

# CHURCH EDUCATOR HANDBOOK



MORAVIAN CHURCH IN AMERICA, SOUTHERN PROVINCE

459 South Church Street ▪ Winston-Salem, NC 27101-5314

## **Section I: The Christian Educator**

### **Introduction:**

#### **Biblical and Theological Foundations for Calling a Christian Educator**

##### **What Is “Call”?**

Call is the understanding and acceptance of one’s purpose in God’s plan. As Moravians, we believe that educators and congregations are brought together through a call from God. It is a relationship established not primarily for the benefit of one or both parties but for the purpose of service in the ministry of Jesus Christ. God has endowed both the educator and the people with particular gifts and experiences that, when brought together, provide the resources for effective ministry. For the educator, this relationship is confirmed as the board, the educator, and the pastor all say “yes” to the call.

##### **A Calling to Teach**

Jesus made visible the importance of teaching to his mission in the world both by what he did and what he said, His commandment to “Go ... make disciples ... teaching them . . .” (Matthew 28: 19-20). This mandate both shapes and informs the role of an educator. An educator stands with students and challenges them to look several ways: toward Christ’s teachings; biblical, faith traditions, and values of the Christian community; toward personal experiences of life; and toward the world in order to discern the commitments and actions they take based on what they are called to do by the Holy Spirit. The Moravian Church emphasizes the education of the people of God as a primary task of the church. Through dynamic interaction persons and communities are challenged to form a faith perspective through which they view the world and acknowledge the active presence of God. Intentional Christian education provides a variety of opportunities for people of all ages to explore the elements of the Christian story, reflect on their experiences in the light of Scripture, and respond through action in the world.

##### **The characteristics of the one who is called.**

The characteristics are accountability (we are accountable to one another); exemplars of an alternative vision; the capacity to identify with the people. The leader can depend on the calling community to be their advocates and to create conditions of empowerment. Many people respond to God’s call to uphold the ministry of education in the church. Some leaders have been called out from the people into an intentional, professional ministry in the life of the church as Christian educators. Those who discern this call as educators are persons of strong faith and dedicated discipleship who demonstrate in their manner of life their love of Jesus Christ as Savior and Lord. They possess the necessary gifts and abilities to be effective educators in the church as demonstrated in their knowledge of the Bible and theology, their skills in communicating their knowledge to others, and their proficiency in equipping others to teach and to encourage the discipleship of others.

The ministry of education is not limited to but centered primarily in the function of teaching and equipping congregations and other bodies as learning communities. Educators serve as church educators, directors of Christian education, directors of children's, youth, and/or adult ministries. They serve as associate pastors whose work is focused on Christian education, recreation leaders, resource center directors, cluster educators, seminary faculty, national staff members, church camp directors, Y associates for nurture, as well as in a wide variety of other educational positions. The ministry of education encompasses roles that help to shape an educational vision; establish goals; evaluate; plan and arrange programs; recruit leaders; define and select curriculum; set structures; and evaluate the effectiveness of intentional educational experiences.

Some educators begin their journeys with college and/or graduate school educational preparation. Others come through the recognition of their gifts and commitment by members in a congregation. The congregation benefited from their lay leadership. In recognition of the fact that many qualified persons entered the field in "non-traditional" ways, i.e., through volunteer service and part-time employment in the field, the church has made it possible for persons who do not hold a degree in Christian education to become certified.

For the purpose of this manual, the term Christian Educator will be used. In some churches, this might be a children's ministry person, a youth person, a faith formation director, or a church educator. These all carry an aspect of the ministry and will be referred to as Christian Educators in this document.

"Christian education is a powerful gift from God that enables us to navigate the world, leverage critical thinking, connect our faith with our lives, and do justice." This quote comes from the 2021 APCE Educator of the Year, Jeanne Ford, and sums up beautifully what our Christian educators should strive to do.

## **A. Definition of Christian Educator**

The title of "Christian Educator" is used to describe those persons who are called to serve Jesus Christ as educators in the Moravian Church and are employed for that purpose. They differ from volunteer educators, such as Sunday School/Church School teachers, because they work in a part-time or full-time capacity for a local congregation or church agency and have responsibilities beyond the classroom setting.

The Christian educator is most often referred to as a "Director of Christian Education" (or by titles such as "Director of Family Ministry," "Director of Youth Ministry," etc.) The central meaning behind the titles for this ministry is that the person is responsible for assisting a congregation or church agency in its mission purposes, educational programs, and strategies. The Christian educator also provides leadership support and training, guidance with curriculum and resource needs, and program evaluations. Other areas of ministry may be part of this person's job description,

depending on a person's individual skills or what the congregation calls upon this person to do.

It is the call of the Christian educator to be part of the congregation's leadership team. As such, the educator will exemplify the teachings of Christ, be respected as a professional by the congregational boards and fellow church members and be appointed by the Provincial Elders' Conference working through the Commission on Ministry, as an integral part of the ministerial leadership staff.

The Christian educator uses as many opportunities as possible to provide and affirm the importance of education throughout the whole life of the church. This can include a great variety of areas in education and ministry such as Sunday school, youth and other age level responsibilities, biblical understandings of our faith, spiritual growth, stewardship education, family life, communication skills, career development, camping and outdoor ministries, community outreach, programming for special educational needs, Bible School, children, sacrament instruction, confirmation and worship, and many others.

The Christian educator strives to work with all ages of people to help equip them and inspire them in fulfilling God's purposes for the church and their lives. The educator is many things: an enabler, an administrator, a planner, a leader, a living resource, a teacher, a consultant, a promoter, a counselor, a dreamer, and a friend.

Freda Gardner, Director of the School of Christian Education at Princeton Theological Seminary, described the Christian educator this way:

“Someone who has energy and a willingness to work. Someone who has a pretty fair sense of who he or she is and feels fairly comfortable with that self. A person who can work with deadlines and frustrations and conflict without losing perspective. Someone who listens. Someone who can guide a community toward a deeper self-realization. A person who can fine tune the multitude of available teaching aids to the special needs of a faithful community. A person who sees richness in diversity, promise in differences of opinion, who can live with people who don't move or grow on the same timetable as everyone or anyone else.”

## **B. Educational Requirements and Certifications**

Those who are called to the ministry as Christian educators prepare themselves for the kinds of responsibilities involved in this ministry. The Moravian Church believes in spiritual development as well as educational training. The Moravian Church values the services of both the laity and the ordained clergy and encourages its members to pursue spiritual, academic, and practical training for whatever forms of ministry or vocation they pursue.

Those who want to work as Christian educators develop and refine their gifts and abilities so that they can fulfill God's intentions for them. They prepare themselves with study, prayer, learning experiences, reflection, and commitment. They enjoy working with people. They have a foundation in Christian theology, biblical studies, and vital faith expression. They understand educational processes, which describe how people grow, learn, and serve. They have a love for the Church and the mission Jesus Christ gave to the people of God. Guided by the Holy Spirit and understand their own lives as being open to a never-ending educational and growing process.

The goal of all persons who pursue a calling in this area should meet the certification standards of the Moravian Church, Southern Province for educators. Certification indicates a measure of professional preparation, experience, and competency. It will enhance the educator's ministry and the total ministry of the congregation or agency who employs them. It also warrants an increased level of compensation.

Congregations or agencies of the Moravian Church may employ persons who are not certified Christian educators. However, it is strongly recommended that such persons seek certification.

Persons who are considering their educational plans for a career as Christian educators and want information about colleges, universities, and graduate programs where courses related to Christian Education are offered should contact the Commission on Ministry.

Commission on Ministry  
459 S. Church Street  
Winston-Salem, NC 27101  
336-725-5811; 888-725-5811  
[www.mscp.org](http://www.mscp.org)

The Aldridge Memorial Education Fund, administered by the PEC, makes money available for educational opportunities for persons preparing for service as Christian educators or for continuing education as educators. Information about this fund is available from the PEC office.

### **C. Applying for Service as an Educator**

A person desiring employment as an educator in the Moravian Church, Southern Province shall prepare a resume to be kept on file at the PEC Office with the Commission on Ministry and arrange for an interview with the Commission on Ministry representatives.

Churches seeking to employ an educator may contact the PEC Office for names of individuals that have presented a resume and/or seek candidates through other inquiries.

#### **D. Commission on Ministry**

##### **Accountability:**

The Commission on Ministry serves under the supervision of the Provincial Elders' Conference. It shares reports of its activities with the Commission on Congregational Development (CCD) through the member from the Commission on Ministry who acts as a liaison to the CCD.

##### **Meetings:**

The Commission on Ministry will meet at least quarterly and may schedule additional meetings as needed in carrying out its responsibilities. It may make use of e-mail and other technology in fulfilling its tasks. Others may be invited to meet with the Commission, as it desires, in carrying out its work. Non-members may be invited to serve on task or working groups at the discretion and direction of the Commission.

##### **Responsibilities:**

- a. Inform congregations of the process to follow when hiring an educator or similar position according to the 2010 Synod Resolution #21. Congregations seeking to hire an educator shall contact the Commission on Ministry and PEC to receive the guidelines for employing an educator or similar position.
- b. Meet with congregations seeking to hire an educator to distribute and review the "Church Educator Manual."
- c. Distribute to church boards the Synod 2010 approved Guidelines for Compensation and Benefits for Educators.
- d. Upon a congregation's completion of their interview process and decision to employ a particular educator, arrange appointment interviews for the educator with representatives of the Commission on Ministry and/or PEC.
- e. Inform churches in the process of hiring an educator of the installation process. Congregations are responsible to contact the PEC to arrange a PEC member's participation in the installation of educators when appointed to serve a congregation.
- f. Provide educators with information needed to be filed with the PEC Office as to employment records and to keep educator files up to date.
- g. Review and promote the certification process among educators. The committee will provide guidelines and oversight of the certification process.
- h. Stay current on and inform educators of accessible and attainable Christian Education options (both continuing education and degree course work)

- i. Meet with the MACE (Moravian Association of Church Educators) at least twice a year to discuss concerns and successes.
- j. Consult and work with the staff of the Commission on Congregational Development as needed.
- k. Provide advocacy for educators in Southern Province congregations and the Province.
- l. Provide a liaison between educators and the PEC. Educators may contact the PEC or Provincial Human Resource representatives directly if concerns arise.

## **Section II: Steps for the Congregation**

### **A. Assessing Employment of a Christian Educator**

The following steps will be helpful for a congregation or an agency that wants to consider employing a Christian educator. A Christian educator can give special emphasis to all aspects of the nurturing and educational life of the congregation. This person can help to equip and support leaders and teachers and work on program goals and designs considering the overall mission of the congregation.

1. Form a 5–7-person search committee to consider employing a Christian educator on a part-time or full-time basis. The committee should include the pastor, a trustee, an elder, a member of the congregation’s Christian Education Committee, and several other persons who are active in the life of the congregation. Members of the Commission on Ministry will be supporting vehicles.
2. This search committee will write an analysis of the congregation that includes the following information:
  - a. A brief history of the congregation
  - b. Location of the congregation and a description of the neighborhood, its potential, and trends
  - c. Current membership compared with 5 years ago.
  - d. Worship and Church School attendance.
  - e. Church School classes and numbers
  - f. Women’s Fellowship circles and numbers
  - g. Youth fellowship organization and numbers
  - h. Other organizations: Choir, Band, Senior Friends, etc.
  - i. List the committees of the congregation.
  - j. Educational levels and types of occupations of members
  - k. The current staff employed by the congregation.
  - l. A list of all educational opportunities offered by the church that contains the following information:

Description/Name of Opportunity  
Schedule (Days/Seasons/Hours)  
Ages Included  
Number of Attendees  
Resources Used

- m. Total annual congregational budget for the current year for the congregation and the percentage of the total budget provided for the Christian Education ministry
  - n. Strengths of the congregation's current educational ministry
  - o. Areas of potential development, growth, or need where an educator might provide leadership.
  - p. A list of ways in which a Christian educator could help meet your needs, dreams, and goals.
3. Utilize the form contained in *Appendix 1* which covers the *Expectations of a Christian Educator* and share your findings as a committee. Use *Appendix 1* and *2* to help write the job description needed for the congregation.
  4. The search committee should report its findings to the official board(s) of the congregation or agency so that a decision and next steps, if any, can be made. Considering your findings, are you looking for a Christian educator, an associate pastor, or some other staff person? What amount of money will you need for employment?
  5. If a decision to employ a Christian educator is made, the committee will develop a job description. Use the form in *Appendix 2* on *Working Relationships* and the committee's answers.

## **B. Employment of a Christian Educator and Appointment by the PEC**

Once a congregation or agency decides to employ a Christian educator, the congregation's responsible committee or board should consult with the Provincial Elders' Conference and Commission on Ministry about candidates it may have on file who are available for the position.

The committee or board should be clear about the initial job description as well as the salary and benefits it will offer. It can also make available to the candidate copies of the analysis of the congregation, which would be helpful to the candidate.

If a congregation decides to employ a person who is not certified, they should consider, as a minimum, candidates who have a bachelor's degree from an accredited college. The congregation should also encourage such a person to work toward fulfilling the requirements of certification by granting them adequate continuing education time and funds.



Within the Southern Province polity, congregations and agencies do have autonomy to make their own decisions about whom to employ. The following procedures are required:

1. Consult with the Provincial Elders' Conference and Commission on Ministry about available candidates.
2. Advertise about the availability of the position through wider church channels such as seminaries, professional organizations, and provincial newsletter.
3. Have applicants submit a resume and references (*see Appendix 3*) and sign. Confidentiality Disclosure Form (*see Appendix 6*). The Confidentiality Disclosure Form should become part of the applicant's personnel file in the PEC Office.
4. Conduct a definitive interviewing process.
5. Submit applicant's documents and letter of job offer to PEC and Commission on Ministry for approval of appointment.
6. After approval, the Personnel Committee issues a Conditional Offer of Employment contingent on successful drug testing and background check. (*see Appendix 9*)
7. On applicant's acceptance the congregation's joint board or church board writes a letter to the PEC recommending that the Christian educator be appointed the educator of their congregation.
8. PEC writes a letter of appointment.
9. A service of installation is planned with a member of the PEC participating (*see Appendix 12*).
10. The following documents are sent to the PEC Office for the educator's personnel file:

- Application
- Resume
- Confidentiality Disclosure Statement
- Any Certifications
- Letter to request appointment from the congregation
- Copy of Annual Evaluation Review

### **C. Job Description**

It is essential to the congregation and Christian educator to have a job description. The job description should be developed by a special committee or board of the congregation or agency with the understanding that changes can be made by virtue of experience, new insights, and the development of the educational program.

For sample jobs descriptions (*see Appendix 4*).

### **D. Interview**

An interview provides an opportunity for the congregation to outline the expectations, strengths, and needs of the congregation. It also provides the educator the opportunity to

identify skills, experience, and goals of his/her ministry. Interview primers for educator and personnel committees and interview forms are found in *Appendix 5*.

## **E. Working Relationships**

It is especially important for the Christian educator to know the lines of authority and accountability within the structure of the congregation.

The educator needs to know what decisions to make, what processes to follow, how much creativity and self-initiative to use, what meetings to attend, what reports to make and to whom to make them.

Specific working relationships include:

1. *Pastor and Staff*

In multiple staff setting, the pastor provides overall coordination for the congregational ministries. Therefore, regular staff meetings, planning times, and mutual consultations are essential.

2. *The Congregational Boards and Committees*

The Christian educator is to attend church boards/Board of Elders' meetings and Christian Education Committee meetings as required by the church boards/Board of Elders. These groups may desire periodic reports from the Educator, may ask the Educator to fulfill certain responsibilities, and may want the Christian educator to serve on planning groups for the educational ministry of the congregation.

3. *The PEC*

The PEC and Commission on Ministry may serve as available consultants for the needs of congregations who employ Christian educators. They also serve as consultants to the educator for advice, counseling, and other needs as either the educator or congregation may have. Educators should feel free to arrange meetings with the President of the PEC or Commission on Ministry as needs arise. The PEC includes the educator in the quadrennial review that is conducted every four years in each congregation. Educators also complete end-of-the-year reports and submit them to the PEC Office. A mentor from the MACE educator group will be appointed by the Commission on Ministry to walk alongside the new educator and offer support.

4. *Support and Professional Growth*

Christian educators are members of the Moravian Ministries Association (MMA) and are welcome to attend monthly meetings and other events which the Association sponsors. In addition, the educator is a member of the Moravian Association of Christian Educators (MACE). Educators are expected to participate in MACE's monthly meetings which offer opportunities to deal

with specific topics that strengthen their ministries, continuing education, discussions of ideas that merit specific development and networking with educators from other denominations. They are also invited to attend the annual clergy/DCE (Directors of Christian Education) retreat at Laurel Ridge each September.

#### 5. *Counseling Assistance Plan*

Full-time Directors of Christian Education in congregations of the Southern Province are included in the Counseling Assistance Plan for Moravian clergy established with CareNet, a ministry of Wake Forest Baptist Health. Under this plan, the Southern Province assists with the cost of counseling services for clergy, Christian educators, and/or their spouses arranged through CareNet. Complete confidentiality is maintained in the implementation of this plan and no one in the Province is aware of the names of participants.

### **F. Compensation and Benefits**

The Synods of the Southern Province establish guidelines for minimum salaries and benefits for Christian Educators. The Synod approved guidelines include:

- Minimum salary
- Benefits
- Vacation
- Retirement annuity
- Travel expenses.
- Continuing education
- Standard federal leave practices

(see *Appendix 8*)

### **G. Installation**

The Christian Educator should be installed in the position to which he or she has been employed by the local pastor, boards, and PEC. This provides the opportunity for the board(s) and congregation to pledge their support in the development of the Christian Education program and the educator. (see *Appendix 12*)

### **H. Evaluation**

An annual performance evaluation by a designated congregational committee (i.e., Personnel or HR Committee) is recommended and desired for persons serving as Christian educator. The process offers an opportunity for the educator to receive and to give feedback on his/her performance. (see *Appendix 10*)

A copy of the report from this annual evaluation should be sent to the PEC Office for the educator's personnel file.

Should similar discussions need to take place between annual evaluations due to changes in the position or unacceptable performance, full documentation of the conversation must be recorded and filed in the educator's personnel file in the congregation's office. Should termination take place, those files should be sent to the PEC Office (see *Appendix 11*).

## **I. Termination of Employment**

*Voluntary Separation*: Employees who voluntarily resign are requested to give two (2) week notice. The church board(s) may or may not require the notice.

*Involuntary Separation*: If an employee is not meeting the employment and performance expectations of the congregation, the church board(s) will consult with the Provincial Elders' Conference to review previous counseling/disciplinary discussions, current issues leading to consideration of termination (*Appendix 11*). The church board(s) should request recommendations for termination severance pay and benefit continuation. After such consultation, the church board(s) may terminate the Christian educator's employment and the Provincial Elders' Conference will withdraw the individual's appointment.

*Employee Layoff*: When conditions such as budgetary restraints and position elimination dictate a reduction in non-ordained staff, the congregational boards shall determine which employees shall be laid off. Factors taken into consideration to determine who will be affected include seniority, qualifications, and congregational needs. Layoffs will be communicated to affected employees at the earliest reasonable time.

*Unemployment Benefits*: As a religious organization, the Moravian Church, Southern Province is not required to participate in unemployment compensation insurance. Therefore, as employees of the church, terminated employees are not eligible for unemployment benefits in North Carolina, Georgia, Virginia, or South Carolina. Respective unemployment laws determine benefits in other states.

*Benefit Continuation*: Employees currently covered by benefit plans of the Province, may continue their healthcare and dental care under COBRA guidelines. The Moravian Church, Southern Province will provide a written notice describing the employee's rights under COBRA when an employee terminates. Employees should consult the Treasurer's Office to determine eligibility, premiums, and length of coverage. Vacation time will be paid to an employee separating from employment in accordance with the vacation policy of the congregation.

*Return of Equipment and Materials*: Employees shall return any church-owned materials and equipment, such as the employee handbook, off-site documents, equipment, or supplies. Upon termination of employment, all access to the computer systems and the building shall end.

Termination Date: An employee's termination date shall be the last day of employment on which the employee was present and working. Unless otherwise prohibited by law, benefits shall cease on the employee's termination date.

## **Section III. Certification**

Certification is for people employed or seeking employment as professional educators in the Moravian Church, Southern Province.

### **What is Certification?**

Certification is a process which recognizes, endorses, and reaffirms the educational competence, personal maturity, professional growth, and denominational accountability of Christian Educators of the Moravian Church, Southern Province.

### **What Knowledge and Skills Are Needed for Certification?**

In exercising the ministry of Christian Education, all professional Christian Educators—lay or clergy, certified and non-certified, full-time and part-time—should exhibit knowledge and skills in the following areas:

1. Biblical content and interpretation
2. Christian theology
3. Moravian polity
4. Human development
5. Educational theory and practice
6. Program development.
7. Leadership training

These seven areas of knowledge/skills together make for the adequate practice of Christian education. These areas are evaluated in the process of certification. They are useful in measuring needs for continuing education.

### **Why Be Certified?**

Certification is:

1. A means of setting standards for the preparation and performance of Christian Educators
2. A means of stressing the denominational relationship and professional status of Christian Educators
3. A means of fostering support for the professional nurture and development of Christian Education
4. A means of advocating for higher standards or remuneration commensurate with professional leadership
5. A means of enhancing team ministries in staff relationships

There are two (2) categories of certification:

1. Certified Director of Christian Education
2. Certified Associate in Christian Education

### **Certified Director of Christian Education Steps**

- Undergraduate and/or Graduate degree from accredited institution
- Minimum one year church work experience
- Solicit the Commission on Ministry to officially open a certification file and receive an appointed mentor.
- Initial interview with Commission on Ministry and mentor of sharing faith story
- Three courses or 30 hours from a combination of the following:
  1. Biblical interpretation
  2. Moravian theology
  3. Religious education and practice
  4. Worship and Sacraments
  5. Spiritual Formation
  6. Mission
  7. Moravian polity
  8. Opening Doors to Discipleship modules
- Required reading list (see attached) with follow-up written report on one of the books.
- Required ongoing engagement and participation with Provincial Ecumenical Church Educator group.
- Culminating project (i.e., curriculum development, provincial program) submitted for review.
- Final interview with Commission on Ministry with responses to scenarios presented ahead of time.
- Commission on Ministry recommends certification to PEC who takes the next step in the process.
- Upon final approval, the PEC will formally install the certified educator at the local church.

### **Certified Associate in Christian Education Steps**

- One year of Christian education experience in a church or agency
- Solicit the Commission on Ministry to officially open a certification file and receive and appointed mentor.
- Initial interview with Commission on Ministry and mentor of sharing faith story
- Similar course work as in the prior certification section
- Complete all training modules in Opening Doors to Discipleship, including the education practices module (A)
- A project worked on with the Province for some sort of joint ministry.
- Final interview with response to scenarios presented ahead of time.

\*Following additional coursework, training, or experience, the Commission on Ministry can recommend PEC to reclassify someone who has achieved Certification as an Associate in Christian Education as a Certified Director of Christian Education.

## APPENDIX 1

### Expectations of a Christian Educator

DO YOU EXPECT THAT THE EDUCATOR WILL:	USUALLY	INFREQUENTLY	NEVER
1. Attend regular meetings of the Elders?	_____	_____	_____
2. Participate in regular staff meetings?	_____	_____	_____
3. Serve as a resource person to Church _____ committees and congregational ministries outside the Committee on Christian Education?		_____	_____
4. Be available for conferences on an _____ individual basis with persons seeking the educator’s help and advice?		_____	_____
5. Work with Provincial ministries or other _____ special committees beyond the congregation? (ie. Laurel Ridge)		_____	_____
6. Cooperate with community agencies/ programs/schools?	_____	_____	_____
7. Be knowledgeable about current trends and resources in education?	_____	_____	_____
8. Be personally responsible for enlisting Church school teachers?	_____	_____	_____
9. Spend time in development of leadership?	_____	_____	_____
10. Be personally responsible for planning programs for youth fellowship?	_____	_____	_____

11. Spend a major portion of time working with youth ministry? \_\_\_\_\_
12. Visit congregation members on a regular basis? \_\_\_\_\_
13. Keep regular specified office hours at the church? \_\_\_\_\_
14. Utilize office support staff? \_\_\_\_\_
15. Give special attention to the needs of (fill in the area of ministry)? \_\_\_\_\_



## APPENDIX 2

### Working Relationships

On the line to the right of each of the following statements, indicate who works directly with the church educator (staff, board, committee, etc.).

- Interprets educator's role and responsibilities to all members of the staff and congregation \_\_\_\_\_
- Orients educator to work in this church. \_\_\_\_\_
- Serves as major partner(s) with educator in developing and interpreting the budget for educational ministry \_\_\_\_\_
- Serves as an advocate for the educator when new ideas and resources for church's educational ministry are presented. \_\_\_\_\_
- Works directly with the educator to plan the scope of his/her work \_\_\_\_\_
- Helps to coordinate the educator's work with church staff and others in the church \_\_\_\_\_
- Has responsibility for dealing with problems or criticisms of educator's work \_\_\_\_\_
- Has responsibility for assessing educator's job performance (ie: annual review) \_\_\_\_\_
- Has responsibility for salary and benefit decisions \_\_\_\_\_

## APPENDIX 3

### Sample Outline for Resume

#### PERSONAL

Full name, address, telephone, and email

#### EDUCATION

Include all degrees, dates obtained, names of schools and major studies.

#### PROFESSIONAL EXPERIENCE

Include position, name, place, and dates of all employment beginning with current employer.

If appropriate include a note "Confidential - Presently Employed"

#### PROFESSIONAL STATUS Certified

Educator

Ordained Educator

Memberships in professional organizations

#### SPECIAL SKILLS AND INTERESTS

Include useable working skills acquired, both in and out of school

Include personal talents that may pertain to the position such as art, dance, drama, music, or sports.

Include extracurricular activities in organizations, community service, hobbies, or other interests.

#### REFERENCES

Include the references or state references are available.

Have information for contacting references available during interview.

## **APPENDIX 4**

### **Sample #1: Job Description for a Christian Educator**

#### I. Purpose of Christian Education Ministry

To provide meaningful educational opportunities for all members of the congregation so that they understand God's mission for the Church and their own lives, feel supported in their growth in Christ, and can use their own gifts in service to others.

#### II. Terms of Employment

A. The Christian educator is employed by the joint board. The Christian educator shall work under the supervision of the minister and in close cooperation with the joint board and the Christian Education Committee.

B. Employment shall be considered full-time (30 hours + per week). The beginning salary shall be \_\_\_\_\_ per year. Other benefits include the following:

- Insurance and annuity
- Retirement benefits
- Vacation

- Travel allowance.
- Continuing education
- One week at Laurel Ridge with pay

Salary and benefits shall follow the guidelines approved by the Provincial Synod and shall be reviewed annually by the appropriate boards.

- C. The educator will be provided with an office, administrative support, necessary furnishings, and equipment required to adequately perform job responsibilities.

### III. Responsibilities

#### A. Specific Duties include:

1. Church School
  - a. Coordinate teacher recruitment.
  - b. Teacher training, support, and evaluation
  - c. Curriculum (reviewing resources, choice of curriculum, ordering materials, and serving as a resource person)
  - d. Maintaining and encouraging classes which meet the needs of members.
  - e. Development of new classes
  
2. Coordination of Youth Ministry
  - a. Recruit and train leaders.
  - b. Serve as resource person for youth leaders, maintaining close contact with Provincial programs and materials.
  - c. Communicate to youth and congregation regarding all youth activities. (newsletter, special mailings, bulletins, etc.)
  - d. Encourage and solicit support from parents, youth leaders, committees/board representatives, congregation, and pastor(s)
  - e. Visit prospective youth members.
  
3. Supervision and /or coordination of the following:
  - a. Vacation Church School
  - b. Retreats and summer programs
  - c. Promotion of Laurel Ridge events
  - d. Specialized ministries: single, young adult or older adult
  - e. Community outreach programs
  - f. Family night fellowship events
  - g. Mid-week programming
  
4. Supervision of the Church Library or Resource Center, assessing needs on a routine basis, selecting, and organizing resources

5. Promote Provincial programs such as teacher training events and cooperate in planning and leadership in provincial programs and other professional and community organizations related to Christian Education.
6. Serve on volunteer program staff at Laurel Ridge for one week each summer.

#### IV. Evaluation

Annual performance review will be done by a committee appointed by the joint board. The educator will also be included in the quadrennial performance review conducted by the PEC.

### **Sample #2: Job Description for a Christian Educator**

#### **A. Purpose of the Position**

The Director of Christian Education (DCE) of the \_\_\_\_\_ Moravian Church will participate in the planning and execution of Christian Education programs through work with the pastor(s) and the Christian Education Committee (CEC). The goal of this position is to provide meaningful educational programs such that all members of the congregation can better understand God's will for the church and their own lives, feel supported in their growth in Christ, and use their own gifts in service to others.

#### **B. Key Responsibilities**

- 1) Program development, implementation, and evaluation.
  - a. Work with the pastor(s) and the Christian Education Committee in the evaluation of present teaching methods.
  - b. Plan for long-range educational programs that will provide opportunities for increased participation of all ages.
- 2) Church school duties (in coordination with Sunday School superintendent(s))
  - a. Teacher recruitment
  - b. Teacher training and support
  - c. Recommending curricula (reviewing resources, choosing curricula, ordering materials, serving as resource person)
  - d. Maintaining and encouraging classes which meet congregational needs, development of new classes.
  - e. Attendance tracking
  - f. Development and administration of operational budget
  - g. Submission of year-end report of Church Council
- 3) Assist designated church leadership with the supervision and coordination of:
  - a. Vacation Bible School

- b. Retreats and seasonal programs, e.g., Advent, Lent, church picnics, community outreach events, fellowship dinners
  - c. Junior Fellowship (Elementary age children, 2<sup>nd</sup> – 5<sup>th</sup> grade)
  - d. Confirmation classes
  - e. Children’s church
  - f. Children’s message
- 4) Supervision and coordination of Christian Education resources
- a. Assessing needs on a routine basis, e.g., cleaning and maintaining supply closet, maintaining library
  - b. Recommending and organizing materials
  - c. Recommending curricula for other ministries, e.g., Women’s Bible study, small group experiences
- 5) Promotion of programs of the Southern Province
- a. Teacher training events
  - b. Planning and leadership participation in provincial programs and other professional and/or community organizations related to Christian Education, e.g., camps, other churches
  - c. Service of one (1) week in the provincial camping ministry at Laurel Ridge
  - d. Promotion of Laurel Ridge events
- 6) Childcare
- a. Coordinate childcare activities with the CEC.

### **C. Terms of Employment**

- 1) The Christian educator is employed by the church board and shall work under the supervision of the pastor in cooperation with the Christian Education Committee.
- 2) Employment shall be considered full-time (30 hours per week). Salary and benefits are determined by the church board.

### **D. Performance Evaluation**

- 1) On-going feedback from the CEC
- 2) The Personnel Committee will conduct an annual review to clarify expectations, affirm accomplishments, set short- and long-range goals, and plan for ways to improve and strengthen job performance.
- 3) The date for the annual review will be determined by the Personnel Committee.

### **E. Minimum Position Requirements**

- 1) An openness to Moravian theology, traditions, and practices
- 2) A master’s degree in Christian Education

- 3) Three (3) – five (5) years of Christian Education experience preferred.

## **APPENDIX 5**

### **Interview Primer (for use by a prospective educator)**

#### **Before the Interview**

- Prepare a resume (sample: Appendix 3)
- Be able to articulate: your abilities, interests, training, experience, and strengths.
- Learn about the congregation under consideration.
  - Denominational information can be acquired at [www.mcsp.org](http://www.mcsp.org) ● Questions to consider:
  - Why are you attracted to this congregation?
  - What do you most want to know about this congregation, staff, and community?
  - What strengths and abilities do you have to contribute to this congregation, staff, and community?
  - Are there particular people you want to meet prior to accepting this position? (ie: ministry/program staff, key lay leadership, etc.)

#### **During the Interview**

- Dress professionally.
- Be on time – arrive early.
- Remember you are here to learn as much as to answer interview questions ● Clarify these items with the committee:
  - The expectations for the Christian Education ministry of the congregation
  - The perception of education in relation to the total ministry and program of the congregation
  - How church staff are viewed: professional leaders, enablers, facilitators, resource persons, employees, persons who do all the work, etc.
  - Personnel policies, position description, salary, and benefits
  - What office equipment is provided as well as support staff?
- Ask the following questions and add others you need answered:
  - Copies of personnel policies
  - Copies of position description of others who work closely with the educator.
  - Church budget for the current year and the previous two years
  - Church school attendance and enrollment records for the last two years
  - Where most of the congregation lives and neighborhood surrounding the church
  - Available housing and cost ● Discuss with the committee:
  - Assessment of responsibilities
  - Delineation of relationships

- Program budget.
- Time requirements and work schedule
- Salary and benefits
- Practice of performance reviews
- Important questions for those conducting the interview:
  - Sunday School age groupings
  - Range of ages in worship
  - How is the staff viewed by the congregation?
  - What spaces are available to be used for education?
  - Classroom condition and shared spaces - Take a tour of the building and grounds.
  - What resources are provided: library, media center, media equipment, children's playground, gymnasium, etc.?
- Conclusion of interview:
  - Determine when you will hear from the committee.
- If you do not meet all the staff during the interview process, meet and interview the present staff. Be prepared to ask some of the questions above.

## **Moravian Church in America Southern Province Interview Primer for Personnel Committee of Local Congregation**

- Carefully review the job description and the requirement for performing the function. Ensure that all questions are directly linked to the skills or abilities required by the job.
- Use a Competency Based Interview format, to allow the candidate to draw on his/her past experiences to describe to you how s/he would perform the job for which s/he is applying.
- Whenever possible, utilize a panel interview comprised of at least 2 members of the organization. Panelists should be decision-makers within the church/agency (i.e.: the person to whom the successful candidate will report, a member of the HR committee). Maintain the same panel for all interviews for the same position.
- To ensure a true comparison between candidates, ask the same prepared questions of all candidates. Record the responses as closely in the candidate's words as possible. Refer back to these notes when making your selection decision.
- As an employer subject to Title VII of the Civil Rights Function as amended, we are prohibited from discriminating against applicants/employees on the basis of race, color, national origin, sex, religion, age, pregnancy and childbirth, disability, and veteran status. For that reason, refrain from asking questions of a candidate on this topic. For example:
  - Do not ask a candidate's marital status, sexual orientation, or plans for children.
  - Do not ask a candidate if she is pregnant or expects to be pregnant.
  - Do not ask a candidate his/her race, color, national origin, or ethnic status. Do not ask questions such as "Where did you learn to speak English?" or "What is your native language?"
  - Do not ask a candidate "Do you have any disabilities that would affect your ability to perform the job?" Instead, describe the job, including physical requirements first, then ask if the candidate can perform the functions with or without accommodations... "The job of secretary requires the ability to speak over the telephone, type on a PC keyboard, file paperwork, maintain office records including petty cash and a checkbook/accounts receivables/payables books on a regular basis; on an occasional basis, receiving supplies requires bending, stooping, lifting 20-30 pounds from floor to waist; and up to 5 pounds over the head; reaching, stretching, and finger dexterity are required. Are you able to perform these tasks/functions with or without any adjustments/accommodations?"
  - Do not remark on a candidate's physical attractiveness.
  - Do not inquire as to the age of the candidate. Do not engage in a line of inquiry that could be interpreted as an attempt to devise the age of the candidate (i.e.: When did you graduate from high school?)



- Once you have identified your employment candidate, and have received an acceptance to your offer, communicate to those candidates whom you interviewed. A brief note indicating your appreciation for the applicant's interest in your position, and the fact that a job offer had been extended to another candidate is sufficient.

**Moravian Church in America, Southern Province  
Competency Based Interview**

Church/Agency:		
Candidate Name:		Position Applied For:
Position Applied For:		
Interviewer(s):		
Date:		

**Scoring**

Competency-based interview forms are to be completed by the interviewer to rank the candidate's overall qualifications for the position for which s/he applied. Under each heading, the interviewer should provide a numerical rating, and write specific job-related observations. The numerical rating system is based on the following:

**5–Exceptional 4–Above Average 3–Average 2–Satisfactory 1–Unsatisfactory**

**Technical Qualifications/Experience:**

- 1) Tell me about your qualifications and technical experience, and how they will translate well to this position.

Response:	
Rating:	1 2 3 4 5

**Teamwork/Interpersonal Skills:**

- 1) Describe a time when you worked with others to accomplish a common goal.

Response:	
Rating:	1 2 3 4 5

- 2) Tell me about an instance when you had to overcome barriers in order to achieve a goal.

Response:	
Rating:	1 2 3 4 5

- 3) What do you consider to be the ideal work group?

Response:	
-----------	--

Rating:	1 2 3 4 5
---------	-----------

**Initiative:**

- 1) Tell me about a time when you took the lead in a project. What was the outcome?  
Would you consider this to be a success and why?

Response:	
Rating:	1 2 3 4 5

- 2) Describe the steps you take when presented with a new project or task to be accomplished. Why do you find this method to work well for you?

Response:	
Rating:	1 2 3 4 5

- 3) How do you deal with barriers or challenges that arise during the course of a project/task assignment? Give an example of a time this worked for you.

Response:	
Rating:	1 2 3 4 5

**Accountability:**

- 1) Tell me about a success you have had. Why do you believe it to be successful? What could you have done to make it better?

Response:	
Rating:	1 2 3 4 5

- 2) Tell me about a failure. Why do you believe it to be unsuccessful? What could you have done differently to make this a success?

Response:	
Rating:	1 2 3 4 5

**Time Management:**

- 1) Describe the steps you take at the beginning of a project/task to ensure it is completed accurately and on time.

Response:	
Rating:	1 2 3 4 5

**Service to Others:**

1) How do you believe skills in serving others will assist you in this position?

Response:	
Rating:	1 2 3 4 5

2) Tell me about a time when someone complained about the service s/he received from you. What was the situation? What did the person do? How did you respond? What was the outcome?

Response:	
Rating:	1 2 3 4 5

3) Tell me about a time when you delivered exceptional service to another person. How did you know the service was exceptional? What did you do to continue such service to others in the future?

Response:	
Rating:	1 2 3 4 5

**General:**

1) What do you consider to be your greatest strength? What would your current boss/coworkers say is your greatest strength?

Response:	
Rating:	1 2 3 4 5

2) What is an area you could strengthen? What would your current boss/co-workers say is an area in which you could improve?

Response:	
Rating:	1 2 3 4 5

TOTAL \_\_\_\_\_

**Moravian Church in America Southern Province Candidate  
Evaluation Form**

Church/Agency:			
Candidate Name:			Position Applied For:
Position Applied For:			
Interviewer(s):			
Date:			

**Scoring**

Candidate evaluation forms are to be completed by the interviewer to rank the candidate's overall qualifications for the position for which s/he applied. Under each heading, the interviewer should provide a numerical rating, and write specific job-related observations. The numerical rating system is based on the following:

**5–Exceptional 4–Above Average 3–Average 2–Satisfactory 1–Unsatisfactory**

**Educational Background:** Does the candidate have the appropriate educational qualifications or training for this position?

Rating:	1 2 3 4 5
Comments	

**Prior Work Experience:** Has the candidate acquired similar skills or qualifications through past work experience?

Rating:	1 2 3 4 5
Comments	

**Employment Continuity/Work History:** If gaps in employment exist, are they satisfactorily explained?

Rating:	1 2 3 4 5
Comments	

**Technical Qualifications/Experience:** Does the candidate have the technical skills necessary for this position?

Rating:	1 2 3 4 5
Comments	

**Verbal Communication:** How were the candidate's communication skills during the interview (i.e.: body language, articulation, clarity, completeness of response)?

Rating:	1 2 3 4 5
Comments	

**Teamwork/Interpersonal Skills:** Did the candidate demonstrate, through his/her answers, good teamwork/interpersonal skills?

Rating:	1 2 3 4 5
Comments	

**Initiative:** Did the candidate demonstrate, through his/her answers, a high degree of initiative?

Rating:	1 2 3 4 5
Comments	

**Accountability:** Did the candidate demonstrate, through his/her answers, a high degree of accountability?

Rating:	1 2 3 4 5
Comments	

**Time Management:** Did the candidate demonstrate, through his/her answers, good time management skills?

Rating:	1 2 3 4 5
Comments	

**Service to Others:** Did the candidate demonstrate, through his/her answers, a high level of skills/abilities in serving others?

Rating:	1 2 3 4 5
Comments	

**Overall Recommendation:** Based on the competency-based interview, the candidate's qualifications, and the assessments above, please provide recommendations for proceeding with candidate's consideration for employment.

Rating:	1 2 3 4 5
Comments	

**Total** \_\_\_\_\_

## APPENDIX 6

### Confidential Disclosure Form ----- Moravian Church in America, Southern Province Human Resources Non- Disclosure Agreement

This is to recognize that, due to my role as \_\_\_\_\_, circumstances may require me on occasion to become privy to personal and sensitive information regarding fellow congregants and/or candidates for employment with the Moravian Church in America Southern Province, its individual churches and/or agencies. I understand that from time to time, it may become necessary for me to have knowledge of such information in order to make appropriate decisions with respect to a candidate's potential employment, dismissal from employment, the award or cancellation of a contract for goods and services. This information will be provided to me on a need-to-know basis.

By signing this document, I agree to maintain confidentiality of any such information I may receive in this role, including but not limited to information regarding an individual's creditworthiness, criminal records, or suspicion of or treatment for substance use, and employment history.

I understand that the confidentiality required of me in this role will not end with the conclusion of my term or assignment, and I agree to maintain absolute confidentiality of said information indefinitely unless otherwise authorized in writing by the individual.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness

\_\_\_\_\_  
Date

## Appendix 7

### MORAVIAN CHURCH IN AMERICA, SOUTHERN PROVINCE AUTHORIZATION FOR RELEASE OF INFORMATION & RECORDS



I, \_\_\_\_\_, understand that in consideration of my application, an investigation will be conducted. I authorize The Moravian Church, Southern Province to conduct such an investigation and release the organization and its agent, including its officers, employees, and representatives, from all liability or responsibility for this investigation, which may include, but not be limited to, the gathering of information regarding verification of prior employment, references, consumer credit history, driving history, and any criminal history which may be in files of any state, federal, or local criminal justice agencies. I understand that I have the right to request, in writing, a complete and accurate disclosure of the nature and scope of this investigation. **I understand that the information requested below regarding sex, race, date of birth, and maiden name is for the sole purpose of gathering information accurately.**

\_\_\_\_\_ M D Y  
 Last First Middle Social Security # Date of Birth  
 (Please print Full Birth Name – Do not use initials)

\_\_\_\_\_ Driver's license # State. Sex Race  
 Maiden, previously married, and all other alias names used.

\_\_\_\_\_  
 (Applicant's Telephone Number)

Present Address \_\_\_\_\_

City/State \_\_\_\_\_ Zip/County \_\_\_\_\_  
 How long? \_\_\_\_\_

If you have lived in the following states within the last seven years; Alabama, Arkansas, Canada, District of Columbia, Idaho, Iowa, Minnesota, New Hampshire, Nevada, South Dakota, or Virginia, you will be asked to complete an additional form in order to complete your application.

If you have lived in Canada, Delaware, Georgia, Maryland, Nevada, New Jersey, Ohio, South Dakota, Texas, West Virginia, or Wyoming, you will need to obtain the appropriate fingerprint card(s) in order to complete your application.

A telephone facsimile or photographic copy of this authorization shall be as valid as the original.

\_\_\_\_\_  
 Applicant's Signature Date

**MORAVIAN CHURCH SOUTHERN PROVINCE USE ONLY \_\_\_\_\_**  
**CRIMINAL \_\_\_\_\_ DMV \_\_\_\_\_ SS# VERIFICATION \_\_\_\_\_ CREDIT REPORT**

\_\_\_\_ EDUCATION CREDENTIALS

Recruiter: \_\_\_\_\_ Date Faxed:

\_\_\_\_\_

## Appendix 8

### Compensation and Benefits

#### 2020 CERTIFIED CHURCH EDUCATOR RECOMMENDED MINIMUM (for full time service)

##### ANNUAL COMPENSATION

Salary: \$40,000.00

Auto Reimbursement: Provided

(This means that all business miles for approved work travel are to be reimbursed at the current IRS Rate)

##### Benefits:

Medical/Dental Insurance Dues: \*Provided

Life/Disability Dues: \*Provided

Retirement Contribution: \*Provided

Continuing Education: \$1000

Vacation: 3 weeks

Study Leave: 1 week.

Days off per week: 1-2 days

Parental Leave (with full pay): 2 months

or

Paternity Leave (with full pay): 1 month

To recognize the value of experienced church professionals, we further recommend that \$100 per year of experience in church education (up to 10 years) should be added to the minimum salary.

In the seventh year of service, the congregation is encouraged to provide for a three-month Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing temporary support for the roles and duties of the educator during this absence.

It is recommended that churches consider a cost-of-living increase each year.

\* It is the ethical duty of the church to provide for both the physical and spiritual health of its leaders; therefore, all churches are expected to provide 100 percent of the cost of the major medical insurance premiums to cover Certified Christian educators.

\*\*A Minimum of 5% of base salary, for investment in the 403 b Plan sponsored by the MCSP (Moravian Church, Southern Province). Additional employee contributions are optional.

All Certified Church Educators currently employed in congregations, provincial boards and agencies are to be considered full delegates to Provincial Synods and included in the official directory of the Moravian Church in America. (Synod 2022, Resolution #22)

**FOR CHURCH EDUCATORS (NOT YET CERTIFIED) – RECOMMENDED MINIMUM  
(for full time service)**

ANNUAL COMPENSATION

Salary:

\$30,000 as base entry without an undergraduate degree

\$32,500 with a college degree

\$35,000 with a master's degree in Christian Education (or in the field of Education)

Upon achievement of Certification status:

For Certified Director, an increase of \$1500 per year added to current salary rate.

For Certified Director, effort would be made to raise to the salary defined for a Certified Educator (see above).

Auto Reimbursement: Provided

(This means that all business miles for approved work travel are to be reimbursed at the current IRS Rate)

Benefits:

Medical/Dental Insurance Dues: \*Provided

Life/Disability Dues: Provided

Retirement Contribution: \*Provided

Continuing Education: \$1,000

Vacation: 3 weeks

Study Leave: 1 week.

Days off per week: 1-2 days

Parental Leave (with full pay): 2 months

or

Paternity Leave (with full pay): 1 month

To recognize the value of experienced church professionals, we further recommend that \$100 per year of experience in church education (up to 10 years) should be added to the minimum salary.

In the seventh year of service, the congregation is encouraged to provide for a three-month Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing temporary support for the roles and duties of the educator during this absence.

It is recommended that churches consider a cost-of-living increase each year.

\* "It is the ethical duty of the church to provide for both the physical and spiritual health of its leaders; therefore, all churches are expected to provide 100 percent of the cost of the major medical insurance premiums to cover Certified Christian educators.

\*\* A Minimum of 5% of base salary, for investment in the 403 b Plan sponsored by the MCSP (Moravian Church, Southern Province). Additional employee contributions are optional.

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Approved by the Provincial Elders Conference, 01/30/2024

**Regular Provincial Review:**

The Provincial Elders' Conference will review these guidelines on an annual basis.

**Appendix 9**  
**Moravian Church in America Southern Province**  
**Conditional Offer of Employment Template**

*(to be used on church letterhead)*

Candidate Name

Address

City, State zip

Dear Candidate:

On behalf of (Church/Agency Name), I am pleased to offer you a position as (insert position title). As we discussed, in this position, your starting compensation will be \$(insert amount) per (month/week/hour). This position is considered a(n) (exempt/non-exempt) position for purposes of federal wage-hour law, which means that you (will/will not) be eligible for overtime pay for hours actually worked in excess of 40 in a given workweek. This position is (full-time/part-time) and will be scheduled for (insert #) hours per week. On occasion, you may be asked to work to excess of that schedule in order to complete certain job-related duties. You will be eligible for annual performance reviews, which may lead to increases in your compensation.

In addition to your compensation, you will be eligible to receive the benefits which are offered to all (part-time/full-time) employees of Moravian Church in America Southern Province. More information will be provided to you regarding these benefits when you report to work. The Moravian Church in America Southern Province reserves the right to amend, revise, or cease benefits at its discretion by providing advance notification as required.

This offer of employment, if not previously accepted by you, will expire seven days from the date of this letter, although additional time for consideration of the offer may be made available if you find it necessary. If you wish to accept the offer, please sign in the place provided and return it to me within the prescribed time. If you need additional time for consideration, please contact me within the seven-day time so that I can consider your request. This offer of employment is made conditionally, dependent upon satisfactory completion of a background/reference check, pre-employment drug screen and proof of eligibility to work in the U.S.

We look forward to having you join the workforce at the Moravian Church in America Southern Province. However, we recognize that you retain the option, as does the Moravian Church in America Southern Province, of ending your employment at any time, with or without notice and with or without cause. As such, your employment with the Moravian Church in America Southern Province is at will and neither this letter nor any other oral or written representations may be considered a contract for any specific period of time. If you have questions about this opportunity, please contact me or (insert alternate contact name) at (insert phone #s).

Sincerely,

Hiring Leader

I agree to the terms of the employment offer as set forth above.

Signature Date

|

**APPENDIX 10**  
**Church Educator Performance Evaluation Form**

Directions: This evaluation form is first completed by both the evaluator(s) and educator and then insights are shared.

**Educator's Name** \_\_\_\_\_ **Date** \_\_\_\_\_

**Congregation** \_\_\_\_\_

**Evaluation Committee Members** \_\_\_\_\_

---

Evaluation categories:

**Excellent**                      outstanding performance consistently above expected levels

**Good**                              performance level is solid, steady, and satisfactory.

**Needs Improvement**      performance below expected/desired level; reasons for this rating should be specifically noted.

**Unsatisfactory**              performance is clearly below the acceptable level and must change; reasons should be specifically noted.

**1. Organization and Planning**

(Evaluate the planning and organization of educator's work. Include how well the educator has met completion dates and goals for programs, projects, reports, etc.)

Educator Assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator Assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:



**2. Oral, Written and Electronic Communication**

(Evaluate ability and performance in conducting the many levels of communication in the work of the educator.)

Educator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

**3. Congregational Working Relationships**

(Evaluate the effectiveness in working with the members of the congregation who are participants or leaders in the educational ministry of the church.)

Educator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

#### **4. Team Working Relationships**

(Evaluate how well the educator functions as a team member serving on the multiple staff of the congregation.)

Educator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

#### **5. Program Development**

(Evaluate the efforts to conceptualize, organize, promote, implement, and evaluate programs of educational ministry.)

Educator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

#### **6. Quality of Programming**

(Evaluate whether programs of educational ministry move participants to spiritual growth, greater learning, church participation, and a deepened sense of discipleship and mission.)

Educator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

**7. Continuing Education and Self Care**

(Evaluate efforts in maintaining balance in personal/vocational life.)

Educator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Evaluator assessment: Excellent\_\_\_ Good\_\_\_ Needs Improvement\_\_\_ Unsatisfactory

Comments:

Self-Evaluation of Educator\_\_\_\_\_

Personnel Committee Evaluation\_\_\_\_\_

**APPENDIX 11**  
**Staff Documentation**

Name of Employee \_\_\_\_\_

Previous Discussions with dates:

Current Issues:

Recommendations:

Employee's signature:

Committee member's signature:

Date:

## **Appendix 12**

### **Installation Liturgy**

*(The position title may be changed according to what the congregation will call the educator.)*

#### **LITURGY FOR THE INSTALLATION OF A DIRECTOR OF CHRISTIAN EDUCATION**

(Standing)

We gather this day in the name of our Lord and Savior Jesus Christ to install  
\_\_\_\_\_ as Director of Christian Education for our congregation.

**We know that all instruction comes from God; yet we give thanks that God calls some to the special educational ministry within Christ's church.**

ARNHEIM (84 B)

Blessed Jesus, at your word we are gathered all to hear you; let our hearts and souls be stirred now to seek and love and fear you; by your teachings true and holy, drawn from earth to love you solely.

All our knowledge, sense, and sight lie in deepest darkness shrouded, till your Spirit breaks our night with the beams of truth unclouded; you alone to God can win us; you must work all good within us.

(Sitting.)

Throughout the ages our Moravian Church has proclaimed a faith that embraces the whole person, mind and heart, body, and soul. We diligently pursue the study of Scripture, while we affirm that all knowledge and experience are hallowed by our relationship with Christ.

**We remember with gratitude the varied activities and experiences that have deepened our relationships with one another and with Jesus Christ.**

We pray that the many and varied aspects of Christian Education may increase our knowledge about our faith, help to strengthen and increase our faith, and transform our lives in faith, love, and hope, as disciples of Jesus Christ.

ST. THEODULPH (151 G)

With thanks we now remember  
Comenius the wise, who helped  
by education your suff'ring world  
to rise. Inspire us, Lord, to offer  
our best, our all, to you, that  
faith, and love, and true hope  
your people may renew.

(The educator stands. A representative of the  
Provincial Elders Conference addresses the educator.)

Gifts and areas of service may differ, yet we all follow our one true Lord, working together to bring people of all ages into a growing relationship with God. Be mindful of the teaching of Jesus, as you serve in the ministry of Christian Education. As you respond to God's call to educational ministry in this church, are you willing to undertake the responsibilities set before you, and do you pledge to fulfill your duties as a ministry rendered to God in the name of our Lord Jesus Christ?

(The Educator responds:)

**I do.**

(The pastor(s) and board members stand.)

Will you support \_\_\_\_\_ in the work to which you have called *him/her*, with your prayers and your active assistance?

(The pastor(s) and board members respond:)

**We do.**

(The congregation stands.)

Do you, the members of the congregation, commit yourselves to the ministry and work of Christian Education, and do you pledge to help \_\_\_\_\_ in the fulfillment of *his/her* responsibilities?

(The congregation responds:)

**We do.**

(The pastor addresses the educator:)

\_\_\_\_\_, by the authorization of the board(s) of our congregation and by appointment of the Provincial Elders' Conference, I declare you to be installed as the Director of Christian Education of this congregation. May the Lord bless you and guide you in your witness and work!

(As the following hymn is sung, the Provincial Elders' Conference representative, pastor(s), and board members extend the right hand of fellowship to the newly installed Director of Christian Education on behalf of the congregation)

HUS (22 F)

Be present with your servants, Lord;  
we look to you with one accord;  
refresh and strengthen us anew, and  
bless what in your name we do.

The Lord's joy be our strength and stay  
in our employ from day to day; our  
thoughts and our activity through  
Jesus' merits hallowed be.

*With thanks we now remember, © C. Daniel Crews. Used with permission.*



Authorized by the Provincial Elders' Conference, July 2011.

*(biography of the Christian Educator can go here in bulletin/insert layout)*

## **Appendix 13**

### **Certification Liturgy**

*(The position title may be changed according to what the congregation will call the educator.)*

### **Liturgy for the Certification of a Christian Educator**

(Standing)

We gather this day in the name of our Lord and Savior Jesus Christ to acknowledge the milestone moment that is the certification of a Christian Educator. We give thanks this day for the life and service of one among this congregation, our *sister/brother* \_\_\_\_\_, who has served faithfully in the ministry of Christian education and nurture, and who has now completed an intentional season of study, mentorship, and *her/his* own deepening sense of call to the work of forming disciples of Christ.

**We know that all instruction comes from God; yet we give thanks that God calls some to the special educational ministry within Christ's church.**

ARNHEIM (84 B)

Blessed Jesus, at your word  
we are gathered all to hear you; let  
our hearts and souls be stirred now  
to seek and love and fear you; by  
your teachings true and holy, drawn  
from earth to love you solely.

All our knowledge, sense, and sight  
lie in deepest darkness shrouded,  
till your Spirit breaks our night with  
the beams of truth unclouded; you  
alone to God can win us; you must  
work all good within us.

(Sitting.)

Throughout the ages our Moravian Church has proclaimed a faith that embraces the whole person, mind and heart, body, and soul. We diligently pursue the study of Scripture, while we affirm that all knowledge and experience are hallowed by our relationship with Christ.



**We remember with gratitude the varied activities and experiences that have deepened our relationships with one another and with Jesus Christ.**

We pray that the many and varied aspects of Christian Education may increase our knowledge about our faith, help to strengthen and increase our faith, and transform our lives in faith, love, and hope, as disciples of Jesus Christ.

ST. THEODULPH (151 G)

With thanks we now remember  
Comenius the wise, who helped  
by education your suff'ring world  
to rise. Inspire us, Lord, to offer  
our best, our all, to you, that  
faith, and love, and true hope  
your people may renew.

Just as we lift up and celebrate the development and enrichment of *her/his* gifts that \_\_\_\_\_ has undertaken in recent years, we also lift up the calling that we are all invited to develop throughout our years, the call to discipleship that our Lord and Savior extends to Peter and to us daily.

**May we continue to hear Jesus' call, "Feed my lambs. Ten my sheep. Feed my sheep." And most of all, may we answer his invitation, "Follow me."**

We remember the words to the community at Ephesus, "Lead a life worthy of the calling to which you have been called, making every effort to maintain the unity of the Spirit in the bond of peace.

**There is one body and one Spirit, just as we were called to the one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."**

With the recommendation of the Commission on Ministry, and upon the completion of all preparations described for a *Certified Associate in Christian Education* or a *Certified Director of Christian Education*, the Provincial Elders Conference celebrates that \_\_\_\_\_ has been granted certification. We now recognize \_\_\_\_\_ as a certified Christian Educator of the Southern Province.

(The educator stands. A representative of the Provincial Elders Conference addresses the educator.)

Gifts and areas of service may differ, yet we all follow our one true Lord, working together to bring people of all ages into a growing relationship with God. Be mindful of the teaching of Jesus, as you serve in the ministry of Christian Education. As you respond to God's call to

educational ministry in this church, are you willing to undertake the responsibilities set before you, and do you pledge to fulfill your duties as a ministry rendered to God in the name of our Lord Jesus Christ?

(The Educator responds:)

**I do.**

Will you be Christ's faithful disciple, obeying his word and showing his love? Will you serve these people with energy, intelligence, imagination, and love, relying on God's mercy and rejoicing in the power of the Holy Spirit?

**I will, with God's help.**

(The pastor(s) and board members stand.)

Will you support \_\_\_\_\_ in the work to which you have called *her/him*, with your prayers and your active assistance?

(The pastor(s) and board members respond:)

**We will.**

(The congregation stands.)

Do you, the members of the congregation, commit yourselves to the ministry and work of Christian Education, and do you pledge to support and encourage \_\_\_\_\_ in the fulfillment of *her/his* responsibilities?

(The congregation responds:)

**We do.**

(A representative of the Provincial Elders Conference  
or Certification Mentor blesses and charges the educator and congregation:)

God of grace, in baptism you have called us to a common ministry as disciples of Christ, trusting us to respond in faith, love, and hope to the ways you are constantly reaching out to be in relationship with us. Give us courage and discipline to follow your callings so that together we may declare your wonderful deeds and show your love to the world. \_\_\_\_\_, this day we celebrate you and welcome you to this next chapter of your ministry of education. Whatever you do, in word or deed, do everything in the name of our Chief Elder, Christ Jesus, giving thanks to God through him.

May the Lord bless you and keep you. May the face of the Lord rise and shine upon you. May the Lord's countenance be lifted upon you this day, and for all the days of your life, granting you peace and joy in your service.

(As the following hymn is sung, the Provincial Elders' Conference representative, mentors, pastor(s), and board members extend the right hand of fellowship to the newly certified Christian Educator on behalf of the congregation)

HUS (22 F)

Be present with your servants, Lord;  
we look to you with one accord;  
refresh and strengthen us anew, and  
bless what in your name we do.

The Lord's joy be our strength and stay  
in our employ from day to day; our  
thoughts and our activity through  
Jesus' merits hallowed be.

*With thanks we now remember*, © C. Daniel Crews. Used with permission.



Authorized by the Provincial Elders' Conference, January 2023.

*(biography of the Christian Educator can go here in bulletin/insert layout)*

## Appendix 14

### Reading List for Certification Requirements/Educators Seeking Certification

Listed below are books in several categories designated in the certification process.

It is recommended that candidates become familiar with at least one book in each category and be prepared to talk about it in the interview section of the certification process.

#### **Biblical Interpretation**

Opening Doors to Discipleship Course on biblical background... otdtd.org  
Opening Doors to Discipleship course on Presbyterian Reformed Faith... otdtd.org

#### **Moravian History, Theology, and Beliefs**

*What We Believe: A Glimpse at Moravian Theology.* Rev. M Blair Couch,  
Rt Rev. Graham Rights. Interprovincial Board of Publication. 2012.

*Simply Moravian: A Modern Guide to the Ancient Essentials.*  
Ruth Burcaw. Moravian Board of Cooperative Ministries. 2017.

*Jesus Still Lead On: An Introduction to Moravian Belief.* Craig D.  
Atwood. Interprovincial Board of Publications. 2004

*All About the Moravians: History, Beliefs, and Practices of a Worldwide  
Church.* Edwin Sawyer. Interprovincial Board of Publications. 2008

*Faith, Love, Hope: History of the Unitas Fratrum.* C Daniel Crews. Moravian  
Archives. 2008

Attending a class in Seminary in the South

#### **Human Development**

*The Seasons of Adult Faith Formation.* John Roberto. Lifelong Faith Associates. 2015

*Ready, Set. Teach! Training and Supporting Volunteers in Christian Education.* Delia  
Halverson. Abingdon Press. 2011

*Equipped To Lead: Children's Sunday School Guide.* Discipleship Resources. 2008

## **Educational Theory and Program Development**

*Reimagining Faith Formation for the 21<sup>st</sup> Century: Engaging All Ages and Generations.* John Roberto. Lifelong Faith Associates. 2015

*Families at the Center of Faith Formation.* Leif Kehrwald, John Roberto, Gene and Jolene Roehlkepartain. Lifelong Faith Associates 2016

*Faith Formation 2020: Designing the Future of Faith Formation.* John Roberto. Lifelong Faith Associates. 2010

*Shepherd of Souls: Faith Formation Through Trusted Relationships.* David Anderson. Milestones Ministry. 2018

## **Leader Development**

*Sustainable Youth Ministry.* Mark Devries. Intervarsity Press. 2008

*Sustainable Children's Ministry. From Last Minute Scramble to Long Term Solutions.* Annette Safstrom, Mark Devries. Intervarsity Press. 2018

*Faith Practices Toolkits from Office of Christian Formation in PCUSA*  
Visit this resource via this [Faith Practices Toolkit](#) Link

Or additionally, *Toolkits from* <https://www.crcna.org/FaithFormation/toolkits>

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