Acronyms Used in This Resource
A number of acronyms are used in the call process. To help you become familiar with the most common acronyms, we have listed them below.

- **Book of Order**
  - F — Foundations of Presbyterian Polity
  - G — Form of Government
  - W — Directory for Worship
  - D — Rules of Discipline
- **MIF** — Ministry Information Form
- **CLC** — Church Leadership Connection
- **EP/GP** — Executive/General Presbyter
- **PIF** — Personal Information Form
- **PNC** — Pastor Nominating Committee
- **COM** — Committee/Commissions on Ministry
- **CPM** — Committee/Commissions on Preparation for Ministry

Video Introduction
- On Calling a Pastor Video Introduction
  [http://www.pcusa.org/ocap](http://www.pcusa.org/ocap)
- Spiritual Resources for the Journey

The most important resources you will need on this journey are the spiritual resources of Scripture and prayer. During this journey, be deliberate about spending time together with God’s word and in prayer, not simply as bookends to a meeting but as an important part of listening for God’s spirit. Here are a few resources that may be helpful on your journey:

<table>
<thead>
<tr>
<th>Scripture Passages About Call:</th>
<th>Other Scriptures:</th>
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<tbody>
<tr>
<td>Genesis 12:1–9</td>
<td>Genesis 32:22–32</td>
</tr>
<tr>
<td>Genesis 24:1–61</td>
<td>Isaiah 52:7</td>
</tr>
<tr>
<td>Exodus 3:1–12</td>
<td>Nehemiah 2:12</td>
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<tr>
<td>1 Samuel 3</td>
<td>Nehemiah 1:4-11</td>
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<td>1 Kings 19:1–18</td>
<td>Ezekiel 37:1-14</td>
</tr>
<tr>
<td>1 Kings 19:19–21</td>
<td>Joel 2:28</td>
</tr>
<tr>
<td>Esther 4:1–17</td>
<td>Matthew 20:26</td>
</tr>
<tr>
<td>Isaiah 6:1–13</td>
<td>Matthew 22:14</td>
</tr>
<tr>
<td>Jonah 1</td>
<td>Matthew 28:16–20</td>
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<tr>
<td>Matthew 4:18–22</td>
<td>Matthew 6:25–34</td>
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<tr>
<td>John 1:43–51</td>
<td>Acts 1:8</td>
</tr>
<tr>
<td>Acts 1:15–26</td>
<td>1 Corinthians 12:4–27</td>
</tr>
<tr>
<td>Acts 9:1–19</td>
<td>Ephesians 4:12</td>
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<td>Acts 16:14–15</td>
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<tr>
<td>Revelation 3:14–22</td>
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March 2015
PART ONE – Introduction to Calling a Pastor

Other Resources:

- The Book of Order, especially the Foundations of Presbyterian Polity, Chapters 1–3
- The Book of Common Worship, especially Daily Prayer

God Calls Women and Men to Serve as Pastors

“In sovereign love God created the world good and makes everyone equally in God’s image, male and female, of every race and people, to live as one community.”

(Book of Confessions, Brief Statement of Faith, 10.3, Lines 29–32)

“The same Spirit who inspired the prophets and apostles rules our faith and life in Christ through Scripture, engages us through the Word proclaimed, claims us in the waters of baptism, feeds us with the bread of life and the cup of salvation, and calls women and men to all ministries of the Church.”

(Book of Confessions, Brief Statement of Faith, 10.4, Lines 58–64)

Beliefs in Practice

Openness

F-1.0404 Book of Order

In Jesus Christ, who is Lord of all creation, the Church seeks a new openness to God’s mission in the world. In Christ, the triune God tends the least among us, suffers the curse of human sinfulness, raises up a new humanity, and promises a new future for all creation. In Christ, Church members share with all humanity the realities of creatureliness, sinfulness, brokenness, and suffering, as well as the future toward which God is drawing them. The mission of God pertains not only to the Church but also to people everywhere and to all creation. As it participates in God’s mission, the Presbyterian Church (U.S.A.) seeks:

- a new openness to the sovereign activity of God in the Church and in the world, to a more radical obedience to Christ, and to a more joyous celebration in worship and work;
- a new openness in its own membership, becoming in fact as well as in faith a community of women and men of all ages, races, ethnicities, and worldly conditions, made one in Christ by the power of the Spirit, as a visible sign of the new humanity;
- a new openness to see both the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world; and
- a new openness to God’s continuing reformation of the Church ecumenical, that it might be more effective in its mission.
Connectionalism

Presbyterians as members of the Body of Christ live out our faith through connectional polity. The polity of the church provides a denomination-wide PC(USA) framework in which we confess together our creeds and our acts of faith. In a connectional system, decisions made by one body affect the body as a whole. Each governing body supports, guides, and holds accountable the other bodies in a faithful attempt to live out our faith as confessed in scripture and our Book of Confessions.

Teaching Elder Defined

G-2.0501 Book of Order

Teaching elders (also called ministers of the Word and Sacrament) shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries, as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret the mysteries of grace and lift the people’s vision toward the hope of God’s new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ’s body through devotion, debate, and decision.

Ordination Standards

G-2.0104b Book of Order

Standards for ordained service reflect the church’s desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02). The council responsible for ordination and/or installation (G-2.0402; G-2.0607; G-3.0306) shall examine each candidate’s calling, gifts, preparation, and suitability for the responsibilities of ordered ministry. The examination shall include, but not be limited to, a determination of the candidate’s ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Councils shall be guided by Scripture and the confessions in applying standards to individual candidates.