

# **A CHANGE OF RECTORS: Congregational challenge and opportunity**

**Guidelines for parishes  
as they approach  
Transition in  
The Diocese of Lexington**

**For further information, call the  
Diocesan Deployment Office  
859-252-6527**

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## A CHANGE OF RECTORS: CONGREGATIONAL CHALLENGE AND OPPORTUNITY

BY KAY COLLIER MCLAUGHLIN

“Our priest is leaving.”

A change of rector is a guaranteed reality for every congregation, at some point in time. It is a change that happens more frequently these days than people in the pew might expect. The average tenure for an Episcopal priest today is 4 –7 years, compared to tenures of 15-20 years between 1950 and the early 1970s. Expectations of longer tenures are reinforced by those mid-20<sup>th</sup> century experiences, which have been taken as normative over time, rather than a “media moment” between the shorter recorded tenures of the 19<sup>th</sup> and early 20<sup>th</sup> century and today. Anecdotal information which may or may not be accurate adds to the notion that the empty pulpit must be filled by someone who is “going to stay a good while.” Fictitious representations capture the imagination and color statistical reality, as well. “Father Tim’s” long tenure in Mitford’s Lord’s Chapel in the popular Jan Karon novels set up a number of expectations that have absolutely no basis in reality!

“I’m devastated to lose him/her! Things just won’t be the same!”

“Finally! I can’t wait for a new priest to get here who will.....”

Yet another guaranteed reality is the fact that a certain percentage of members in any congregation will grieve the loss of their rector/priest/friend...*and* the loss of known ways of conducting congregational life. For another percentage of the congregation, responses will range from relief to celebration...and anticipation that whatever is coming down the road will be better than what has been. Both groups have some certainty that an almost-Jesus is out there waiting to assume their pulpit and the reins of leadership, and that they better hurry and sign that person up quickly. The truth, according to Duke Divinity School’s Lily funded ***Pulpit and Pew*** research, is that “the average congregation that has just lost a pastor has a tendency either to clone or demonize the previous pastor. They are limited in their experience to the past pastor or two.” And, says research, moving from the concerns of lay selection committees to those of Judicatory Executives, regional leaders of virtually all denominations would like to help make the best possible match between pastor and congregation, which means a more stable and less divided church.

The good news is that there are both denominational and diocesan guidelines to assist congregations in this important changing of the guard. Loren Mead, former head of the Alban

Institute Church Consulting firm and author of the book ***A Change of Pastors, and how it affects change in the congregation***, points to both **procedures** and **processes** which are necessary for a successful ending of one pastoral relationship, the transition and search process and the call and beginning of a new pastoral relationship. While most church leadership don't want to hear it, the work can take anywhere from 12-18 months to 2-1/2 years.

"It's not about the pastor who is leaving or the one who is coming," says Mead. "It's not even about you all who are stuck with having a lot of new jobs to do. It's about how you build from what has been the strength and integrity of one period of ministry into a new relationship in which a new ministry takes off for each of you."

This series of three articles will be looking at three distinct phases of procedures – the outline of tasks, timeline, requirements – and processes – the developmental issues that, when attended to, will lead to growth and change in a congregation during this critical stage of its life.

## **STAGES OF PASTORAL CHANGE**

1. Departure stage, or ending of a pastoral relationship.
2. Transition stage, including the interim period and search process.
3. The call stage, and beginning of a new pastoral relationship.

*There are four primary reasons for the ending of a pastoral relationship:*

1. The current rector has received a call to a new parish.
2. The current rector is retiring.
3. The rector, congregation and bishop have reached a decision that the relationship must end for the good of the parish.
4. There has been involuntary termination, or, in secular terms, the rector has been fired.

Regardless of the reason for the ending of the pastoral relationship, the stronger the personality of the leader, and the longer that leader has been the rector, the more critical it is for a congregation to make a "good goodbye," bring closure to what has been and move into a period of emotional detachment and intentional transition, which will allow them to re-discover who they are as a congregation at this point in time.

From the time an impending end to a pastoral relationship is known, the most frequently heard question is "how long will it take to find a new priest?" In every congregation, there are sure to be sub-groups who are sure that there are short cuts to the process, and that "quick" is desirable. Clergy themselves are among those who would push for a shorter time period for the search process. Loren Mead, who is an Episcopal priest, emphasizes his own "awakening" of the difference in this

critical transition period for laity and clergy, both of whom have needs that require time for attending before they are ready to move on. Like any long relationship, the two parts must separate and allow the other to move on without their influence and input — the priest to his or her new assignment; the parish to discover who they are independent of this leader, in order for them to be able to see other potential clergy through a lens that is not clouded with either positive or negative images of what has been.

It's a tough time for clergy and lay leaders. They know that there are qualitative issues as well as quantitative ones, and churches of most denominations are liberally sprinkled with search committees that are so eager to get the job done, and so pressured from within their congregations, that the developmental tasks so important for the congregation are completely ignored, or given token consideration. When such a situation occurs, a search committee and a congregation may find that they rush into a relationship that subsequently proves to be a huge mis-match, damaging to both the person called to be rector, and the congregation.

A member of the Search Committee from St. Peter's, Paris, said: "We started out thinking that we'd be done in 12-18 months — that the people who thought the process was too long were right. Then, somewhere in the middle of the thing, I realized that it was just about that time that people stopped saying we had to have this or that, either because our former rector did it a certain way, or because he didn't. It happened so gradually we probably could not have named it — but one day, the conversations were about who St. Peter's is; what St. Peter's wants and needs — not about anyone's personality."

## **STEPS IN ENDING A PASTORAL RELATIONSHIP IN THE DIOCESE OF LEXINGTON**

In the Diocese of Lexington, there are specific steps that need to be taken when it is known that the relationship will end. Each Diocese and Bishop have their own variations on the guidelines provided by the national Church Deployment Office, which assists both clergy and congregations in this change period. The major resources for managing the changes of this period emphasize that this is an excellent time for each congregation to rediscover their denominational resources, which are practiced in facilitating healthy endings and beginnings. The congregation and its lay leadership may well discover aspects of denominational support that they were not aware of while filtered through their current rector — and his/her personal relationship with the Diocesan Office.

1. The rector and/or Vestry notify the Bishop that the rector will be resigning or retiring.
2. The Senior and Junior Warden meet with the Bishop, and get the transition packet for study and guidance.

3. The Vestry and rector clarify and organize the departure time, and share the information with the Bishop and Deployment Officer.

4. The Vestry and/or appointed committees plan departure/closure events.

5. The Vestry begins to work with the Deployment Officer and Bishop to seek an Interim rector.

6. The Vestry sets the budget and charge to the Search Committee.

7. Leadership supports the rector and family in their decisions when to leave, what kind of public events they prefer, both socially and liturgically, and sets boundaries regarding any potential the departing rector may have to influence future decisions for the parish.

8. The Vestry works with the Bishop and Deployment Officer on the appropriate Option Plan for their parish.

9. The Vestry appoints the Search Committee, or in some cases, acts as the Search Committee.

10. For those congregations who will be using Option A, the Vestry and/or Search Committee decide upon the use of a consultant and works with the Deployment Officer and Bishop to find a Search Consultant.

11. The Bishop, Deployment Officer, Search Committee, vestry and Consultant meet to delineate tasks.

*Loren Mead lists the following sequential procedures for each congregation:*

1. Termination (rector leaves).

2. Direction finding (the congregation chooses its path).

3. Self-study (finding out who and where the congregation is as an entity in a particular town or city).

4. Search (looking for the “right” rector for this congregation at this point in its life, and in the life of the city or town in which it resides).

5. Decision/Negotiation (making a decision and reaching agreements).

6. Installation (getting the new pastor on the job).

7. Start-up (beginning to build a new ministry in the congregation and community).

The following **processes** will occur and re-occur during the transition and search period. They are not sequential; to have dealt with them once does not mean that they are completed, as they will re-appear throughout change period. Loren Mead calls them “Developmental Tasks.”

Coming to terms with the congregation’s history. Every congregation has a story, that does not begin or end with any particular clergy. It is not a blank slate waiting for any clergy person to write his or her version of the story on it – rather, a congregation is an ongoing story written by people and clergy over time. Within a congregation, as within a family, there will be many versions of the story, dependent upon when a member of the congregation came into the congregation. To have a

complete picture of a current congregation, it is imperative to include all aspects of the story, and to make peace with any aspect of the past which might “trip up” a new rector if it is left to fester and pop up at a later date.

Discovering a new identity, a new sense of mission. Over time, congregations, like individuals, are busy “doing” their life and ministry, and may not have taken the time to step back and reflect on who they have become over recent years, as new members and missions have come, and others have gone. The community in which the parish exists has also grown and changed over this same period of time, so reflection must include this aspect of parish life, as well. In *Pulpit and Pew’s* research on pastoral leadership, writer Adair Loomis calls the times of pastoral change opportunities for lay leaders to “alter the climate and direction of the congregation.”

Helping the congregation’s internal leadership to grow and change. A faithful core of leaders develops around every leader or rector. A change of rector is an excellent time to actively seek those who have leadership skills but have not been serving in any leadership roles, and to allow those who might choose to do so to “bow out” gracefully.

Rediscovering linkages to the denomination. When a rector is present, he or she is the major link between the parish and the denomination, at the diocesan, provincial and national levels. The parish “sees” the denomination primarily through the rector’s eyes. The transition and interim periods are exciting times for lay leadership to rediscover their own denomination and its resources, and to forge new relationships with the Diocese.

Establishing a new commitment between people and the new priest to engage in their mission together. Loren Mead emphasizes that a parish is not about the business of “hiring a rector.” From the time of awareness of the ending of one pastoral relationship until the beginning of a new pastoral relationship, the parish is engaged in a process of discernment and call — attempting to determine what God’s will is for their parish, at this time in its life, and who may find in their own discernment of God’s will for himself or herself, a call to ministry with a particular congregation.

Says Mead: “All along, from the moment you discover your pastor is leaving until well after the new pastor is in place, you are journeying toward that common commitment to new life and new mission. You are not in a ‘hiring process.’ You are in a transformation process. You will be transformed and your new pastor will be transformed.”

If you'd like to read more...

Oswalk, Roy. *Running through the Thistles: Terminating a Ministerial Relationship with a Parish*. Washington, D.C.: Alban Institute, 1978.

Nicholson, Roger S., ed. *Temporary Shepherd: A Congregational Handbook for Interim Ministry*. Bethesda, Md.: Alban Institute, 1998.

Mead, Loren. *A Change of Pastors, and how it affects change in the congregation*. Herndon, Va. Alban Institute, 2005.

White, Edward A. *Saying Goodbye: A Time of Growth for Congregations and Pastors*. Bethesda,

## **DISCERNING GOD’S WILL FOR PARISH AND PRIEST: A TIME OF TRANSFORMATION**

**BY KAY COLLIER MCLAUGHLIN**

The second stage of ending a pastoral relationship and beginning a new pastoral relationship is a spiritual process which has its own vocabulary and procedures.

In the Episcopal Church, a congregation opens itself to God’s will for their parish, and to the process of discerning the ordained person who will be called to lead the parish into the next stages of its mission and ministry. At the same time, there will be ordained men and women who are open to the possibility of a “call” to a new stage of ministry. Many of them will be listed with updated profiles with the national Church Deployment Office. Others will recognize their readiness when asked by someone if they are willing to be nominated for a specific position.

Corporations “search” and “hire”; churches “discern” and “call.” It is an important distinction that Nominating Committees, Vestries and congregations must recognize. Experiences from secular “search” or “hiring” processes may in fact sabotage the transformational work in which a congregation is engaged during the process of discernment and call.

Individuals who have come from other denominations may not be familiar with the Episcopal process for calling a new rector. For instance, in the Methodist Church, the Bishop appoints pastors to serve congregations, with the expectation that there will be a change of pastors as frequently as every four years. In the Roman Catholic Church, the Bishop appoints the Pastor, without input from the congregation.

In the Presbyterian Church, a nominating committee acts in secrecy until a final candidate is presented to the congregation for a vote, which is monitored by the Presbytery.

In Congregationalist churches, everyone in an individual congregation casts a vote to elect a pastor.

In the Episcopal Church, famous for its “middle way,” the process combines aspects of the input of the congregation with the authority of the Bishop.

The process that we know today had its beginnings in 1969 at the Seattle General Convention when the Joint Commission on Clergy Deployment was charged with developing a new system which would be more organized and more open, rather than the informal and often secretive manner in which clergy had previously been called. The advent of computer technology as a primary screening tool eliminated the majority of geographic, racial, ethnic and gender constraints. In 1970, an

electronic “Clergy Data Bank” was established, with a goal of ensuring that parishes have a better opportunity for a “right” match.

The “check list” for the interim period clearly lists “steps” to be taken, and the order in which they should be taken. This list is in accordance with both canons and diocesan policy. In the case of mission congregations, the nominating committee submits a name to the Bishop’s Committee who forward that recommendation to the Bishop, who alone can appoint a Vicar for a Mission congregation.

According to Charles and Diane Crane, authors of the Cowley book *The Clergy Search Dilemma*, (1991), each year, 700 of the some 7,800 Episcopal parishes and missions are in the process of seeking a new rector or vicar.

The Cranes, who interviewed some 200 priests and calling committees regarding their experience of the process quote one rector as saying: “ This process should be more like getting married than like getting a job, and we will live together more like a married couple than employers and employee. Either you and I are going to fall in love, or I’m not the person for you.”

Conclude the Cranes: “That’s the way the process ought to work, and that’s what we mean when we talk about the involvement of the Holy Spirit.”

### **Steps to begin the process:**

The first step in each phase of the process could well read “check with the Diocesan office.” When in doubt, Wardens and Nominating Committee Chairs should always err on the side of clearing the next step with the Bishop or the Deployment officer. Better safe than sorry. Congregations have been known to make major mistakes which could have been prevented had they first checked with the Bishop’s office. A parish typically goes through this process once in a decade; the Bishop’s office typically shepherds 5-7 parishes through the nomination and calling process each year, and therefore is familiar with updates to the deployment process and resources available.

A Diocesan Bishop heard from a third party that a cardinal parish in his Diocese had issued a call to a priest without clearing their final choice with his office. A call was placed to the Senior warden, who, obviously attempting to placate the Bishop, said, “Well, you know, sometimes you just don’t tell the CEO everything!”

Canonically, this real-life scenario could not and should not happen. In case you have not noticed,” the Bishop responded to the Senior Warden, “I am not a CEO. I am a Bishop — and if you have not figured out the difference, you should not be serving as Senior warden of an Episcopal parish!”

The process of calling a rector in the Episcopal Church is about relationships, responsibility and authority — and the circumventing of the process can jeopardize a congregation, as well as the clergy

involved. The process is framed by an understanding that the name “Episcopal” means “Bishop.” All Bishops are charged with this responsibility of oversight in the calling of clergy. The following of Episcopal process has nothing to do with a particular Bishop seeking to exercise power, and everything to do with getting a new relationship of clergy, parish and diocese off on the right foot.

In a long and complicated process, a check list and the experienced staff at the diocesan office can be the best friends a vestry, nominating committee and interim rector can have—enabling the tasks of the interim period to take place as new relationships unfold, and the journey toward a new opportunity

## TEMPORARY SHEPHERDS AND THEIR SHEEP: THE WORK OF THE INTERIM PERIOD

BY KAY COLLIER MCLAUGHLIN

*Temporary Shepherds: A Congregational Handbook for Interim Ministry* is the name Roger Nicholson has given his Alban Institute book on the intentional period between the departure of one rector, and the arrival of another. Intentional is the operative word here. The in-between period occurs, and it can either be a time of extreme anxiety, with a rush to get a quick fix—or, it can be recognized as a normal period in the call process—a time of crucial significance to a congregation. The knowledge that the period is expected and normal, and that there are both predictable tasks and experienced guides for the work are factors which can relieve the anxiety and assist congregations and their leaders in choosing to make the interim period one of positive adjustment, preparation and expectation for new ministry.

Anxiety always occurs when a congregation sees the in-between period as a time of emptiness—a void, waiting to be filled by the ideas and energy of the next priest. This perspective also leads to confusion about the job description for an interim priest. In truth, the in-between period is a period full of tasks to be done. Behavioral scientist Kurt Lewin made the point in his work with organizations that the problem with human institutions is their very homeostasis. He noted that organizations are stable because they are a balance of opposing forces held together, literally frozen in equilibrium, and they cannot change until that equilibrium is broken. He stated a very simple prescription of three steps that have to be taken if one wanted to see change happen> (Loren Mead author of the Alban Institute book *A Change of Pastors and how it affects change in the congregation. 2005*) states that thousands of positive change efforts in churches have been stymied by change strategies bumping into something in the institution as hard as an iceberg, which prevents the entity from changing.)

1. The frozen equilibrium has to be unfrozen.
2. The desired change has to be installed
3. The organism/organization has to be refrozen with the change in place.

The departure of a rector is a time of “unfreezing.” The forces that have held the organization of the parish in place are opened up, presenting an opportunity for questioning and exploring the past,

present and future of the congregation without a sense of violating history or personality. Whether or not members have articulated it, they know at some level that when the rector leaves, the old cannot be replicated. Some things *will* change. The interim period is one in which a congregation begins the change process and moves toward the new life that awaits them. The work of this period is essential in preparing for the new relationship, and the dialogue that will take place between the priest who is called and the laity of the congregation about choices for the future.

The *Interim Rector* is the person charged with the responsibility of moving the congregation through this in-between time. As noted in Nicholson's ***Temporary Shepherds***, the work of interim ministry is a special calling, not to be confused with part time or supply work. Ideally, an intentional interim rector has had special training for what is a challenging vocation that requires special gifts and abilities, such as

- Skills in the management of change
- The ability to help members envision the future
- Solid experience in pastoral ministry

In addition, it is important that the individual understand and be able to work in the creative tension of appropriate attachment and detachment. The well-trained interim will walk a tightrope between being a part of the community while knowing that the time will come that they will leave that community.

As Loren Mead states, "They have to demonstrate a healthy balance as an emotional, social, psychological, rational and spiritual being. She or he must function as a wise steward of self in the midst of a whirling mix of human behaviors. An intentional interim will bring calmness, thoughtfulness, objectivity, trustworthiness, care and mature leadership into this context of change. At the same time, an interim pastor will be flexible in his or her leadership style and in conflict management in a given congregation. Situations vary from church to church. What proved to be an effective leadership response in one interim setting may not necessarily be helpful in another setting."

Congregations are often disappointed when they realize that an interim rector cannot be a candidate for the position of rector. An understanding of the work that an interim is called to do may assist in congregational understanding of the important difference between an interim and a "permanent" rector. It is key to an interim's work that he or she maintain appropriate detachment in order to take care of the tasks of the period—especially if they come following a long-time pastorate, or any type of conflict or crisis.

Many interims will perform their duties while living and/or working geographically distant from their primary home and family, often in temporary quarters provided by the parish. While their actual contract may specify that they are "half time" or "three-quarter time," intentional interim ministry is not

about fewer hours and less responsibility. One of the greatest misconceptions about interim ministry is that it is a retirement ministry, when in actuality, those who have served in this position say that regardless of the contract, it is “full time plus.”

The developmental tasks of the interim period include:

- Coming to terms with the congregations’ history. Many congregations reflect that re-hearing their history, and adding personal story to it, or learning its history for the first time, can be an exciting exercise which will bring new and older members of a church closer to each other, as they begin to understand that their “piece of the puzzle” is indeed just that—a small piece in a story that existed before them, and will, hopefully, exist after them, as well.
- Discovering a new identity; a new sense of mission. With an intentional interim minister in place, who cannot be considered a potential permanent rector, a congregation can begin to seriously consider the nature of their parish. What are their strengths and weaknesses? Are they clergy dependent, or do they accept responsibility for the ministry of the congregation? Do they understand what it means to be an Episcopalian Christian in an Episcopal Church, under the authority of a Bishop? How do their outreach and their in reach define them? Is the definition accurate and adequate for who they are today? Who God may be calling them to become?
- Helping the congregations’ internal leadership to grow and change. Empowering members of a congregation to serve and to lead is a significant work for any church, Yet under any rector, leadership can become entrenched, and newcomers or others with unrecognized skills may end up sitting quietly in the pew, without an opportunity to offer their particular resources. An interim rector brings a new set of eyes and ears to a congregation, and can both assist in identifying and empowering new leaders, as well as assist established leaders to do what they need to do going forward—whether that might be to gratefully step aside and rest for a bit, or to relinquish old roles and experience some new ones.
- Rediscovering linkages to the denomination. Times of transition call for rethinking the connection with the larger church, beginning with the Diocese. Resources are available beyond the capacity of the local congregation. One of the major goals of transition management is to insure that linkage between the congregation and the Diocese and larger church are healthy, and that there is a sense of shared ministry and joint accomplishment between the congregation and their adjudicatory. Belonging to a denominational system is based in more than a local congregation is a support that can go unrecognized—especially if a particular priest’s training have failed to impart the significance of the total system to the polity, theology and spirituality, or there has been any personal disagreement between a clergy person and persons within the adjudicatory. The interim period

allows a congregation the opportunity to rediscover the wealth of their denomination, and their place in it.

- Establishing a new commitment between people and the new priest to engage in their mission together. The ministry of any given congregation has been in process as long as that congregation has existed. It did not begin with the arrival of any particular rector or communicant; rather, it grew in an organic manner based on the commitment of people together over time. Ministry is always a gift and a call from God. The interim period is a time to prepare for and begin a new commitment to the ministry of a particular congregation, working first with the “temporary shepherd” and lay leadership, and then moving into the new relationship with the rector that will be called.

- Reducing the level of anxiety and fear of the unknown are important aspects of interim ministry work, according to Terry Foland, writing for Alban Institute.

- The interim must also assist in rebuilding the infrastructures of the parish. According to Foland, “toward the end of a ministry, ‘infrastructures’ of a congregation such as procedures, policies, structural organization and building maintenance will have been neglected and will need some revision and restructuring. The interim period is a good time to review and revise the internal organizational trappings that are essential for implementing ministries and mission of the church.”

- The interim will also pay attention to stewardship and financial matters. Some congregations fear loss of both members and pledges during the interim period. However, experienced interims report that it is an important time to review congregational assumptions about stewardship, and do some basic teaching about stewardship as more than underwriting the budget. The interim is in a good position to do this teaching, as he/she can do it without anyone thinking that they want to raise more money in order to have a higher salary! It is also a good time to examine parish procedures for handling finances, so that the next rector finds a fully functioning parish when he/she arrives.

- The interim can assist in training in leadership skills. Without the rector present, the congregation needs to learn how to recruit, train and orient volunteers so that their gifts and skills can be put to work. It is also a time to help people understand the dynamics of change and conflict resolution skills so that they are better able to deal with change and conflict in the future.

- The interim will focus on spiritual needs of members. Foland concludes, “Congregations today have taken on much of the milieu and structure of secular institutions. There is a hunger for recapturing the spiritual power that comes from Bible study and prayer in order to discern God’s will for the congregation and for individual members. Such a developmental task can easily dovetail with the search for understanding the congregation’s identity, vision and mission.

- The interim should **not** be involved with the nomination committee or the calling process in any way. There have been unfortunate situations in which an interim has either directly or by inference

urged a vestry and nominating committee to “move faster — or all of the good ones will be gone,” or pressed his or her own ideas and opinions upon leadership. This is a boundary that must not be crossed — and parish leadership must be aware that should such violation occur, it must be recognized as inappropriate and promptly reported to the deployment officer or Bishop.

Loren Mead describes transition as a “pregnant” moment in a church.

William Bridges, in his seminal work *Transitions*, reminds readers that as we have moved further and further away from being an agrarian culture, we have forgotten that there is a fallow period between the planting and the harvest, when much is happening underground which will enable the blossoming that will come.

When transitions happen, life changes. Intentionality in utilizing the interim period to enable the blossoming is about harnessing the power of the people of God in a given community and their consultant, or interim minister, to prepare them to respond to God’s call to them and their new rector as fully as possible.

# **CHECK LIST FOR THE INTERIM PERIOD IN THE DIOCESE OF LEXINGTON**

*Note: The following check-list is a guide for congregations who are involved in calling a new rector. It suggests steps, stages and procedures for a "normal" interim period, which will enable parish leadership and nomination committee to know what is coming next. How each task is accomplished will be unique to each congregation.*

## **I. TERMINATION (Vestry)**

**Date Yes/No**

- |                          |                          |    |                                                                                                                                    |
|--------------------------|--------------------------|----|------------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | A. | Bishop formally notified in writing by the Senior Warden that the Rector has resigned or will retire                               |
| <input type="checkbox"/> | <input type="checkbox"/> | B. | Bishop and Deployment Officer meet with Wardens and Vestry to discuss and assess need for an interim or how Parish is to be served |
| <input type="checkbox"/> | <input type="checkbox"/> | C. | With assistance of Deployment Officer, make short-term provision of continuation of worship, supply clergy, etc.                   |
| <input type="checkbox"/> | <input type="checkbox"/> | D. | Make plans to say "good-bye" to the Rector.                                                                                        |
| <input type="checkbox"/> | <input type="checkbox"/> | E. | Appoint persons/committees to keep parish programs operating as needed                                                             |
| <input type="checkbox"/> | <input type="checkbox"/> | F. | Bishop, in consultation with the interim, wardens and Vestry determines when search process is to begin                            |
| <input type="checkbox"/> | <input type="checkbox"/> | G. | Bishop, again in consultation, assigns a consultant for the process                                                                |
| <input type="checkbox"/> | <input type="checkbox"/> | H. | Clarify final date for salary and benefits, including pension, insurance, unused vacation, etc.                                    |

## **II. DIRECTION-FINDING (Vestry)**

- |                          |                          |    |                                                                                                                                                                                           |
|--------------------------|--------------------------|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | A. | Vestry meets with Deployment Officer to explore options plan process, including whether the Vestry will appoint a nominating committee or appoint itself to serve a nominating committee. |
| <input type="checkbox"/> | <input type="checkbox"/> | B. | Determine which search option (i.e. full search, short list from Bishop, single nomination by Bishop) in consultation with Bishop and Deployment Officer                                  |
| <input type="checkbox"/> | <input type="checkbox"/> | C. | Make decision regarding clergy: to use full time Interim Rector, Extended Supply Priest or Supply Priests, Outside Consultant or Diocesan staff consultant.                               |
| <input type="checkbox"/> | <input type="checkbox"/> | D. | Appoint and negotiate with Interim Rector or Extended supply Priest and Consultant                                                                                                        |
| <input type="checkbox"/> | <input type="checkbox"/> | E. | Develop mandate or charge for Nomination Committee (with guidance from consultant)                                                                                                        |

To include:

- |                          |                          |    |                                                                                                                                                                     |
|--------------------------|--------------------------|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. | Budget limitations                                                                                                                                                  |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. | Geographical range of search                                                                                                                                        |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. | Presentation of candidate to Vestry                                                                                                                                 |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. | Guidelines for ongoing contact liaison with Vestry and Nomination Committee                                                                                         |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. | Nomination Option selected by Vestry                                                                                                                                |
| <input type="checkbox"/> | <input type="checkbox"/> | 6. | Other                                                                                                                                                               |
| <input type="checkbox"/> | <input type="checkbox"/> | F. | Establish tentative salary range for new rector                                                                                                                     |
| <input type="checkbox"/> | <input type="checkbox"/> | G. | Deployment Officer visits, preaches, meets with congregation the Sunday after the rector departs                                                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | H. | Vestry completes Part 1 of search request form, including available technical information, current financial data, compensation, benefits and professional expenses |

## **III. APPOINTMENT OF NOMINATION COMMITTEE**

- |                          |                          |    |                                                                                                               |
|--------------------------|--------------------------|----|---------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | A. | Consultant assists Vestry in selection of Search Committee                                                    |
| <input type="checkbox"/> | <input type="checkbox"/> | B. | Nomination Committee meets with Consultant to elect Chair                                                     |
| <input type="checkbox"/> | <input type="checkbox"/> | C. | Vestry, Nominating Committee, Bishop, Deployment Officer and Consultant meet to review and agree upon process |
| <input type="checkbox"/> | <input type="checkbox"/> | D. | Interim rector conducts Commissioning Service for Nominating Committee during regular Sunday service          |
| <input type="checkbox"/> | <input type="checkbox"/> | E. | Consultant meets with Nominating Committee to begin organization and team building                            |

#### IV. PARISH SELF-STUDY

- \_\_\_ \_\_\_ A. Consultant assists committee in developing process and to obtain information on needs, goals and of the parish
- \_\_\_ \_\_\_ B. Nominating Committee conducts data collection through Holy Conversation — parish gatherings, interviews, written questionnaires, parish records and other resources
- \_\_\_ \_\_\_ C. Nominating Committee (or sub-committee) begins to prepare a descriptive profile on the congregation and the (called Parish Narrative Profile)
  - \_\_\_ \_\_\_ 1. Obtain material from Diocesan Office which must be included in the profile
  - \_\_\_ \_\_\_ 2. Obtain information about the community (from Chamber of Commerce of other resources)
  - \_\_\_ \_\_\_ 3. Assemble statistical information from on attendance, finances, etc.
  - \_\_\_ \_\_\_ 4. Utilizing forms from national Church Deployment Office and guidance of consultant, make analysis and interpretation of all information, including financials
  - \_\_\_ \_\_\_ 5. Prepare written Parish Narrative Profile determine method for presentation (print document, DVD, Web page, combination)
  - \_\_\_ \_\_\_ 6. Share early draft with Consultant, Deployment Officer, Bishop and Vestry for feedback
  - \_\_\_ \_\_\_ 7. Share final draft of Parish Narrative profile and receive sign-off from vestry, Bishop and Deployment Officer before going to active web.
- \_\_\_ \_\_\_ D. Nominating Committee fills out CDO Request Form with guidance of consultant
- \_\_\_ \_\_\_ E. Vestry approves Nominating Request Form
- \_\_\_ \_\_\_ F. Nominating Committee Chair sends Nominating Request Form to Deployment Officer

#### V. OPTION A –(full nomination process)

- \_\_\_ \_\_\_ A. Committee receives names through nominations, suggestions from Bishop, suggestions from members  
**(All names to be considered must be approved by the Bishop)**
- \_\_\_ \_\_\_ B. Screening (see full process in diocesan nominating packet)
- \_\_\_ \_\_\_ C. **Proposed semi-finalists (3-5) submitted to Bishop for approval**
- \_\_\_ \_\_\_ D. **Bishop interviews finalists**
- \_\_\_ \_\_\_ E. Discernment by nominating committee
- \_\_\_ \_\_\_ F. Nominating Committee submits name to Vestry
- \_\_\_ \_\_\_ G. Vestry elects Rector after prayer and reflection
- \_\_\_ \_\_\_ H. **Written notification (signed by wardens) to Bishop of Election**
- \_\_\_ \_\_\_ I. **Bishop approves election**
- \_\_\_ \_\_\_ J. Senior Warden notifies Rector-elect
- \_\_\_ \_\_\_ K. Senior Warden notifies Bishop of acceptance
- \_\_\_ \_\_\_ L. Senior Warden begins to negotiate letter of call with Deployment Officer (**Be sure the updated, correct form of letter is in hand**) and rector-elect

#### VI. OPTION B (Bishop provides short list)

- \_\_\_ \_\_\_ A. Bishop conducts initial recruiting and screening
- \_\_\_ \_\_\_ B. Bishop submits 5 names at a time to Vestry for Consideration
- \_\_\_ \_\_\_ C. Screening (concentrating on character rather than issues) (see details in diocesan packet)
- \_\_\_ \_\_\_ D. **Proposed finalist submitted to Bishop for approval**
- \_\_\_ \_\_\_ E. Diocesan office checks background including the finalist's Bishop
- \_\_\_ \_\_\_ F. Finalist interviewed by Vestry/Nominating Committee
- \_\_\_ \_\_\_ G. **Bishop interviews finalist for purpose of approval. Bishop must approve the call before the letter of intent can be negotiated**
- \_\_\_ \_\_\_ H. Bishop approves election
- \_\_\_ \_\_\_ I. Senior warden notifies rector-elect (**only after proper notifications have been made to the Bishop and approval received**)
- \_\_\_ \_\_\_ J. Senior Warden notifies Bishop of acceptance
- \_\_\_ \_\_\_ K. Senior Warden begins to negotiate letter of call with Deployment Officer and rector-elect

#### VII. OPTION C (Bishop nominates priest-in-charge)

- \_\_\_ \_\_\_ A. Bishop begins search for priest-in-charge

- \_\_\_\_\_ B. Vestry interviews nominees for purpose of deciding if the appointment would have potential for providing pastoral leadership in the parish
- \_\_\_\_\_ C. Vestry notifies Bishop in writing if it refuses to accept the appointment and gives reasons thereof
- \_\_\_\_\_ D. If the reasons are legitimate, the Bishop will search for and appoint another Priest-in-charge
- \_\_\_\_\_ E. All screening and background checks (at the expense of the parish) are undertaken by the Bishop
- \_\_\_\_\_ F. Travel expenses for bringing the priest to visit the parish are at the expense of the parish
- \_\_\_\_\_ G. Letter of agreement is then negotiated between the parish, the Deployment Officer and the Priest-in-charge-elect.

## **DANGERS**

Perhaps the greatest danger to a congregation is haste. When a parish rushes through the work in order to be sure someone fills the pulpit as quickly as possible,

1. the parish is not allowed to complete its work of good-bye and preparation for hello
2. data collection may be rushed and not as inclusive as needed
3. the best "match" may not be made

The second danger could be the use of outdated forms in negotiations. Paperwork is subject to change. Regular contact by the warden and the nominating chair with the Deployment Officer will ensure the use of complete, updated materials. It is always better to make the extra phone call to be sure that the process is proceeding in accordance with the best and latest information available, than for a parish to find itself in an embarrassing situation.