



## BASIC INSTRUCTIONS

We recommend that you review the instructions for completing a PIF at <http://www.presbyterianmission.org/ministries/clc/enter-new-personal-information-form/> before entering your form into the system.

\*The online system format may vary slightly from the printable forms, however, all data fields are the same.

Asterisks on the form note, this field must be completed.

Part I of the Personal Information Form (PIF) includes contact information, ecclesiastical status, education, and other demographics (e.g. SSN, DOB, gender, and ethnic orientation). Before you can move forward to Part II, Part I must be completed and submitted. Once you have completed Part I you will be given a User ID and Password.

In Part II, the system allows a two hour window on each page for you to input your information before the system times out, if you are unable to complete your form in the given timeframe, save your form. In order to save your data in the page you are working on, you must complete all fields on the page. To return at a later time, choose update revised PIF Part II from the menu.

## APPLICATION INSTRUCTIONS

If you are a Candidate for Ordination, your presbytery preparation committee must authorize your participation in CLC by attesting that you have been given permission to negotiate for service.

If you are a teaching elder, your presbytery Stated Clerk must authorize your participation by attesting to your standing.

After you submit your PIF online, the CLC system will generate an email message to the appropriate individuals asking them to login and attest your form. Once all approvals have been received, your PIF will be ready for matching and referral.



To expedite the processing of your form, contact your Stated Clerk or presbytery preparation for ministry contact person to inform them that you have submitted a PIF for their attestation.

**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

Name Vogel Nicole Janet  
 (Last Name) (First Name) (Middle Name)  
 Preferred Phone 610-533-5781 Alternate Phone N/A  
 E-mail cnkvogel@yahoo.com Fax N/A  
 Street Address 1606 Hill Rd  
 City Easton State PA Zip Code 18040

**Actively Seeking: Open to receiving a call and moving within 9 months**   x  

**Inactively Seeking: Not actively seeking, but open to a call** \_\_\_\_\_

**Ecclesiastical Status** (select one):

- \_\_\_\_\_ PC (U.S.A.) Teaching Elder (*Minister of Word and Sacrament*)
- \_\_\_\_\_ PC (U.S.A.) Honorably Retired Teaching Elder
- x   PC (U.S.A.) Candidate
- \_\_\_\_\_ Christian Educator
- x   Ruling Elder
- \_\_\_\_\_ Deacon



Other PC (U.S.A.)

**Presbytery Membership:** PC (U.S.A) Teaching Elder and Candidate

\*Presbytery membership or Presbytery of care: Lehigh Presbytery

Ordination Date: \_\_\_\_/\_\_\_\_/\_\_\_\_/ (Month/Day/Year)

Candidacy Date: 11/15/2016/ (Month/Day/Year)

**Church Membership:** (For those who are not Teaching Elders)

Name of PC (U.S.A.) church of membership: First Presbyterian Church of Allentown

City & State: Allentown, PA

Church PIN# 09896

**Formal Education:**

**Masters of Divinity 18' Moravian Theological Seminary 2014-2018 graduation in December**

**Bachelor of Arts 03' Moravian College 1999-2003**

**Continuing Education:**

**Certification/Training:**

(Check whether you are certified in the following areas. State the type of certification you hold and where training/certification was received.)

<b>Interim/Transitional Ministry Training</b> Week I Site: _____ Week II Site: _____	<b>Interim Executive Presbyter Training</b>
<b>Certified Christian Educator</b>	<b>Certified Business Administrator</b>
<b>Certified Conflict Mediator</b>	<b>Clinical Pastoral Education</b>



	<b>Other:</b>		

**Part I**

Personal information contained in Step 4 must be completed online. This is for office use only and will not be distributed. (SSN, DOB, etc.)

**Personal Information Form  
Part II**

**\* Employment type you would consider:**

- Full Time
- Part Time
- Open to Either
- Bi-vocational

**\* For each position (s) below in which you are applying, indicate the number of years of experience you have in the position by selecting from the pull down menu. (e.g. no experience, first ordained call, up to 2 years, 2-5 years, 5-10 years, or above 10 years)**

<u>Years of Experience</u>	<u>Position Type</u>	<u>Years of Experience</u>	<u>Position Type</u>
0	Solo Pastor	0	General Assembly Staff
0	Head of Staff (Multi-staff Pastor, who supervised two or more teaching elders and other staff)	0	Church Business Administrator
0	Head of Staff (supervised one teaching elder and other staff)	0	Executive Director



	Associate Pastor (Christian Education)		Director of Music (non-ordained)
	Associate Pastor (Youth)		Minister of Music (ordained)
	Associate Pastor (Other)		Mission Co-worker (International)
	Pastor (Church Planter, New Worshipping Community)		Christian Educator (Certified)
	Pastor (Transformation/Redevelopment)		Christian Educator (non-certified)
	Pastor Interim		Administrator
	Pastor ( for a designated term)		Funds Developer
<u>2-5</u>	Pastor (Other Temporary i.e., Supply, Student)		Finance Manager
	Pastor, yoked/parish		Media Specialist
	Co-pastor		Communicator
	Executive Pastor		Coordinator
	Evangelist or Mission Pastor	<u>3</u>	Youth Director (non-ordained)
	Bi-vocational/Tentmaker		
	Chaplain		
	Pastoral Counselor		
	College/Seminary Faculty		
	Seminary Staff		
	Campus Ministry		
	General Presbyter/Executive Presbyter Presbytery Leader		
	Stated Clerk (Presbytery)		
	Synod Executive		
	Mid-Council Program Staff		

**\*Geographic Choices** (select one):

I am open; suggest my name anywhere in the USA  x

I am restricted in my search. Only refer my name to the states 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      |  |   |

**\*LEADERSHIP COMPETENCIES**

Select 10 leadership competencies from the list below that best describe your leadership traits, gifts and training.		
<b>THEOLOGICAL/SPIRITUAL INTERPRETER</b>		
x	<b>Compassionate</b> – having the ability to suffer with others; being motivated by others pain and is called into action as advocate; is motivated by caring for others while concurrently keeping the organizational goals clearly in focus.	<b>Hopeful</b> – maintains stability in the moment and hope for the future; provides direction, guidance, and faith when describing basic needs; and helps followers to see a way through chaos and complexity.
x	<b>Preaching and Worship Leadership:</b> Is a consistently effective preacher and worship leader; is able to inspire from the pulpit; communicates a clear and consistent message through sermons that are carefully prepared and artfully delivered; projects the identity and character of the congregation through worship leadership presence.	x
	<b>Lifelong Learner</b> – individuals who use every experience in life as a potential tool for growth; one who pursues continuing education; and those who build on strengths and seek assistance to improve weaknesses.	<b>Teacher</b> – creates learning environments where students are active participants as individuals and as members of collaborative groups; designs lesson plans that teach concepts, facts, and theology; effectively uses multiple learning tools to reach a wide variety of learners; revises instructional strategies based upon ministry/organization context.
<b>COMMUNICATION</b>		
x	<b>Communicator</b> - Advances the abilities of individuals and the organizations through active listening supported with meaningful oral and written presentation of information.	<b>Bilingual</b> – having the ability to use two languages, especially with equal or nearly equal fluency; able to use multiple languages in communication.
	<b>Public Communicator</b> - Demonstrates a comfortable ease when speaking in a variety of settings (both small and large groups); is effective at addressing a variety of topics; can get messages across with the desired effect.	<b>Media Communicator:</b> Has experience developing materials for a variety of written or multimedia forms of communications (print, Internet-based, social media, etc.).



x	<p><b>Technologically Savvy</b> - the ability to navigate successfully the world of technology using software, blogging, multi-media, and websites as tools for ministry.</p>		
<p><b>ORGANIZATIONAL LEADERSHIP</b></p>			
	<p><b>Advisor</b> – an individual others turn to for counsel and guidance; provides coaching; expertise for congregations or other organizations.</p>	x	<p><b>Change Agent</b> – having the ability to lead the change process successfully; anchoring the change in the congregations’/organizations’ vision and mission.</p>
	<p><b>Contextualization</b> – the ability to assess accurately the context, environment, history, relationships and uniqueness of a congregation or organization.</p>		<p><b>Culturally Proficient</b> – having solid understanding of the norms, values and common behaviors of various peoples, including direct experience working in multiple cultural and cross-cultural settings.</p>
	<p><b>Externally Aware</b> - identifies and keeps informed of the polity of the church and/or the organization; maintains current with laws, regulations, policies, procedures, trends, and developments both internally and in the larger society.</p>		<p><b>Entrepreneurial</b> - leaders that are creative in using resources; identifies opportunities to develop; is willing to take risks, initiates actions that involve a deliberate risk to achieve a recognized benefit or advantage.</p>
	<p><b>Risk Taker</b> – persons with the ability to take appropriate risk to accomplish needed goals; one who thinks outside the box and who is not afraid of challenging the status-quo.</p>		<p><b>Task Manager</b> - Assures that effective controls are developed and maintained to ensure the integrity of the organization; holds self and others accountable for rules and responsibilities; can be relied upon to ensure that projects within areas of specific responsibility are completed in a timely manner and within budget; and monitors and evaluates plans, focuses on results and measuring attainment of outcomes.</p>
	<p><b>Willingness to Engage Conflict:</b> Steps up to conflicts, seeing them as opportunities; reads situations quickly; good at focused listening; can identify common ground and elicit cooperation from others in crafting mutual solutions.</p>		<p><b>Decision Making:</b> Makes effective decisions, balancing analysis, wisdom, experience, and judgment; is aware of the long term implications of choices made; is generally regarded as offering solutions and suggestions that are correct and effective.</p>
	<p><b>Organizational Agility:</b> Is astute about how congregations and/or organizations work; knows how to get things done through formal and informal channels; understands the importance of supporting good policy, practice, and procedure; appreciates the power in the culture of a congregation; is politically savvy.</p>		<p><b>Strategy and Vision:</b> Sees ahead clearly, keeping focused on the larger picture; can anticipate future consequences and trends accurately; is future oriented; casts a compelling and inspired vision for a preferred future; sees possibility; crafts breakthrough strategies.</p>
	<p><b>Financial Manager</b> – deliver results by maximizing organizational effectiveness and sustainability through the best use of available financial resources; allocates and manages finances transparently; implements strategies to achieve operational efficiencies and value for</p>		<p><b>Funds Developer</b> – maintains the ability to solicit donations used to fund the budget of the organization; effectively expresses the needs for funds to potential donors; responsible for adding new potential donors to the organization's contact list; prepares statement of planned activities and enlists support for mission initiatives.</p>



	money; puts in place rigorous and comprehensive financial accountability systems.		
X	<b>Collaboration:</b> Has a natural orientation toward getting people to work together; shares wins and successes; fosters open dialogue; lets people finish and be responsible for their work; creates strong feelings of belonging among group members; is a good judge of talent and can accurately assess the strengths and limitations of others.		
<b>INTERPERSONAL ENGAGEMENT</b>			
X	<b>Interpersonal Engagement</b> - Displays a consistent ability to build solid relationships of trust and respect inside and outside of the organization; engage people, organizations, and partners in developing goals, executing plans, and delivering results; use negotiation skills and adaptability to encourage recognition of joint concerns, collaboration, and to influence the success of outcomes.		<b>Bridge Builder</b> – possessing a certain responsibility for the unity of the congregation and/or organization; works to connect people of different cultures, worldviews, and theological positions.
	<b>Motivator</b> - Creates and sustains an organizational culture which permits others to provide the quality of service essential to high performance. Enables others to acquire the tools and support they need to perform well; and influences others toward a spirit of service and meaningful contributions to mission accomplishment.		<b>Personal Resilience:</b> Learns from adversity and failure; picks up on the need to change personal, interpersonal, and leadership behaviors; deals well with ambiguity; copes effectively with change; can decide and act without having the total picture; comfortably handles risk and uncertainty; seeks feedback; expresses personal regret when appropriate.
X	<b>Initiative:</b> Demonstrates ambition; is highly motivated; is action oriented and full of energy for things seen as challenging; seizes opportunity; pushes self and others to achieve desired results.	X	<b>Flexibility</b> - Adapts behavior and work methods in response to new information, changing conditions, unexpected obstacles, or ambiguity; remains open to new ideas and approaches; and works concurrently on related and conflicting priorities without losing focus or attention.
	<b>Self Differentiation:</b> Demonstrates strong and appropriate personal boundaries in relationships; has a healthy appreciation of self, without being egotistical; is emotionally mature; can maintain a less- anxious presence in the midst of turmoil; is not overly dependent upon outside affirmation; works to build a strong personal support system.		

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

- |   |                                   |                                  |                                     |
|---|-----------------------------------|----------------------------------|-------------------------------------|
| <input checked="" type="checkbox"/> English | <input type="checkbox"/> Spanish  | <input type="checkbox"/> Korean  | <input type="checkbox"/> French     |
| <input type="checkbox"/> Arabic             | <input type="checkbox"/> Armenian | <input type="checkbox"/> Creole  | <input type="checkbox"/> Portuguese |
| <input type="checkbox"/> Japanese           | <input type="checkbox"/> Russian  | <input type="checkbox"/> Swahili | <input type="checkbox"/> Burmese    |





Cambodian       Indonesian       Laotian       Thai  
 Vietnamese       Taiwanese       Cantonese       Twi  
 Mandarin Chinese  
 Sign Language      \_\_\_\_\_ Other

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**Clergy Couples:**

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

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

**\* Compensation and Housing**

(\*See Effective Salary Definition at: [Board of Pensions](#))

Indicated below the total minimum salary and housing compensation you need.

(Effective salary is cash salary plus housing allowance or manse value).

Minimum **Effective** Salary Needed \$ \_\_\_\_\_

Indicate the housing type you need:

Housing Type       Manse  
                                  x  Housing Allowance  
                                   Open To Either (Manse or Housing Allowance)  
                                   Not Applicable (*For Non-pastoral Positions Only*)

**Work Experience:**

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

Temporary Pulpit Supply- East Stroudsburg Presbyterian Church; East Stroudsburg, PA  
church size 101-250 College Community August 1, 2018-current



Student minister- East Stroudsburg Presbyterian Church; East Stroudsburg, PA church size 101-250 College community August 2016- May 2018

**Service to the Church:**

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

Current- Permanent Pulpit Supply minister 1/3 time at East Stroudsburg Presbyterian Church.  
Commissioner to the General Assembly- 2018  
Student minister- 2 years from 2016-2018  
Elder Commissioner to the Lehigh Presbytery- for over 5 years  
Served on Presbytery Committee on Shared gifts- for 2 years  
Ordained Elder- ordained in 2009  
Youth Director Olivet United Presbyterian Church- 3 years  
Chair of Fundraising and evangelism committees  
Member of Peace and Justice committee  
Choir member  
Bible Study leader  
Volunteer chaplain at Presbyterian Senior living home in Easton, Pa

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***Narrative Questions***

*(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).*

- 1. Describe a moment in your recent ministry that you recognize as one of success and fulfillment.**

A year ago, in my time as student minister at East Stroudsburg Presbyterian Church I recognized a great number of congregants and members of the larger community were being affected by cancer diagnoses. After conversations with many of them I discovered a need for a support group that not only discusses cancer related issues, but also spiritual struggles surrounding cancer diagnosis. What I heard was that the local public cancer support groups were not able to



discuss spiritual questions. As such, I approached my supervising minister and the church's session about starting a cancer support group within the church. I lead and am continuing to lead this group which many people have shared with me how helpful it has been for them. I have since worked with a member of the group who is able to lead the group in my absence. As someone who is surviving cancer, I found deep spiritual fulfillment in seeing God work through this ministry.

**2. Describe the ministry setting to which you believe God is calling you.**

When I first began to answer God's call to ministry I was uncertain of the ministry setting God was calling me to. I believed I possessed gifts for chaplaincy but wanted to leave room for the spirit's guidance in what ministry setting I would eventually seek after finishing seminary. During seminary I began my two-year term as a student minister during which time I was discerning if parish ministry could be where God was calling me. Over the course of the first year through the affirmations of my preaching gifts, supervision meetings, and spiritual direction sessions it became clear to me that the ministry setting I was called into was parish ministry. Since then I have received many affirmations regarding my gifts as I currently serve as a solo pulpit supply pastor.

**3. What areas of growth have you identified in yourself?**

One area of growth that I have worked on and continue to work on relates to my natural desire to want to help. In my pastoral care class and in my CPE experience I recognized my tendency to utilize my social worker/case manager training to resolve issues. My natural compassion along with my energy and desire to help people in need can leave me forgetting to leave room for God to work in and through the situation. Although this is something I have and continue to address, it is likely something I will continually need to turn over to God. Another area of growth is one that I think is a struggle for many Christians, which is to remember to have full trust in God's saving grace. I continually need to remind myself that I have been given grace. I must remind myself, as my favorite Psalm says, that I am fearfully and wonderfully made. So, when I fail to trust in God and I fall into trusting myself I can remember that God has already forgiven me, and I am still worthy of God's salvation.

**4. Describe a time when you have led change.**



Recently, I lead my seminary to change the available programs for CPE that created a challenge, and in some cases, an impossibility for nontraditional students enrolled, a situation becoming more common. After reviewing all the CPE programs the seminary provided, I recognized that none would be conducive to my busy schedule as a full-time student and student minister, my financial means, and my health needs that restrict my ability to stay awake for overnight shifts. Most were to take place over the summer session and demanded 40 plus hours per week with on call requirements. Even those that were not over the summer and did not demand 40 hours were either too far from my home and/or still required on-call/overnight hours. I quickly learned that I was not the only student in this predicament and many were finding themselves with this being the only requirement keeping them from graduation. I saw the need to seek other CPE options for myself and these others as well as future students. Although there was resistance from the professor advisor of CPE programs, I was able to present a compelling case for this alternative. As such, I sought, found, requested, and had approved for acceptance for an alternate CPE experience that met the requirements and adapted to the needs of the growing population of unconventional seminarians.

#### **OPTIONAL LINKS AND RESOURCES**

**Include below any links you desire to share with calling organizations (i.e., sermons, lesson plans, articles, blogs, assessment results available, etc.).**  
**Limit 500 characters.** Please note the CLC system does not warehouse links.

[www.pastornicolev.com](http://www.pastornicolev.com)

#### **Statement of Faith**

*(Use the space below to enter a one page statement of faith. Please limit response to no more than 3000 characters including spaces and punctuation.)*

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I trust and believe in one triune God, Father, Son, Holy Spirit, creator and sustainer of the evolving universe. I believe that God created all people equally in the image of God, yet “all have sinned and fall short of the glory of God”. (Rom 3:23) From this I am reminded that I act in ways that separate me from God. I trust and believe that God is merciful and gracious and through Jesus Christ redeems all of my sins. God is a God who is faithful to me even when I fail to reciprocate with faithfulness. I believe God is infinite in wisdom and is the great “I AM.” God is indescribable within our confining language but can be known through God’s characteristics as witnessed within scriptures and within God’s actions in the world. I trust and believe in Christ who lived and continues to live among us. I trust and believe that Christ is God incarnate being fully human and fully divine. He came proclaiming the new kingdom in which He preached a radical message of grace that embraced the impoverished, destitute, unclean, and marginalized of society. He came offering healing, comfort, and salvation for all in need. The kingdom he proclaimed challenged authoritative institutions by confronting their legalism and oppression of others. Because Jesus came offering grace to all, He willingly submitted to painful suffering by death on a cross and was resurrected, defeating death and evil once and for all. Through this gracious act He offers salvation for all.

I trust and believe in the Holy Spirit, poured out on Pentecost Sunday who offers comfort, guidance, and claim us binding together God’s people in all places. It is the Holy Spirit that prays when we can’t find the words, gives us courage, and invites us to live faithfully as servants in Christ’s kingdom. I believe it is the Holy Spirit that empowers our faith making us able to follow Christ.

I trust and believe in Scripture, but not always in how they are interpreted by humans. I trust that the Scriptures are the word of God revealed most fully in the life of Jesus, but also written and translated by fallible humans.

I trust and believe that God works in and through the church which consists of the communion of saints in all times. I believe that when we gather with the saints in corporate worship, we experience Christ’s Spirit especially vivid in the sacraments of baptism and the Lord’s supper. I believe that the sacraments are gifts of God’s grace. I believe in one baptism in which the Spirit claims us as God’s children. I believe that Jesus gave the sacrament of the Lord’s supper to enjoin us with him spiritually. When we participate in the Lord’s supper, we are celebrating God’s grace and the presence of Christ uniting us with Christians in all times and places.

I trust and believe that in life and death I belong to God. The Holy Spirit abides in me, reminding me Christ’s death and resurrection which makes me righteous before God forever.



**\*Please enter up to six references here (a minimum of one reference is required):**

- | <u>Name</u>   | <u>Relation to you</u> | <u>Phone</u>        | <u>Address</u>                                | <u>E-Mail</u>                        |
|---|------------------------|---------------------|---|--------------------------------------|
| 1. <u>Rev. Dr. Charles Colson COPM Liaison</u>                              |                        | <u>610-965-5550</u> | <u>P.O.Box 772 Emmaus, PA 18049</u>           |                                      |
|   |                        |                     |   | <u>cecolson@aol.com</u>              |
| 2. <u>Rev. Dr. Jack Haberer, Lead Minister at home church</u>               |                        | <u>610-395-3781</u> | <u>2729 W. Allen St Allentown Pa</u>          |                                      |
|   |                        |                     | <u>18104</u>                                  | <u>jack.haberer@fpcallentown.org</u> |
| 3. <u>Rev. Edmund T. Freeborn Supervising Minister</u>                      |                        | <u>570-421-1915</u> | <u>116 S Kistler St East Stroudsburg, Pa</u>  |                                      |
|   |                        |                     | <u>18301</u>                                  | <u>revfreeborn@gmail.com</u>         |
| 4. <u>Rev. Matilda Chase head pastor of former church</u>                   |                        | <u>570-242-8317</u> | <u>102 Peter Jacob Drive Bangor, Pa 18013</u> |                                      |
|   |                        |                     |   | <u>magchase49@gmail.com</u>          |
| 5. <u>Rev. Dr. Deborah Appler Seminary Professor</u>                        |                        | <u>484-542-0662</u> | <u>1200 Main St Bethlehem Pa, 18018</u>       |                                      |
|   |                        |                     |   | <u>applerd@moravian.edu</u>          |
| 6. <u>Sharon Lavedure Ruling Elder on supervised ministry lay committee</u> |                        | <u>570-424-5460</u> | <u>35 Three Point</u>                         |                                      |
|   |                        |                     | <u>Garden Rd East Stroudsburg, Pa 18301</u>   | <u>sslavedure@gmail.com</u>          |

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

Signature \_\_\_\_\_ Print Name Nicole Vogel Date 11-11-18

### PIF (Part II) – Step 6 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 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)

