; development of business managers via coaching and other tools; developing portfolio strategy; become astute at assessing core capabilities.
- One must focus more on values than skills, learning to let go to an assembled team of high achieving and ambitious direct reports.
- Recommendation is to do 3-4 high leveraged decisions per year.
- It is difficult to develop people for this role. The best preparation can be diverse experiences over a long period of time, deployed in jobs that are deliberately stretching.

t) Appendix B: An example of first interview/chat questions: Getting to know them, and allowing them to get to know you

About yourself

- We'd love to get a better understanding of who you are. Would you be happy to share with us some of your background and how you have become who you are today?
 - Family of origin
 - Tell us how you become a Christian?
 - Where did you grow up and go to school?
 - What did you do after school?
 - Tell us about your family... spouse, parents, siblings, children
- As you reflect on your life, are there key events that have shaped who you are as a person?
- What do you like reading? Do you subscribe to journals? (professional/ hobby)
- Do you have interests outside ministry?
- Have there been any people who have had a significant influence on your life

Ministry Vocation

- If you did not go into ministry, where would you be now?
- What factors were in play to lead you to train for the ministry?

Present ministry

- As you reflect on your ministry under God over the last year, can you share with us:
 - what you are thankful for.
 - what you wished you did differently.
- What were your expectations when you started your present position? How do you feel you are progressing against those expectations?
- Tell us what difficult situations you have dealt with in the last 12 months? How was it resolved?
- Are you happy to give us some insight into how you ensure you are actually growing as a disciple of Christ?
- We understand being a ministry family can be extraordinarily difficult. What do you do as a family to make it work and disciple the family?
- Tell us how you provide pastoral counselling for bereavement.

Allow plenty of time to talk honestly, but positively about your church, and for them to engage with you.

u) Appendix C: Examples of Behaviourally Based Interview Questions

Focus Area	Question	Response	Comments
Personal Devotion	Describe your approach to your personal devotions and personal prayer time? What development areas have you identified for yourself? What action have you taken to address these needs?		
Character	When last did you have to ask someone's forgiveness? How did you approach the conversation? What was the outcome?		
Conviction	Describe the most recent occasion where you explained the gospel to a person who was searching and exploring Christianity? What did you do? What was their response?		
Preaching	How do you prepare for your sermons? Describe how you went about preparing for your most recent sermon. What sort of feedback did you get?		
Evangelism	Who are the non-Christians you are currently praying for/ following up? How do you interact with them?		
Strategic & Innovative Thinking	Describe a good idea which you conceived and subsequently implemented at ____? What was it? How did you introduce it and what were the outcomes? Describe your previous involvement in strategic planning? What was your role? What did you do? What went well? What would you do differently next time?		
Leadership & Teamwork	Describe your leadership style? How do people respond?		

	How have you developed and cultivated teamwork in previous teams you've led? What have been the outcomes?		
Operational Management	What processes have you put in place or practices adopted to measure progress for key ministry projects? How has that helped or hindered? What constitutes a priority for you in any given day/week or month? What mechanisms do you use to ensure things don't slip through the cracks and that deadlines are not missed? How is that going?		
People Management	How have you assessed whether the members of your team achieved success and clear outcomes? Describe a time where you had to confront a problem with a team member/s or a layperson? What did you do? What was the outcome?		
Interpersonal Skills	Describe a situation where you were misunderstood? What did you do? What happened as a result? (maintaining confidentiality) Describe the most challenging and complex pastoral care issue you had to deal with? What did you do in this situation? What was the outcome?		

v) Appendix D: An example of a second interview, and thinking about developing behaviourally based questions

Descriptor	Category	Detail	Assessment Methods	Sample Questions for interview (Situation, Action, Outcome)
Holds true to Scripture	Conviction	doctrinally conservative, convinced that the Scriptures contain all doctrine required for salvation through faith in Christ Jesus beyond teaching and preaching commitments, continues to love to study the Bible and wrestle with Scripture as his knowledge and insight deepens	Referees Sermons Interview Informal meeting	What do you think are the key issues that define evangelical churches in this city at this time? What is God teaching you at the moment from His Word? What are the theological lessons you would love your church to learn this year? Can you tell us about a time when you had to demonstrate your Scriptural convictions to your church? How did you do so? What feedback did you get, or what output did you see?
	Competency: Preaching	an excellent teacher of, and preacher from, the Bible, who is able to use it to train, correct and, where necessary, rebuke, and confronting all false doctrines as they arise	Referees Sermons Interview Psychometrics (Verbal Reasoning; Analysing & Interpreting; Interacting & Presenting)	What is your view on the role of the preacher? What feedback have you received on your preaching? Have you asked anyone to give you feedback on your preaching? If so, what did you learn? What was good and what can be improved? What would you love to see with the teaching of the Word across your church? Can you give us some insight into how you prepare, plan and

				organise for preaching?
	Competency: Pastoral Care	A discipler of those they are directly responsible for focused on equipping people to stand firm for the Gospel in a hostile world Brings God's word to the problems & issues of those in need	Referees Sermons Interview Informal meeting Psychometrics (Supporting & Cooperating)	Can you give us some insight into how you disciple the staff or lay leaders you are directly responsible for? How are they going as disciples and as disciplers of others? Can you give an example of how you've helped people to stand firm in their faith over the past 6 months? What did you do? What was the outcome? Can you give us an example of how you have brought God's word to help someone solve a challenge or problem in the last 6 months? What happened and what was the outcome? What do you think God is teaching your church at the moment?
Strives to live a Godly & obedient life	Character	is diligent in prayer exhibits, through his life and example, his trust in the Lord Jesus, and the fruit of the Spirit serves with humility, loving those he leads is not afraid to share his vulnerabilities evidences godly wisdom has a family who are an example to those he leads	Referees Sermons Interview Informal meeting	What do your family notice about your faith being exhibited through the way you live? (ask question of spouse) We read about the character and conviction of a church leader in 1 Tim. How is this evident in your life? What is the characteristic that members of your congregation note most about the way you live out your faith?

				What issue do you find you wrestle with most often? How do you keep yourself accountable? (Does it work?) Who are the people you go to for support or to ask when you have challenges?
Has a passion for God's mission to this world	Competency: Vision/ Strategic Thinking Conviction: Mission	has a creative energy and vision for new Gospel proclamation opportunities both within and outside our parish, including church planting opportunities is insightful about the culture we live in, and how to present the Gospel in a changing world and is passionate for cross-cultural mission in this region	Referees Sermons Interview Informal meeting Psychometrics (Inductive Reasoning; Creating & Conceptualising, Enterprising & Performing)	Can you tell us about a time you have led someone to Christ? How did that come about and what happened? (look for currency, role & energy) What are the best stories of conversion in your church in the past year?
	Competency: Leadership & People Mngt Conviction: Equip the saints	actively encourages people to serve prioritises training and sending out people to serve Prioritises development/growth of self and others	Referees Interview Informal meeting Psychometrics (Leading & Deciding)	How have you created a culture of active leadership & lay service in the past 6-12 months. What did you do and what has been the outcome? Can you give an example of how you have equipped or developed a key leader over the past 6 months? What did you do? What were the outcomes? Can you tell me a time in the last year when you have led a ministry leader to equip/lead other laypeople to lead ministries in the church? What did you do?

				What personal development have you been focussing on over the past year?
Leads with strength and courage, following the example of Jesus	Competency: Leadership & People Mngt	is energetic, engaging and communicates clearly remains calm and measured is a trusted mentor is a pastor and congregational leader, not just overseeing other staff in these responsibilities is a team player who encourages those around him and cultivates partnerships and takes responsibility for decision and outcomes, and oversight for the ministry	Referees Interview Informal meeting Psychometrics (Leading & Deciding, Adapting & Coping, Supporting & Cooperating)	Can you give us some insight into how you have gone about recruiting, and developing your ministry team? We'd love to hear about how you have done that in the past and how that has worked out? How have you led your church to change or set the church's mission, vision or plan in the last 12 months? What did you do, and how did it go? What have you done to create a shared vision in the last few months? How did it go, and how do you know it was effective? What do you love about your team meetings, and why? What do you wish you could improve about your team meetings? What do your staff say about your team meetings? Can you give us an example of a complex decision you had to make recently? How did you go about it and what was the outcome? Can you give us an example of a decision that you made that turned out to be the wrong decision? What

				happened and what was the outcome?
	Competency: Operational Mngt	has strong organisational and management skills, able to oversee a complex organisational environment has the capability to lead and oversee an organisation through change	Referees Interview Psychometrics (Numerical & Inductive Reasoning; Organising & Executing, Adapting & Coping)	Can you give us examples of how you have demonstrated strong oversight of your church in the last 6-12 months? What have you done and what outcomes? Can you give an example of how you have dealt with a situation of staff conflict over the past year? What did you do and what was the outcome? How do you know or assess how things are going at your church? How would you know if things are going off track? Can you give us an example of how you have brought about significant change in your church? What did you do, how did you manage the inevitable conflict... and how has it turned out? What do you measure at your current church and what does this tell you about what is going on?
	Experience	Has an understanding of the complexities of the SM role and can provide examples of how he has handled similar situations	Referees Interview Informal meeting	What do you think have been the most important roles that you have played in your church over the last 12 months? Why? What are the ministries or activities that you have deprioritised, dropped or said "no" to over the last 12 months? How did you go about this decision and

				putting this in place? What was the outcome?
	Cultural Fit	Has an understanding of the mindset of those in the Parish demographic and can helpfully bring the gospel to bear on it	Referees Interview Informal meeting	What are the theological issues you think your church is wrestling with at the moment? What do you think are the big issues in your suburb? How is your church addressing these?
Passion for seeing Children and Youth Ministry flourish	Strong supporter & engaged	Demonstrates a keenness for children and youth (and family) ministry to be integrated into the church (not siloed/ignored)	Referees Interview Informal meeting	Can you explain how your role has interacted with the youth and children's ministry over the last 12 months? How has this gone?
				Thinking about this role..... How do you think your gifts will help you to do well in this role? Why do you say that? What do you believe will be the greatest challenge for you in this role? How do you think you will address that?
Further development	Committed to growing as a leader	Is committed to ongoing development through mentoring, coaching, "LMD", etc?		What have you done (since completing College) to grow yourself as a leader and servant of the Gospel?

How could we best help you to thrive in your ministry?

What could we do to best help your family adjust to [our parish] and settle into our suburb?

What would you suggest we do to support you best?

w) Appendix E: Sample Confidential Reference Check

Name of candidate:

Date:

Referee

How do they know the candidate?

Our priorities for a candidate:

Conviction

Character

Priority Competencies

- Preaching – able to lead a large congregation through their faithful preaching of the Word and model strong preaching for other preachers to follow
- Able to pastor/lead other pastors – a pastor who is able to disciple other pastors and lead/pastor the large church community through other pastors

Score the following from 0 to 10 where 10 is very high, and 0 is very low

Conviction

Christ is Lord:

Bible is truth:

Character

A man of the Word / Disciple:

Family is an example to those he leads:

Truth is reflected in his life:

Integrity:

Share vulnerabilities/humility:

Comments:

Invite any further comments:

Preaching

Competency:

Large stage / to a large audience:

Teaching:

Equipping:

Comments:

Invite any further comments:

Discipler of others

Loves those he leads:

Disciples staff:

Disciples any key lay leader:

Equipping leaders:

Leadership

Strategic thinking – seeing opportunities within the culture:

Staying focused on what is important:

Leads pastors well:

People know what the purpose is:

People know what their role is:

People are held accountable:

People are recognized when done well:

People are corrected when not do well:

Actively encourages others to serve:

Prioritises equipping and training of leaders:

Runs effective meetings:

Gets joy from seeing others lead or live out the Gospel well:

Deals well with conflict:

Can lead through change:

Understands the people and mood of the parish:

Organisational Management

Can oversee and manage complex tasks:

Comments:

Invite any further comments:

Children and youth

Demonstrates a keenness for youth ministry:

Demonstrates a keenness for children's ministry:

Involved in youth and children's ministry (at a leadership level):

Comments:

Invite any further comments:

Would you work for him again? / Would you appoint him if in my situation?

Invite any further comments:

How can we best support the candidate to thrive?

Other advice:

x) Appendix F: The Ordinal for the Making of Presbyters

³ Archdeacon XXX presents to the Archbishop the deacons who are to be ordained presbyter.

Archbishop, I present to you the Reverends XXX to be admitted to the order of presbyter.

The Archbishop

Archdeacon, take care that the persons you present are, by their learning and godly way of life, suitable to exercise their ministry to the honour of God and the building up of his church.

Archdeacon XXX

I have enquired concerning them, and they have been examined. I believe them to be fit for this office.

The Archbishop (to the congregation)

Good people, these are the candidates whom we propose, God willing, to receive this day into the holy office of presbyter; for after due examination we find that they are lawfully called to this function and ministry, and that they are persons fit for this office. However, if you know of any obstacle or notorious offence in any of these persons, such as would bar him from being received into this holy ministry, come forward in the name of God and reveal what the offence or obstacle is.

If any offence or obstacle is alleged against a candidate, the ordination shall be postponed until such time as he is cleared of the charge.

The Archbishop then commends the candidates to the prayers of the congregation.

LITANY FOR MINISTRY

Bishop XXX

Let us pray for XXX who are to be ordained presbyter, and for all who minister in the church.

God the Father,

have mercy on us.

God the Son,

have mercy on us.

God the Holy Spirit,

have mercy on us.

Holy Trinity, one God,

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have mercy on us.

We humbly pray that you will hear us, good Lord.

Grant to your people the forgiveness of sins, growth in grace, and the fruit of the Spirit.

Lord, hear our prayer.

Send your peace to the world which you have reconciled to yourself, by the ministry of your Son Jesus.

Lord, hear our prayer.

Heal the divisions of your church, that all may be one, so that the world may believe.

Lord, hear our prayer.

Lead the members of your church in their vocation and ministry, that they may serve you in true and godly living.

Lord, hear our prayer.

Raise up faithful and able ministers for your church, that the gospel may be known to all people.

Lord, hear our prayer.

Fill them with compassion, clothe them with humility, and move them to care for all your people.

Lord, hear our prayer.

Inspire all bishops, presbyters and deacons with your love, that with all your people they may hunger for truth.

Lord, hear our prayer.

Bless your servants XXX who are to be admitted to the order of presbyter. Pour your grace upon them, that they may faithfully fulfil the duties of this ministry, build up your church, and glorify your name.

Lord, hear our prayer.

Sustain by the indwelling of your Holy Spirit all who are called to the ordained ministries of your church, and encourage them to persevere to the end.

Lord, hear our prayer.

Gather us with all your saints into your eternal kingdom.

Lord, hear our prayer.

Eternal God and Father, you have promised to hear those who pray in the name of your Son.

Grant that what we have asked in faith we may obtain according to your will;

through Jesus Christ our Lord. **Amen.**

HOLY COMMUNION

Collect

Almighty God, giver of all that is good, by your Holy Spirit you have appointed various orders of ministers in your church: look in mercy on these your servants now called to the office of presbyter. So fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully minister to the glory of your name and the benefit of your Church. We ask this through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

EXHORTATION

The candidates stand before the Archbishop.

The Archbishop speaks to the candidates, declaring what is the task and what are the responsibilities they will assume as presbyters.

You have heard, my brothers, in your private examination, in the sermon, and in the readings from holy scripture, how great is the dignity and importance of this office to which you are called. And now again I exhort you, in the name of our Lord Jesus Christ, that you remember the dignity of the high office and charge to which you are called: that is to say, to be a messenger, watchman, and steward of the Lord; to teach and forewarn, to feed and provide for the Lord's family; to seek for Christ's sheep who are scattered abroad, and for his children who are surrounded by temptation in this world, that they may be saved through Christ for ever.

Have always therefore printed in your mind how great a treasure is committed to your care. For they are the sheep of Christ, whom he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve is his bride and his body. And if it should come about that the church, or any of its members, is hurt or hindered as a result of your negligence, you know the greatness of the fault and the judgment that will follow. Accordingly, consider within yourself the purpose of your ministry to the children of God; and see that you never cease your labour, your care and diligence, until you have done all that lies in you, according to your bounden duty, to bring all such as are or will be committed to your care, to that understanding in the faith and knowledge of God, and to that maturity in Christ, which leaves no place among you for error in religion or viciousness in life.

Since your office is of such excellence and such difficulty, you can see how much care and study you need, to show yourself dutiful and thankful to the Lord, who has placed you in so great a dignity with so great a responsibility. Take care therefore that neither you yourself offend, nor be the cause of others' offending. You cannot have such a mind and will by yourself; for that will and ability is given by God alone. Therefore you ought to pray earnestly for his Holy Spirit. And because you cannot perform the difficult task of leading people to salvation without the doctrine and guidance of the holy scriptures, you should read and study them well, and shape your life and the lives of those for whom you are responsible, according to their teaching. And for the same reason you should put away, as much as possible, all worldly preoccupations and pursuits. We have good reason to believe that you have carefully considered these things already; and that you have decided, by God's grace, to give yourself

wholly to this office to which God has been pleased to call you: so that to the best of your ability you will devote yourself completely to this.

You will continually pray to God the Father, by the mediation of our Saviour Jesus Christ, for the assistance of the Holy Spirit; so that, by daily reading and meditating on the scriptures, you may grow in your ministry; and that you may so strive to sanctify the lives of you and yours and to shape them according to the teaching of Christ, that you may be a godly pattern for the people to follow.

And now, in order that this present congregation of Christ's people may also be assured of your intentions in these things, and in order that your public profession may strengthen your resolve to do your duties, you shall plainly answer these questions which I, in the name of God, and of his church, now put to you:

EXAMINATION

XXX, do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, and the order of this Anglican Church of Australia, to the order and ministry of presbyter?

I do.

Are you convinced that the holy scriptures contain all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And will you instruct the people committed to your care from the scriptures, and teach nothing (as required of necessity to eternal salvation) except what you are convinced may be proved by the scriptures?

I am convinced, and will do so, by God's grace.

Will you always faithfully minister the doctrine and sacraments, and the discipline of Christ, as the Lord has commanded, and as this Church has received them, according to the commandments of God? Will you teach the people committed to your charge to keep and observe them diligently?

I will do so, by the help of the Lord.

Will you be ready to drive away all false and strange doctrines that are contrary to God's word; and to this end both publicly and privately to warn and encourage all within your care, both the sick and the well, as often as the occasion demands?

I will, the Lord being my helper.

Will you be diligent in prayer, and in the reading of the scriptures, undertaking studies that help to a fuller knowledge of them, and turning aside from the pursuit of studies for self-indulgence and worldly gain?

I will, the Lord being my helper.

Will you strive to live according to the teaching of Christ, so that you and your family may be good examples to the flock of Christ?

I will, the Lord being my helper.

Will you maintain and promote, to the best of your ability, quietness, peace, and love among all Christian people, especially among those who are committed to your care?

I will, the Lord being my helper.

Will you reverently obey your ordinary and other chief ministers set over you in the church, gladly and willingly following their godly counsel?

I will, the Lord being my helper.

Almighty God, who has given you the will to do all these things, grant you the strength and power to perform them; that he may complete his work which he has begun in you; through Jesus Christ our Lord. **Amen.**

The Archbishop calls the congregation to prayer. The candidates kneel.

There is a period of silence during which the congregation is asked to pray for the ordinands, kneeling before the Archbishop and Bishops, that they may perform faithfully what they have promised.

Congregation remains seated.

LAYING ON OF HANDS

The Archbishop offers thanks to God for the gifts of Christ, and prays for us all and for those to be ordained.

Let us pray.

Almighty God and heavenly Father, by your infinite love and goodness you have given us your only Son Jesus Christ to be our redeemer and the author of eternal life.

After he had ascended into heaven, he sent into the world his apostles, prophets, evangelists, teachers and pastors, by whose ministry he gathered together a great flock in all parts of the world to proclaim the praise of your holy name.

For these great benefits, and because you have called these your servants XXX, to the same office and ministry appointed for the salvation of humankind, we give you most hearty thanks, and we praise and worship you. We humbly ask that we and all who call upon your name may be continually thankful for these and all your benefits; and that we may daily increase in the knowledge and love of you, Father, with your Son and the Holy Spirit.

And we pray that through these your ministers, and those whom he serves, your name may be for ever glorified and your kingdom enlarged; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Archbishop says

Receive the Holy Spirit for the office and work of a presbyter in the church of God, now committed to you by the laying on of our hands. Whose sins you forgive they are forgiven:

whose sins you retain they are retained; and be a faithful dispenser of the word of God and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then the Archbishops delivers to each a Bible, saying

Take authority to preach the word of God, and to administer the holy sacraments in the congregation in which you shall be lawfully appointed so to do.

When the laying on of hands has been completed, the Archbishop says to the congregation

Brothers and sisters in Christ, I present to you these brothers who have been ordained presbyter in the church of God.

They are welcomed with applause. The newly ordained presbyters returns to their place.

PRAYERS

Bishop XXX

[The Lord's Prayer]

Most merciful Father,
we beseech you to send your blessing on your servants,
XXX that they may be clothed with righteousness,
and that your word spoken through them
may be of such effect that it may never be spoken in vain.
Grant also that we may always have grace
so to hear and receive their proclamation of your holy word
that in all our words and deeds we may seek your glory, and the increase of your kingdom;
through Jesus Christ our Lord. **Amen.**

The newly ordained presbyters and their families stand.

Father in heaven,
from whom every family on earth is named, we pray for these brothers and their families.
Grant them understanding and assurance as they share this ministry.
Refresh them by your Spirit; give them comfort in times of hurt,
energy in times of weariness, hope in times of doubt, and grace sufficient for each day.
Fill them with all joy and peace in believing;
through him who knows our every need, even Jesus Christ our Lord. **Amen.**

Bishop XXX

All

Go in peace to love and serve the Lord.

In the name of Christ. Amen.