

***Principles, Policies, and Procedures for
The Orderly Exchange of
Ordained Ministers of the Word and Sacrament***

**Under Covenant Agreement Between
the Korean Presbyterian Church Abroad and
the Presbyterian Church (U.S.A.)**



**THE COVENANT RELATIONSHIP BETWEEN
THE KOREAN PRESBYTERIAN CHURCH IN AMERICA¹
AND
THE PRESBYTERIAN CHURCH (U.S.A.)**

Approved by the 218th General Assembly (2008) and ratified by a majority of presbyteries in 2009

“I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.” Ephesians 4:1–6 (NRSV)

I. History of Relationship

The Presbyterian Church (U.S.A.) [PC(USA)] and the Korean Presbyterian Church in America (KPCA) are denominations with common roots and commitments in the Reformed tradition. The emotional ties are the legacy of their mission history. Protestant Christianity in Korea began through the sending of U.S. Presbyterian missionaries to Korea in 1885. Over the past century, Presbyterians in Korea have demonstrated phenomenal growth despite their difficult experiences of suffering. They have become genuine partners in mission and ecumenical engagement not only in Korea and Asia, but also throughout the world.

In the middle of the 1960s, the U.S. immigration law changed, opening the doors for many Koreans to immigrate to the United States. This started a new page in the history of Korean Presbyterians. Unfortunately, the PC(USA) was unprepared to welcome and accept the large number of Korean Presbyterians into its life. While some Koreans joined the PC(USA), some felt the need to establish an independent Korean Presbyterian Church in the United States. Each of these organized groupings of Korean American Presbyterian churches has contributed to the growth and development of the Presbyterian witness in the United States through its unique gifts and calling.

After many years of informal cooperation between leadership of the two churches, the 204th General Assembly (1992) of the PC(USA) and the 17th General Assembly (1992) of the KPCA authorized the establishment of the Joint Committee on Presbyterian Cooperation Between the PC(USA) and the KPCA. Over the past thirty years, the joint committee has focused its work in the areas of ministries and education, global mission, peace, justice, reconciliation, and church polity. Of particular note is the opportunity that Korean Americans born and raised in the United States present for our churches to move from immigrant-focused ministries to ministries directed toward future generations. The work of the joint committee has been important in shaping the relationship between the PC(USA) and the KPCA. The joint committee believes that God is calling us to move to a deeper relationship between the KPCA and the PC(USA) and to request our General Assemblies to declare covenant relationship between the two churches. Covenant relationship establishes a formal mutual commitment in our ecclesial and missional life together. The nature of covenant relationship is a call to mutuality based upon core theological principles.

¹ Since approval of the covenant, the name has been changed to Korean Presbyterian Church Abroad.

II. Mutual Recognition and Reconciliation

A. As churches within the Reformed tradition, each holding membership in the World Alliance of Reformed Churches, we recognize each other as churches in which the gospel is preached, sacraments are rightly administered according to the Word of God, and the mission of Jesus Christ is lived out.

B. Baptism marks us as belonging to Christ and Christ's church. According to Scripture, there is "one Lord, one faith, one baptism" (Eph. 4:5). To that end, we recognize the baptism of each of our churches and welcome one another's members as brothers and sisters in Christ. We recognize that it is Christ that has showed us the way of self sacrificing love and given to us the Sacrament of the Lord's Supper to remember this love and to be fed with the bread of life and the cup of salvation. We encourage the sharing in the Lord's Supper together in all arenas of the church.

C. Christ has entrusted the ministry of the gospel to all of his disciples, calling us to follow him in the way of love, righteousness, peace, and justice. Ordination is the act by which men and women are set aside for particular ministries of the Church. We identify and name these ministries as deacon, elder, and minister of the Word and Sacrament. We recognize that the calling and setting aside of persons for service in the church and the world is for the sake of the mission of Christ. We recognize the authenticity of one another's ordination of ministers, elders, and deacons.

D. The church lives to fulfill the mission of God in the world. The church does not live for its own sake, but seeks to witness to the saving work of Jesus Christ, the transformative power of the gospel, justice and reconciliation in all areas of its life and witness. God's gift of unity strengthens the witness of the church. While divisions within the church cannot destroy the mission of the church, they do serve as distractions to the message and the mission of the church. We recognize that the mission of our churches is strengthened by commitment to work cooperatively in the areas of congregational support, resource and leadership development, national and global mission.

III. Covenant Commitments

A. We covenant to support one another through prayer, dialogue, and continued cooperative work. Through mutual affirmation and admonition, we covenant to an honest relationship in which our joys are celebrated, our trials are shared, and disagreements are addressed with the goal of strengthening this covenant. We will seek to affirm the witness of our churches and when necessary speak loving words of correction for the edification of the body of Christ.

B. While we recognize each other's ministries as authentic, we covenant to develop a process of orderly exchange of ministers. This provision will be governed by the principle that the presbyteries decide who shall be members and approve calls for service in churches. This process will allow for ministers to share in the ministry of each other's churches, identify processes for transferring ministers, and the procedures for ministers to be dually affiliated. This process will only apply to ministers who are in good standing and include processes for discipline in accordance with our individual polities.

C. We recognize that we are one family and our congregations have common roots. Many Koreans within the PC(USA) and in the KPCA have shared roots in Korea. We covenant to develop a process of orderly transfer of congregations. This process will encourage, where feasible, congregations to share together in ministry and to be dually affiliated. We covenant to develop a process that seeks to strengthen the witness of our churches and not to contribute to divisions within the body of Christ. This process will be developed in a way that respects our individual polities.

D. We recognize that there is much we share in mission together. We covenant to continue to work together in the following areas of mission and pray that other areas may also emerge— curriculum development; second generation and youth and young adult ministry; congregational support and leadership development; women’s leadership and resource development; global mission and justice and reconciliation in the world.

IV. Enabling Acts

A. This covenant will be forwarded to our General Assemblies through the appropriate channels in each of our churches for action by 2008. Ecumenical Statement Approved by the PC(USA) 218th General Assembly in 2008 and the KPCA General Assembly in May 2008.

B. Our assemblies will be asked to enter into covenant relationship, make the necessary constitutional amendments to enable this covenant, and to forward it to presbyteries for ratification. Approved by Majority Vote of PC(USA) Presbyteries, effective June 28, 2009 and the KPCA presbyteries in May 2009.

C. Upon the ratification by presbyteries, covenant relationship will be established and a service of worship celebrating and formally entering into covenant relationship will be held by 2010.

D. A covenant implementation committee will be established to shape and support the covenanting process and to make recommendations that enable us to live fully into this covenant.

V. Prayer for the Future

We offer thanksgiving to you O God, Creator of the Universe, Lord of all peoples. You sent the gospel to Korea through the work of Presbyterian missionaries. Through the power of the Holy Spirit, you have nurtured the faith of Koreans in the midst of difficult sufferings and we witnessed the growth of the church in Korea and amongst Korean Presbyterians in the United States. We recognize that while there has been a separation because of human limitations, you have continued to work in and through each of our churches. You have taken our differences in culture, custom, and language and made us one family in Christ. We are grateful that you are bringing us to this time of deeper relationship and seek your guidance and blessing as we make this covenant between the Korean Presbyterian Church in America and the Presbyterian Church (U.S.A.) for now and generations to come. Amen

“Now to him who by the power at work at within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.”
(Eph. 3: 20–21 (NRSV))

The following document is the result of collaborative work done by the denominations participating in the *Covenant Agreement*. It is intended both for those interested in serving in a congregation of a covenant partner denomination as well as judicatory leaders seeking guidance in the implementation of such service.

The Orderly Exchange Of Ordained Ministers Of the Word And Sacrament

Korean Presbyterian Church Abroad Presbyterian Church (U.S.A.)

Background and Affirmations

Through adoption of the *Covenant Agreement*, the Korean Presbyterian Church Abroad (KPCA) and the Presbyterian Church (U.S.A.) [PC(USA)], entered into a covenant relationship. Among other things, this agreement means that **the denominations recognize each other's ministries as authentic** and make provision for the orderly exchange of ordained ministers of the Word and Sacrament.

Orderly exchange (provisions for availability) of ordained ministers is for the sake of participation by both denominations in the mission of God, and can be an important sign of our unity in Christ. This particular provision **seeks to allow and encourage the more effective use and deployment of ordained leaders in order to enhance our shared ministry and mission**. It encourages those in our denominations who are responsible for the deployment of ordained ministers to draw on the available ministers of the other denomination to meet mission needs.

Ordained ministers in one denomination may be invited or may express their desire to serve in the other denomination; **they do not have a right to serve in the other denomination**. The orderly exchange of ordained ministers is understood to be **at the invitation of the receiving denomination and subject to that denomination's polity and procedures**.

Orderly exchange is extended service in ministries in the covenant partner denomination while membership remains constant in a minister's own denomination. The policies and procedures described here are developed by the two denominations for orderly exchange.

The transfer of ministerial membership is a permanent movement of membership from one denomination to another. A minister seeking to transfer membership must meet the requirements of the denomination to which he or she seeks to belong.

Under orderly exchange, the existing polity of each denomination continues to be respected. It is important, however, that provisions parallel each other as much as possible and that each denomination be familiar with and conversant about the provisions of the other. The denominations will need to nurture both national and regional relationships in order to enhance the orderly exchange of ministers and to find ways to celebrate visibly our covenant.

Principles of Agreement

Seeking to promote greater understanding between the covenant partners, representatives of the two denominations offer the following principles to guide implementation efforts.

1. An ordained minister of a one partner denomination **may be eligible to engage in extended service in any position open to a minister in the other covenant denomination** except as noted otherwise in the polity of either denomination.
2. Orderly exchange involves an “inviting” presbytery and a “sending presbytery”. It is very important that both presbyteries be involved from the beginning of the orderly exchange process to assess the suitability of a minister for particular service and to establish a relationship of accountability and support which will foster effective ministry for Christ.
3. In evaluating the suitability of ordained ministers for service, **sending presbyteries will do so in accordance with the stated intentions in the Covenant and the mission needs of the inviting presbytery.**
4. **Inviting presbyteries shall approve service only in consultation with, and with the concurrence of, the sending presbytery.** When granting concurrence for an ordained minister to serve in the partner denomination, the sending presbytery will do so in accordance with the stated intentions in the Covenant.
5. It is important to the faithful and orderly exchange of ordained ministers between the denominations that one who would serve in a congregation of another denomination first be formed and educated for ministry in one's own denomination, and have experience in serving in that denomination's ordained ministry. Such experience and grounding in one's own denomination are seen to be essential prior to serving in a setting of another denomination; **therefore, such service is not intended for a first call.**
6. To be eligible to serve in the partner denomination, an ordained **minister will demonstrate to the inviting presbytery knowledge of and an appreciation for the history, polity, practices of ministry, and discipline of that denomination.**
7. **Placement, supervision, and evaluation procedures of the inviting presbytery shall be observed.** All parties will respect the authority of the inviting presbytery and its responsibility for the ministry of its congregations.
8. **The minister remains accountable to the sending presbytery for continuation of ministerial status.** All parties will respect the authority of the sending presbytery and its responsibility for the ministry of its minister members.

9. Responsibility for pastoral care of ordained ministers is shared by the inviting and sending presbyteries.
10. In a disciplinary review or judicial process, the ordained minister remains under the jurisdiction of the sending presbytery, but the inviting presbytery may be asked to participate as appropriate.
11. Each denomination will develop a provision whereby an ordained minister may be granted full participation in the inviting presbytery, which may include privilege of voice and vote. If service is in a local congregation, this would include moderating the session. We encourage presbyteries to grant such privileges in order to enhance the ministry.
12. An ordained minister serving the partner denomination will continue to participate in the pension and benefits program of their denomination of membership.

For those who seek to serve there are five basic steps to follow:

- 1) Read the “Principles for the Orderly Exchange of Ordained Ministers of Word and Sacrament” carefully.
- 2) Contact your presbytery for authorization to make yourself available for service under the process.
- 3) After you have been authorized by your presbytery for service under orderly exchange and presbytery to presbytery contact has been made, contact a leader of the partner presbytery in the region you wish to serve and follow that denomination’s procedure.
- 4) Contact a congregation directly only after being directed to by the appropriate person from that congregation’s presbytery. That contact may include a PC(USA) Personal Information Form or resume. The PC(USA) online referral system Church Leadership Connection may not be used, but PIF and Stated Clerk Attestation form may be submitted to the PC(USA) presbytery for consideration.

As the “Principles for the Orderly Exchange of Ordained Ministers of the Word and Sacrament” makes clear, **the process is for the sake of the mission of God**. It is not for the convenience of those who may wish to serve in another denomination. It is always to be understood to be at the *invitation* of the receiving denomination.

THE PROCESS OF DENOMINATIONAL TRANSFER

The purpose of the covenant agreement is **not** to encourage ministers to transfer their membership from one partner to another, **but rather to share leadership for a time of service in order to strengthen the ministry of Christ**. That process is one of lending and borrowing leadership.

However, we recognize that some ministers will seek to transfer membership and presbyteries will need information in order to guide that process in a way that respects the integrity of each denomination and the partnership of our covenant. For that reason, information about transfer procedures is given here.

Transfer of a KPCA minister into the PC(USA)

Ministers of the KPCA will have to meet the requirements of the PC(USA) Form of Government G-11.O404. Essentially these requirements will be the same as those for ministers of other denominations, but the process does allow for an exception to the examination requirements if the minister has been ordained more than five years.

A minister seeking to transfer into the PC(USA) should contact the PC(USA) presbytery or presbyteries in which he or she seeks to serve and follow their guidance on the meeting the requirements for transfer.

Transfer of a minister member of the PC (USA) to the KPCA

A minister may request transfer of ministerial membership to the KPCA under the PC(USA) Form of Government provisions of G-11.0416. Such a minister will remain on the rolls and under the authority of his/her presbytery until notice is received from the receiving presbytery that the minister has been enrolled. A minister may not be transferred if any disciplinary matter is pending.

[Insert KPCA requirements]

6/2008 개정

PRESBYTERIAN CHURCH (U.S.A.)
CHURCH LEADERSHIP CONNECTION
100 WITHERSPOON STREET
LOUISVILLE, KY 40202-1396
Toll Free 1-888-728-7228 ext. 8550
Fax (502) 569-5870
Web Address: <http://www.pcusa.org/clc>

개인 정보 양식 **Personal Information Form**

제 1 부 - 일반 정보

네 단계 중 첫 단계

성명 _____

(성) (이름) (중간 이름)

상용전화 _____ 대체전화 _____

이메일 _____ 팩스 _____

주소 _____

시 _____ 주 _____ Zip Code _____

네 단계 중 둘째 단계

교회 직위

_____ 미국장로교 말씀과 성례전의 목사

_____ 미국장로교 명예은퇴 목사

_____ 타 교단의 목사

_____ 미국장로교 후보생

_____ 교회 교육자

_____ 장로

_____ 집사

_____ 기타 평신도 전문인

노회 회원: (목사와 후보생을 위해)

노회 회원이나 노회의 감독하에: _____

(예: 150-004 ABINGDON PRESBYTERY)

안수일자: _____ / _____ / _____ / (월/일/년)

후보생 일자: _____ / _____ / _____ / (월/일/년)

교회 교인: (평신도 사역자를 위해)

미국장로교 소속 교회명: _____

시 & 주: _____

교회 PIN# _____

타 교단

미국장로교의 표준 목사고시의 전 5 과목에 합격한 타 교단 목사는 현재 회원권이 있는 교단의 이름을
쓰십시오.

귀하의 회원권 이명 과정 중에 있는 미국장로교 노회의 이름을 쓰십시오.

네 단계 중 셋째 단계

정규교육:

계속교육:

네 단계 중 넷째 단계

넷째 단계에 포함된 개인정보는 온라인으로만 입력이 가능합니다. 사무실 내에서만 사용하며, 배포되지 않을 것입니다.

개인 정보 양식

제 2 부- 여섯 단계 중 첫 단계

귀하가 원하는 직책

(이 PIF가 매치되기를 원하는 직책에만 표시하십시오. 만일 귀하가 지원하는 직책에 경험이 있다면 “Y”란에 표시하고, 그렇지 않으면 “N”란에 표시하십시오.)

경험	직책타입	경험	직책타입
Y	N	Y	N
__	__ 부목사 (기독교 교육)	__	__ 학원 목회
__	__ 부목사 (청소년)	__	__ 원목, 군목
__	__ 부목사 (기타)	__	__ 목회 상담가
__	__ 부목사 (청년)	__	__ 교회 교육자 (비안수)
__	__ 목사 (단독)	__	__ 청소년 디렉터 (비안수)
__	__ 목사 (수석)	__	__ 행정 책임자
__	__ 목사 (개척교회/ 미자립)	__	__ 교회 경영 행정가
__	__ 목사 (재개발/ 변화)	__	__ 기관장/ 디렉터
__	__ 목사 (자비량/ 파트타임)	__	__ 음악목사 (안수)
__	__ 목사 (멍에/ 복수)	__	__ 음악 디렉터 (비안수)
__	__ 목사 (협동)	__	__ 대학/신학대학원 교수
__	__ 목사 (공유사역)	__	__ 대학/ 신학대학원 직원
__	__ 목사 (설교)	__	__ 선교사 (해외)
__	__ 행정목사	__	__ 총회 직원
__	__ 동사무사	__	__ 노회 프로그램 직원
__	__ 임명목사	__	__ 대회 프로그램 직원
__	__ 선교목사	__	__ 노회/대회 서기
__	__ 임시 목사	__	__ 노회/대회 총무/리더
__	__ 임시 부목사	__	__ 노회/대회 총무/리더 및 서기 (겸직)
__	__ 임시 목회 (치리기관)	__	__ 기타

채용 타입: __ 풀타임 __ 파트 타임 __ 어느 쪽이나

원하는 지역 사회 유형

___ 어느 지역이나

-혹은-

___ 아래 표시한 부분만

___ 농촌 ___ 촌락 ___ 타운 ___ 소도시 ___ 근교
___ 도회지 ___ 도심지 ___ 대학촌 ___ 휴양지 ___ 은퇴

선호하는 교회 크기

___ 어느 지역이나

-혹은-

___ 아래 표시한 부분만

___ 100 명 교인 이하 ___ 101-250 명 ___ 251-400 명
___ 401-650 명 ___ 651-1000 명 ___ 1001-1500 명
___ 1500 명 이상

여섯 단계 중 둘째 단계

주요 기술 선택:

(귀하가 습득한 경험이나 훈련 중 차후 직책에 활용하고 싶은 10가지 기술을 선택하십시오.)

- | | |
|--------------------|------------------|
| ___ 행정 리더십 | ___ 지교회 외부 선교 참여 |
| ___ 성인 목회 | ___ 음악 목회 |
| ___ 예산 준비 | ___ 리더십 개발 |
| ___ 건물 수리/ 재산 개발 | ___ 스텝/ 자원봉사자 통솔 |
| ___ 어린이 사역 | ___ 법정/ 세금 문제 |
| ___ 성가대 지휘 | ___ 건물 사용 관리 |
| ___ 커뮤니케이션(서면/ 구두) | ___ 설비 자원 관리 |
| ___ 지역사회 사역 | ___ 교회 개척 |

- 지역사회 봉사 및 리더십
- 갈등 조정/ 중재 기술
- 회중 커뮤니케이션
- 교인의 친교
- 교인 가정 심방
- 교회 재개발/ 변화
- 공동예배/ 성례전
- 상담
- 문화적 성숙/타문화간 협력
- 교육과정 수립
- 프로그램의 필요성 규정
- 새 교육적 경험 개발
- 에큐메니칼 및 타 종교간 활동
- 프로그램 및 스텝 평가
- 전도
- 시설 관리
- 가정 사역
- 재정 관리
- 기금 조달
- 치리기관 사역
- 그룹 활동 과정
- 병원 및 응급 방문
- 정보기술 (IT)
- 기약

- 사무실 관리
- 노년 사역
- 조직체 경영
- 조직체 통솔 및 개발
- 미국 장로교 제도/ 헌법에 관한 식견
- 의회 절차
- 목회적 돌봄
- 설교
- 문제 해결/ 의사 결정
- 프로젝트 관리
- 농촌 사역
- 학구/ 출판
- 소형교회 사역
- 영성 개발
- 스텝/ 인적 자원 관리
- 청지기 및 헌신 프로그램
- 전략적 계획 수립
- 가르침
- 자원봉사자 훈련
- 과도기/ 임시목회
- 도시 사역
- 청년 사역
- 청소년 사역

지역 선택 (택일하십시오):

본인의 이름을 미국내 어느 곳이나 제출합니다.

--또는

본인의 이름을 아래 표시한 특정 지역에만 제출합니다.

Alabama

Arkansas

Connecticut

Florida

Idaho

Iowa

Louisiana

Massachusetts

Alaska

California

Delaware

Georgia

Illinois

Kansas

Maine

Michigan

Arizona

Colorado

District of Columbia

Hawaii

Indiana

Kentucky

Maryland

Minnesota

- | | | |
|---|--|---|
| <input type="checkbox"/> Mississippi | <input type="checkbox"/> Missouri | <input type="checkbox"/> Montana |
| <input type="checkbox"/> Nebraska | <input type="checkbox"/> Nevada | <input type="checkbox"/> New Hampshire |
| <input type="checkbox"/> New Jersey | <input type="checkbox"/> New Mexico | <input type="checkbox"/> New York |
| <input type="checkbox"/> North Carolina | <input type="checkbox"/> North Dakota | <input type="checkbox"/> Ohio |
| <input type="checkbox"/> Oklahoma | <input type="checkbox"/> Oregon | <input type="checkbox"/> Pennsylvania |
| <input type="checkbox"/> Puerto Rico | <input type="checkbox"/> Rhode Island | <input type="checkbox"/> South Carolina |
| <input type="checkbox"/> South Dakota | <input type="checkbox"/> Tennessee | <input type="checkbox"/> Texas |
| <input type="checkbox"/> Utah | <input type="checkbox"/> Vermont | <input type="checkbox"/> Virginia |
| <input type="checkbox"/> Washington | <input type="checkbox"/> West Virginia | <input type="checkbox"/> Wisconsin |
| <input type="checkbox"/> Wyoming | | |

만일 귀하의 지역 선택이 제한적이라면, 주(들)을 선택하고 아래를 표시하십시오.

나는 _____ 지역의 반경 _____ 마일 지역 내에서만 청빙을 고려합니다.

사역 경험: (택일하십시오)

목회 후보생 및 말씀과 성례전의 목사. 안수 받은 후 사역 경험 년수

- | | | |
|----------------------------------|----------------------------------|---------------------------------|
| <input type="checkbox"/> 첫 안수 청빙 | <input type="checkbox"/> 0 - 2년 | <input type="checkbox"/> 2- 4 년 |
| <input type="checkbox"/> 4 - 6년 | <input type="checkbox"/> 6 - 8 년 | <input type="checkbox"/> 8 년 이상 |

평신도 사역자. 교회/교단 내 사역 경험 년수

- | | | |
|----------------------------------|----------------------------------|---------------------------------|
| <input type="checkbox"/> 첫 안수 청빙 | <input type="checkbox"/> 0 - 2년 | <input type="checkbox"/> 2- 4 년 |
| <input type="checkbox"/> 4 - 6년 | <input type="checkbox"/> 6 - 8 년 | <input type="checkbox"/> 8 년 이상 |

귀하가 유창하게 구사하는 언어:

- | | | |
|---------------------------------|-----------------------------------|------------------------------|
| <input type="checkbox"/> 영어 | <input type="checkbox"/> 스페인어 | <input type="checkbox"/> 한국어 |
| <input type="checkbox"/> 북경 중국어 | <input type="checkbox"/> 일본어 | <input type="checkbox"/> 광둥어 |
| <input type="checkbox"/> 대만어 | <input type="checkbox"/> 기타 _____ | |

여섯 단계 중 셋째 단계

목사 부부

귀하는 목사 부부로서 배우자와 함께 청빙받기를 원합니까? 예 ___ 아니오 ___

만일 예라면 배우자의 성명과 ID 번호를 기입하십시오. _____

귀하가 원하는 최저 연봉: \$ _____ /년

(연봉은 현금 봉급과 주택비를 합한 금액입니다.)

귀하가 고려하는 주택 유형을 선택하십시오. (택일)

___ 주택비

___ 사택

___ 어느 쪽이든

동등 고용 기회

귀하의 민종이 아닌 다른 민종의 사람들로 구성된 교회나 기관에서 봉사하기를 원합니까?

예 ___ 아니오 ___

여섯 단계 중 넷째 단계

성적 비행 (Sexual Misconduct) 자아 확인서

성적 비행에 관련된 다음 정보는 제 203 차 총회 (1991)에서 채용된 성적 비행 정책과 그 절차에 의해 의무화되었고, 제 205 차 총회 (193)에 의해 수정되었다.

다음 중 하나를 표시하십시오:

___본인은 성적 비행으로 인해 본인에 대해 민사, 형사, 교회법상 고소가 입증되었거나 계류 중이 아닌란 사실을 아래에 확인한다. 또한 본인은 성적 비행에 관련한 이유들로 인해 어느 직책으로부터 사임을 했거나 해고된 적이 없음.

___ 본인은 상기 확인서를 작성할 수 없다. 그 대신 본인은 고소, 해고 또는 그 상황의 결과를 설명과 함께 제시한다.

청빙 조회 서비스에 보관 중인 개인 정보 양식에 포함된 정보는 본인이 아는 바 정확하며, 청빙과 채용하는 조직체에 의해 확인되어도 좋다. 본인은 이에 본인의 개인 정보 양식이 전달된 그 조직체로 하여금 성적 비행에 관련하여 피고로서 본인을 포함하고 있는 어떤 민사나 형사 기록, 아니면 어떤 사법적 또는 절차 진행에 관해 심의할 권한을 부여한다. 이 양도에 의거하여 본인은 또한 어느 이전 고용주와 어느 경찰 기관이나 사법 당국이나 교회 치리회로 하여금 본인의 개인 정보 양식이 전달된 그 조직체에 성적 비행에 관련하여 요구한 해당 정보의 일부와 전부를 유출하도록 권한을 부여한다.

___ 본인은 확인서와 양도 양식을 읽었으며 얻어진 정보는 본인의 채용이나 채용 조직체가 하려는 어떤 형태의 직책을 거절하는 데 사용될 수 있다는 사실을 충분히 이해한다. 본인은 또한 성적 비행에 관련한 어떤 정보의 합법적 유출을 위한 일부와 전부의 권리주장, 책임부담과 소인(訴因)으로 인해 채용기관이나 사법당국이나 어떤 다른 조직체에 피해를 끼치지 않는다는 사실에 동의한다.

서명 _____ 활자체 성명 _____ 일자 _____

- * 입증됨 (Sustained)
 - 형사법정에서 “입증됨”이란 유죄 답변, 유죄 평결이나 유죄 답변 거래가 있었음을 의미한다.
 - 민사법정에서 “입증됨”이란 피고에 대한 판결이 있었음을 의미한다.
 - 교회법의 경우에 “입증됨”이란 유죄 답변과 책벌의 부과, 또는 미국장로교의 상임사법 전권위원회나 타 교단의 대등한 조직체에 의해 부과된 책벌과 함께 유죄의 사실 인정이 있었음을 의미한다
- *계류중 (Pending)
 - 형사법정에서 “계류중”이란 기소 단계에 있거나 또는 아직 평결이 내려지지 않은 단계에 있거나, 대배심원 앞에서의 형사고발을 의미한다.
 - 민사법정에서 “계류중”이란 결정이나 판결이 없었음을 의미한다.
 - 교회법의 경우에 “계류중”이란 고발이 특별 징계위원회에 의해 조사 중이거나 고소가 접수되었으나 상임 사법전권 위원회에 의해 결정이 나지 않았든지, 또는 고발이나 고소가 미국장로교가 아닌 타 교단에서 대등한 상태나 절차 중에 있었음을 의미한다.

(다음은 총회 성적 비행 정책과 그 절차에 나오는 정의에서 취한 것이다.)

"성적 비행이란 이 정책과 그 절차에서 사용된 포괄적인 용어인데 다음을 포함한다: 1) 위에서 정의한대로 (정책 참조) 유아 성희롱; 2) 위에서 정의한대로 (정책 참조) 성인 성학대; 3) 강간이나 폭력, 위협이나 협박에 의한 성적 접촉; 4) 상대방의 신체적 또는 정서적 건강에 상처가 되는 성적 행위 (즉 불쾌한, 외설적 또는 암시적 언어나 행동, 받아들이기 힘든 시각 접촉, 달갑지 않은 접촉이나 애무); 5) 목회 (예, 목사나 그 교회 교인) 또는 전문직 관계 (상담자와 피상담자, 평신도 직원과 교인, 노회 총무와 평신도, 목사나 장로인 위원회 위원) 에서 성적 행위라고 정의한 성적 부정 행위. 성적 행위는 달갑지 않은 성적 요구, 성적 호의의 요청 그리고 성적 특징을

가진 언어나 신체적 행위를 포함한다. 이 정의는 부부 사이의 관계를 포함하는 의미가 아니며 또한 교회 전문인들이 갖는 정상적, 사교적, 친근한 또는 결혼 관계를 제한하려는 의미가 아니다...; 6) 규례서 D- 10.040.1b (고소자/ 피해자 참조) 에 나오는 성적 희롱.

여섯 단계 중 다섯째 단계

귀하의 사역 경험을 열거하십시오. (직책, 시, 주, 교회 크기, 지역 유형과 사역했던 기간을 날짜로 언제부터/ 까지로 표시하거나 몇 년간으로 적으십시오.)

지난 10 년 간 교회나 교단을 위해서 다른 봉사 활동을 했다면, 그 행적을 열거하십시오.

각 서술 질문에 대한 귀하의 응답을 행간과 구두점을 포함하여 1500 자 이내로 쓰십시오.

귀하가 시무하기 원하는 교회나 기관의 특징들과 당신이 그 직책에 기여할 수 있는 독특한 은사, 기술과 경험을 기술하십시오.

귀하의 현재 사역과 업적을 기술하십시오.

귀하의 리더십 스타일을 기술하십시오.

교회와 사회가 현재 당면하고 있는 주요 신학적 이슈들은 무엇이며, 그것들이 귀하의 사역을 어떻게 구체화합니까?

한 페이지 신앙고백서 (선택 자유)

(이 부분에 대한 귀하의 응답을 행간과 구두점을 포함하여 3000 자 이내로 쓰십시오. CLC 프로그램 내에서 포맷과 공백사용 또한 글자수에 추가됩니다.)

여섯 단계 중 여섯째 단계

최대 6 명의 추천인을 기입하십시오.

성명

귀하와의 관계

전화

주소

이메일

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

___ 본인은 이에 본인의 적합성을 심의하는 사람들에게 추천인들을 접촉할 수 있는 권한을 부여한다.

서명 _____ 활자체 성명 _____ 일자 _____

9/2009 개정

귀하의 PIF 를 온라인으로 제출하고 나면, CLC 시스템에서 해당 노회의 서기(귀하가 목회 후보생인 경우에는 목회 후보생 위원장)에게 자동메일을 보내 귀하가 노회내에서 모범적인 회원임을 인증(만일 귀하가 목회 후보생인 경우에는 노회 목회 후보생 위원회가 귀하의 청빙 준비 완료를 승인하고 PIF 의 회람 허가를 했다는 증명) 할 것을 요청합니다. PIF 의 신속한 인증/ 증명을 위해 귀하의 노회서기나 목회 후보생 위원장을 접촉하여 귀하가 PIF 를 제출했다는 사실을 알려셔도 됩니다.

Rev. 6/2008

**PRESBYTERIAN CHURCH (U.S.A.)
CHURCH LEADERSHIP CONNECTION
100 WITHERSPOON STREET
LOUISVILLE, KY 40202-1396
Toll Free 1-888-728-7228 ext. 8550
Fax # (502) 569-5870
www.pcusa.org/clc/**

**Personal Information Form
(Part I) General Information
Part I – Step 1 of 4**

Name _____
(Last Name) (First Name) (Middle Name)

Preferred Phone _____ Alternate Phone _____

E-mail _____ Fax _____

Street Address _____

City _____ State _____ Zip Code _____

Part I – Step 2 of 4

Ecclesiastical Status (select one):

- _____ PC(USA) Presbyterian Minister of Word and Sacrament
- _____ PC(USA) Honorably Retired
- _____ Minister of Other Denomination transferring membership to PC(USA)
- _____ PC(USA) Candidate
- _____ Church Educator
- _____ Elder
- _____ Deacon
- _____ Other Lay Professional

Presbytery Membership: [For PC(USA) ministers and candidates]

Presbytery membership or Presbytery of care: _____

Ordination Date: ____/____/____/ (Month/Day/Year)

Candidacy Date: ____/____/____/ (Month/Day/Year)

Church Membership: (For lay professionals)

Name of PC(USA) church of membership:

City & State: _____

Church PIN# _____

Other Denominations

For ministers of other denominations who have passed all 5 of the PC(USA) standard ordination exams, please provide the name of the denomination of current membership:

Please provide the PC(USA) Presbytery that you are working with in the process of transferring your membership.

Part I – Step 3 of 4

Formal Education

Continuing Education:

Part I – Step 4 of 4

Personal information contained in Step 4 must be completed online. This is for office use only and will not be distributed.

Personal Information Form Part II – Step 1 of 6

Positions you would consider

(Check **only** those positions with which you want this PIF matched. If you already have some experience for the position(s), check the “**Yes**” column. If you do not have experience in that position(s), but would like to be matched to that position(s), check the “**No**” column.)

Experience		Position Type		Experience		Position Type	
Yes	No			Yes	No		
<input type="checkbox"/>	<input type="checkbox"/>	Associate Pastor (Christian Education)		<input type="checkbox"/>	<input type="checkbox"/>	Campus Ministry	
<input type="checkbox"/>	<input type="checkbox"/>	Associate Pastor (Youth)		<input type="checkbox"/>	<input type="checkbox"/>	Chaplain	
<input type="checkbox"/>	<input type="checkbox"/>	Associate Pastor (Other)		<input type="checkbox"/>	<input type="checkbox"/>	Pastoral Counselor	
<input type="checkbox"/>	<input type="checkbox"/>	Associate Pastor (Young Adult)		<input type="checkbox"/>	<input type="checkbox"/>	Church Educator (Non-ordained)	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Solo)		<input type="checkbox"/>	<input type="checkbox"/>	Youth Director (Non-ordained)	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Head of Staff)		<input type="checkbox"/>	<input type="checkbox"/>	Administrator	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (New Church Development/Fellowship)		<input type="checkbox"/>	<input type="checkbox"/>	Church Business Administrator	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Redevelopment/Transformation)		<input type="checkbox"/>	<input type="checkbox"/>	Executive/Director	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Tentmaker/Part-time)		<input type="checkbox"/>	<input type="checkbox"/>	Minister of Music (ordained)	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Yoked/Multiple)		<input type="checkbox"/>	<input type="checkbox"/>	Director of Music (non-ordained)	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Parish)		<input type="checkbox"/>	<input type="checkbox"/>	College/Seminary Faculty	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Shared Ministry)		<input type="checkbox"/>	<input type="checkbox"/>	College/Seminary Staff	
<input type="checkbox"/>	<input type="checkbox"/>	Pastor (Supply)		<input type="checkbox"/>	<input type="checkbox"/>	Mission Co-Worker (International)	
<input type="checkbox"/>	<input type="checkbox"/>	Executive Pastor		<input type="checkbox"/>	<input type="checkbox"/>	General Assembly Staff	
<input type="checkbox"/>	<input type="checkbox"/>	Co-Pastor		<input type="checkbox"/>	<input type="checkbox"/>	Presbytery Program Staff	
<input type="checkbox"/>	<input type="checkbox"/>	Designated Pastor		<input type="checkbox"/>	<input type="checkbox"/>	Synod Program Staff	
<input type="checkbox"/>	<input type="checkbox"/>	Mission Pastor		<input type="checkbox"/>	<input type="checkbox"/>	Presbytery/Synod Stated Clerk	
<input type="checkbox"/>	<input type="checkbox"/>	Interim Pastor		<input type="checkbox"/>	<input type="checkbox"/>	Presbytery/Synod Executive/Leader	
<input type="checkbox"/>	<input type="checkbox"/>	Interim Associate Pastor		<input type="checkbox"/>	<input type="checkbox"/>	Presbytery/Synod Exec/Leader & SC (combined)	
<input type="checkbox"/>	<input type="checkbox"/>	Interim Ministry (Governing Body)		<input type="checkbox"/>	<input type="checkbox"/>	Other	

Employment type you would consider:

Full Time

Part Time

Open to Either

Community type you would consider:

Any Community Type

—OR—

Only suggest my name in the community type(s) checked below:

Rural Village Town Small City Suburban
 Urban Inner City College Recreation Retirement

Church size you would consider:

Any Church Size

—OR—

Only suggest my name in the churches with membership size(s) **checked** below:

Under 100 members

101-250 members

251-400 members

401-650 members

651-1000 members

1001-1500 members

More than 1500 members

PIF (Part II) – Step 2 of 6

Primary Skill Choices:

(Select up to ten skills in which you have experience or training that you would like to use in your next position)

- | | |
|---|---|
| <input type="checkbox"/> Administrative Leadership | <input type="checkbox"/> Involvement in Mission Beyond Local Church |
| <input type="checkbox"/> Adult Ministry | <input type="checkbox"/> Leading Music Ministry |
| <input type="checkbox"/> Budget Preparation | <input type="checkbox"/> Leadership Development |
| <input type="checkbox"/> Building Renovation/Property Development | <input type="checkbox"/> Leadership of Staff/Volunteers |
| <input type="checkbox"/> Children's Ministry | <input type="checkbox"/> Legal/Tax Matters |
| <input type="checkbox"/> Choir Directing | <input type="checkbox"/> Management of Building Usage |
| <input type="checkbox"/> Communication (Written/Oral) | <input type="checkbox"/> Management of Equipment Resources |
| <input type="checkbox"/> Community Ministries | <input type="checkbox"/> New Church Development |
| <input type="checkbox"/> Community Service and Leadership | <input type="checkbox"/> Office Management |
| <input type="checkbox"/> Conflict Management/Mediation Skills | <input type="checkbox"/> Older Adult Ministry |
| <input type="checkbox"/> Congregational Communication | <input type="checkbox"/> Organizational Administration |
| <input type="checkbox"/> Congregational Fellowship | <input type="checkbox"/> Organizational Leadership and Development |
| <input type="checkbox"/> Congregational Home Visitation | <input type="checkbox"/> PCUSA Policy/Constitutional Knowledge |
| <input type="checkbox"/> Congregational
Redevelopment/Transformation | <input type="checkbox"/> Parliamentary Procedure |
| <input type="checkbox"/> Corporate Worship/Sacraments | <input type="checkbox"/> Pastoral Care |
| <input type="checkbox"/> Counseling | <input type="checkbox"/> Preaching |
| <input type="checkbox"/> Cultural Proficiency/Cross Cultural
Collaboration | <input type="checkbox"/> Problem Solving/Decision Making |
| <input type="checkbox"/> Curriculum Building | <input type="checkbox"/> Project Management |
| <input type="checkbox"/> Defining Program Needs | <input type="checkbox"/> Rural Ministry |
| <input type="checkbox"/> Development of New Educational
Experiences | <input type="checkbox"/> Scholarship/Publishing |
| <input type="checkbox"/> Ecumenical and Interfaith Activities | <input type="checkbox"/> Small Membership Church Ministry |
| <input type="checkbox"/> Evaluation of Program and Staff | <input type="checkbox"/> Spiritual Development |
| <input type="checkbox"/> Evangelism | <input type="checkbox"/> Staffing/Human Resource |
| <input type="checkbox"/> Facility Management | <input type="checkbox"/> Stewardship and Commitment Program |
| <input type="checkbox"/> Family Ministry | <input type="checkbox"/> Strategic Planning |
| <input type="checkbox"/> Financial Management | <input type="checkbox"/> Teaching |
| <input type="checkbox"/> Fund Raising | <input type="checkbox"/> Training Volunteers |
| <input type="checkbox"/> Governing Body Ministry | <input type="checkbox"/> Transitional/Interim Ministry |
| <input type="checkbox"/> Group Process | <input type="checkbox"/> Urban Ministry |
| <input type="checkbox"/> Hospital and Emergency Visitation | <input type="checkbox"/> Youth Ministry |
| <input type="checkbox"/> Information Technology | <input type="checkbox"/> Young Adult Ministry |
| <input type="checkbox"/> Instrumental Music | |

Geographic Choices (select one):

Suggest my name anywhere in the USA

--OR--

Only suggest my name in the specified areas **checked** below:

- | | | |
|---|--|---|
| <input type="checkbox"/> Alabama | <input type="checkbox"/> Alaska | <input type="checkbox"/> Arizona |
| <input type="checkbox"/> Arkansas | <input type="checkbox"/> California | <input type="checkbox"/> Colorado |
| <input type="checkbox"/> Connecticut | <input type="checkbox"/> Delaware | <input type="checkbox"/> District of Columbia |
| <input type="checkbox"/> Florida | <input type="checkbox"/> Georgia | <input type="checkbox"/> Hawaii |
| <input type="checkbox"/> Idaho | <input type="checkbox"/> Illinois | <input type="checkbox"/> Indiana |
| <input type="checkbox"/> Iowa | <input type="checkbox"/> Kansas | <input type="checkbox"/> Kentucky |
| <input type="checkbox"/> Louisiana | <input type="checkbox"/> Maine | <input type="checkbox"/> Maryland |
| <input type="checkbox"/> Massachusetts | <input type="checkbox"/> Michigan | <input type="checkbox"/> Minnesota |
| <input type="checkbox"/> Mississippi | <input type="checkbox"/> Missouri | <input type="checkbox"/> Montana |
| <input type="checkbox"/> Nebraska | <input type="checkbox"/> Nevada | <input type="checkbox"/> New Hampshire |
| <input type="checkbox"/> New Jersey | <input type="checkbox"/> New Mexico | <input type="checkbox"/> New York |
| <input type="checkbox"/> North Carolina | <input type="checkbox"/> North Dakota | <input type="checkbox"/> Ohio |
| <input type="checkbox"/> Oklahoma | <input type="checkbox"/> Oregon | <input type="checkbox"/> Pennsylvania |
| <input type="checkbox"/> Puerto Rico | <input type="checkbox"/> Rhode Island | <input type="checkbox"/> South Carolina |
| <input type="checkbox"/> South Dakota | <input type="checkbox"/> Tennessee | <input type="checkbox"/> Texas |
| <input type="checkbox"/> Utah | <input type="checkbox"/> Vermont | <input type="checkbox"/> Virginia |
| <input type="checkbox"/> Washington | <input type="checkbox"/> West Virginia | <input type="checkbox"/> Wisconsin |
| <input type="checkbox"/> Wyoming | <input type="checkbox"/> x-International | |

If your search is geographically limited, please select the state(s) and complete:

I will only consider a call within _____ miles of _____.

Work Experience (Please select only one):

Candidates and Ministers of Word and Sacrament. Ordained ministry experience you have:

- | | | |
|--|---------------------------------------|--|
| <input type="checkbox"/> First Ordained Call | <input type="checkbox"/> 0 to 2 years | <input type="checkbox"/> 2 to 4 years |
| <input type="checkbox"/> 4 to 6 years | <input type="checkbox"/> 6 to 8 years | <input type="checkbox"/> 8 years or more |

Lay Professionals. Church/Denominational work experience you have:

- | | | |
|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> 0 to 2 years | <input type="checkbox"/> 2 to 4 years | <input type="checkbox"/> 4 to 6 years |
| <input type="checkbox"/> 6 to 8 years | <input type="checkbox"/> 8 years or more | |

Languages in which you are fluent (Please select all that apply):

- | | | |
|---|---------------------------------------|------------------------------------|
| <input type="checkbox"/> English | <input type="checkbox"/> Spanish | <input type="checkbox"/> Korean |
| <input type="checkbox"/> Mandarin Chinese | <input type="checkbox"/> Japanese | <input type="checkbox"/> Cantonese |
| <input type="checkbox"/> Taiwanese | <input type="checkbox"/> Other: _____ | |

PIF (Part II) – Step 3 of 6

Clergy Couples:

Are you seeking a call with your spouse as part of a clergy couple: Yes No

If yes, please enter your spouse's full name and PIF ID# _____

Compensation and Housing:

Minimum total salary and housing compensation you would consider: \$ _____/Year

Housing Options you would consider (check only one):

- Housing Allowance
- Manse
- Open to Either

Equal Opportunity Employment:

Are you willing to serve in a church or institution composed mainly of persons of another race/ethnicity other than your own? Yes No

Are you willing to have your PIF matched to positions in order to broaden representation and help meet the church's commitment to Equal Opportunity Employment? Yes No

PIF (Part II) – Step 4 of 6

Sexual Misconduct Self Certification

The following information related to sexual misconduct was mandated by the Sexual Misconduct Policy and Its Procedures adopted by the 203rd General Assembly(1991), and was revised by the 205th General Assembly(1993).

Please check one of the following:

 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.*

 I am unable to make the above certification. I offer, instead, the following description of the complaint, termination, or the outcome of the situation with explanatory comments.

The information contained in my Personal Information Form on file with Church Leadership Connection is accurate to the best of my knowledge and may be verified by the calling and employing entity. I hereby authorize the entity to which my Personal Information Form is being sent to inquire concerning any civil or criminal records, or any judicial or proceeding involving me as a defendant, related to sexual misconduct. By means of this release I also authorize any previous employer, and any law enforcement agencies or judicial authorities or ecclesiastical governing bodies to release any and all requested relevant information related to sexual misconduct to the entity to which my Personal Information Form is being sent.

 I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.

Signature _____ Print Name _____ Date _____

- * **Sustained**
 - In a criminal court, "sustained" means that there has been a guilty plea, a guilty verdict or a plea bargain.
 - In a civil court, "sustained" means that there has been a judgment against the defendant.
 - In an ecclesiastical case, "sustained" means that there has been a guilty plea and censure imposed, or finding of guilty with censure imposed, **or an Alternative Form of Resolution Agreement approved by a permanent judicial commission in the Presbyterian Church (USA) or an equivalent body of another church.**
- * **Pending**
 - In a criminal court, "pending" means a criminal charge before a grand jury, in the process of being prosecuted, or in a case which there is not yet a verdict.
 - In a civil court, "pending" means a case in which there has not been a decision or judgment,
 - In an ecclesiastical case, "pending" means an **investigating committee is inquiring into an allegation or charges have been filed but have not been decided by a permanent judicial commission; or an allegation or charges are in an equivalent state or process in a church other than the PC (USA).**

(The following is taken from definitions in the General Assembly Sexual Misconduct Policy and its Procedures, Pg.13)

"Sexual Misconduct is the comprehensive term used in this policy and its procedures to include: 1) Child sexual abuse, as defined above [refers to Policy]; 2) Sexual harassment, as defined above [refers to Policy]; 3) Rape or sexual contact by force, threat, or intimidation; 4) Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another; 5) Sexual Malfeasance defined as sexual conduct within a ministerial (e.g. clergy with a member of the congregation) or professional relationship (e.g. counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, request for sexual favors, and verbal or physical conduct of a sexual nature. This

definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships; 6) Sexual Abuse as found in Book of Order D-10.0401b (see Accuser/Victim)

PIF (Part II) – Step 5 of 6

Please list your work experience: (Please include position title, city, state, church size, community type, and dates from/to or number of years.)

Please list your other service to the Church or denomination for the past 10 years:

(For each narrative question, please limit your responses to no more than 1500 characters including spaces and punctuation; formatting and white space within the CLC program will add to your character count).

Please describe the characteristics of the church or organization you would like to serve, and the unique gifts, skills and experiences you would bring to the position:

Please describe your present call and accomplishments:

Please describe your leadership style:

What are the key theological issues currently facing the church and society, and how do they shape your ministry?

Optional One-Page Statement of Faith

(For this section please limit your responses to no more than 3000 characters including spaces and punctuation. Formatting and white space within the CLC program will add to your character count).

PIF (Part II) – Step 6 of 6

Please enter up to six references here:

	<u>Name</u>	<u>Relation to you</u>	<u>Phone</u>	<u>Address</u>	<u>E-Mail</u>
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____

___ I hereby authorize those inquiring into my suitability to contact my references.

Signature _____ *Print Name* _____ *Date* _____

Rev. 9/2009

After you submit your PIF online, the CLC system will generate an email message to the Stated Clerk of your presbytery (Committee on Preparation for Ministry moderator if you are a Candidate for Ordination) requesting attestation of your standing in presbytery (or certification that your presbytery CPM has approved your readiness to receive a call and given you permission to circulate a PIF if you are a Candidate). You may want to contact your Stated Clerk or CPM to let them know you have submitted a PIF so they can log in to the system and attest/approve the PIF quickly.



Presbyterian Church (U.S.A.)
Office of Vocation
Church Leadership Connection
Louisville, KY 40202-1396
1-888-728-7228, ext. 8550 Fax# (502) 569-5870
www.pcusa.org/clc

PIF ATTESTATION FORM

MINISTERS OF THE WORD AND SACRAMENT

_____ is a member of the
(Name of Minister of Word and Sacrament)

Presbytery of _____
(Name of Presbytery)

As of this date, no allegation or charges are pending against the member, nor is the member currently under judicial censure limiting the ministry or under supervised rehabilitation. The receiving body should always call the presbytery to ask for further information about any applicant, including their ministry and activities within the presbytery of membership.

Presbytery Stated Clerk

Signature _____

Print Name _____

Date _____