

POLICIES AND PROCEDURES

FOR THE

ORDER OF MINISTRY

CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

OF NOTHERN CALIFORNIA-NEVADA



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Introduction

This introduction to the Revised Order of Ministry Document for the Christian Church (Disciples of Christ) of Northern California-Nevada was prepared by Rev. Larry Love

The Christian Church (Disciples of Christ), including the Christian Church of Northern California-Nevada, believe that the ministry of Jesus Christ in the world today belongs to the whole people of God. However, we also believe that there are persons called by God and the church into certain pastoral, preaching, prophetic, administrative, teaching, servanthood (diaconal) and leadership ministries. These persons are set aside, as was the case in the ancient New Testament era church, for these ministries through the laying on of hands and prayer. In the Disciples of Christ, we talk about these orders of ministry as ordained ministry and commissioned ministry.

Both the Christian Church (Disciples of Christ) and the Christian Church of Northern California-Nevada have order of ministry documents that spell out, among other things:

- our understanding of the call of God and the church on a person's life
- the history and evolution of the concept of ministry within the Campbell-Stone Movement
- the nature of ordained and commissioned ministry
- the qualifications for such ministry
- the sixteen skills or competencies that need to be cultivated for effective ministry
- the process of preparation for such ministry including application for candidacy for ordination or commissioning, certain educational requirements, and mentoring by a regional church Training and Care Committee or Commission on Ministry which will at the appropriate time make a recommendation to the regional church regarding ordination or commissioning,
- the process of ordination
- the ethical standards for those ordained and commissioned, and the requirements for ongoing ethics and boundaries training as well as recommendations for continuing education, things which are necessary to maintain standing as a minister in the Christian Church (Disciples of Christ)

This particular Order of Ministry document for the Christian Church of Northern California-Nevada was revised in the fall and winter of 2016-2018 by a team led by Rev. Kyung-Min Daniel Lee (Associate Regional Minister) under the oversight of Rev. Dr. LaTaunya Bynum (Regional Minister). The purpose of this current revision is to bring the CCNC-N Order of Ministry document up to date and into harmony with the General Church's Order of Ministry document (*Theological Foundations for the Ordering of Ministry in the Christian Church (Disciples of Christ)* and *Policies and Criteria for the Ordering of Ministry of the Christian Church (Disciples of Christ)*), which was revised and approved by the General Board and General Assembly in 2009, and became the operating document of the General Commission on Ministry effective August 2011, but amended in 2014.

Major changes in the Disciples of Christ Order of Ministry document which are incorporated into this revised CCNC-N document include:

- The recognition of two types of ministry within the order of ministry for the Christian Church (Disciples of Christ)—Commissioned Ministry and Ordained Ministry—and the elimination of the order of ministry known as “Licensed Ministry.”
- The new general church and regional church order of ministry documents also include two tracks leading to ordination—the traditional seminary track leading to a Master of Divinity degree and an “Apprentice Track” which allows certain persons whose life circumstances make seminary unfeasible to nevertheless attain ordination through a process of preparation which includes life experience in ministry, mentoring, and various courses and workshops which enable the candidate to gain proficiency in sixteen areas of competency.

Given these changes in the general church’s order of ministry document, we here in the Christian Church of Northern California-Nevada have updated our regional order of ministry document to reflect the general church’s changes.

The CCNC-N’s order of ministry document also needs to be harmonized with the revised CCNC-N by-laws which were re-written and approved at the CCNC-N Annual Meeting 2011.

Though this document is long, the guidelines for the order of ministry set forth here are offered to provide the Christian Church (Disciples of Christ) of Northern California-Nevada with pastoral and prophetic leadership that will enable our congregations to continue doing the work of Jesus Christ from our doorsteps to the ends of the earth as we strive to be a movement for wholeness in a fragmented world.

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I. Theological Foundations for the Ordering of Ministry in the Christian Church (Disciples of Christ)

PREFACE

Theological Foundations for the Ordering of Ministry in the Christian Church (Disciples of Christ) functions interdependently with *Policies and Criteria for the Ordering of Ministry of the Christian Church (Disciples of Christ)* to clarify evolving patterns of ministry as we seek to respond in faithful ways to ever changing contexts of service and witness. It is not a comprehensive theology of ministry nor does it attempt to offer the final word on Disciples' understanding of ministry.

A. THE MINISTRY OF THE WHOLE PEOPLE OF GOD

God calls all persons to receive the good news of the Gospel and accept their call to be God's people. In a divided and unbelieving world, those who accept this good news are drawn into the fellowship (*koinonia*) of a new community, the church. In this body, the Holy Spirit unites those who follow Jesus Christ and sends them as witnesses into the world [ref: 1 Corinthians 12:12-13; Ephesians 4:4-5; Matthew 28:16-20]. The church's mission is to proclaim and prefigure the justice and joy of the Realm of God. In order to fulfill this mission faithfully, the members of the Body of Christ are given ministries of witness, service and reconciliation.

The ministry of Christ is entrusted to all the people of God. Through baptism they are called to servant ministry lived out in covenant community. Implicit in the confession of faith and the act of baptism is an acceptance of the vocation of the baptized—the special calling shared by all followers of Christ to witness to the sovereign love of God, the grace of Jesus Christ, and the communion of the Holy Spirit in all of life. The gifts (*charisms*) of the Holy Spirit are different and diverse, but in tremendous and simple ways they proclaim the mighty acts of God and mediate God's loving and reconciling work to and in the world. Every baptized person is called to witness to Christ in whatever situation they live to express in their daily lives the ministry of Christ.

In Christ the individual becomes a member of "a royal priesthood, a holy nation, a people of God's own possession" (1 Peter 2:9). Thus, it has been common to speak of the "priesthood of all believers"—the persons who live as faithful disciples of Jesus Christ in the church and in the world. This language highlights the sacramentality of the work of the laity through whose witness and service the grace of God is made manifest. The "priesthood of all believers" refers to the persons who have entered into a covenanted relationship through confession and baptism. It ought not be confused with the role of congregational elders in the administration of the Lord's Supper. Although in some circumstances anyone can administer the Sacraments/Ordinances of the Church, in Disciples practice it has usually been the duly appointed congregational leaders who administer baptism and the Lord's Supper. This practice derives not from the "priesthood of all believers" but from early distinctions between the roles of elder and evangelist/preacher. The evangelist, called from outside the congregation, was restricted to ministries of

preaching/teaching. The elder(s), called from within the congregation, bore responsibility for congregational governance, including the administration of baptism and the Lord's Supper. The right and responsibility to preside at the Table is increasingly a role shared by Elders and ministers.

The ministry of God's people (the *laos* – the Greek term used in the New Testament for "people," which is the source of our English words "laity, laywomen, laymen, layperson"), taken as a whole and in its diverse individual expressions, is to manifest and so continue the saving ministry of Jesus Christ. This ministry includes all who join together in witness to God's justice and reconciliation through worship, daily work, sharing the Gospel, pastoral care, relief of human suffering, engagement in the struggle for peace and justice, and realization of the unity of the Church Universal. It is within this context of a shared ministry of the people of God that Commissioned ministry and Ordained ministry is to be understood.

Within the ministry of the whole people of God there is, and has been since the early church, representative ministry called by God and set apart by the Church for distinctive functions. The Commissioned and the Ordained are both of the *laos*, but in recognizing God's call to particular individuals, the Church designates persons "to re-present to the Church its own identity and calling in Jesus Christ" (*The Nature of the Church*, "A Word to the Church on Ministry"). Authority and blessing to perform this ministry are celebrated in Ordination and Commissioning.

B. HISTORICAL SURVEY OF DISCIPLES MINISTRY

Alexander Campbell and Barton Warren Stone relied on the Bible, especially the New Testament, as the only rule of faith and practice. This premise shaped their understandings of ministry in its many expressions. Campbell's attitudes on ministry progressed as the movement grew and the changing circumstances of the church demanded new approaches to and appropriations of leadership. Conversely, Stone's attitudes on ministry remained relatively consistent.

Alexander Campbell

Although Alexander Campbell was staunchly anti-clerical, he was clearly pro-ministry. This position was elaborated throughout various pages of the *Christian Baptist* in the 1820s to 1830. The clergy of the day represented for Campbell a class that he could only term self-serving and pompous, promoting a specific set of sectarian or denominational tenets in place of the gospel. His opposition was to a professional clergy—independent of the local congregation, and accountable only to itself—not to the exercise of ministry that he considered essential to the life of the Church. Campbell developed a specific formula for the church's ministry, quite apart from what others might consider the roles of the clergy:

1. Establish necessary offices for perpetuity and growth
2. Select the best-qualified persons for those offices
3. Consecrate or set apart those persons for those offices

4. Give oneself completely to the work and continue growing so that everyone can see the growth.

In *The Christian System* he outlined:

The standing and immutable ministry of the Christian community is composed of Bishops [Elders], Deacons, and Evangelists. Of each of these there is but one order, though possessing great diversities of gifts. There have been bishops, deacons, and evangelists, with both ordinary and extraordinary gifts. (CS, 82-3)

Campbell argued from Ephesians 4:12, “the work of ministry [is] for the edifying of the body of Christ.” Bishops, deacons and evangelists each had a distinctive role or function on behalf of the Body: *Bishops* engaged in ministries of oversight; *Deacons* in ministries of service; and, *Evangelists* in ministries of proclamation.

In an 1835 edition of the *Millennial Harbinger*, Campbell wrote:

The jurisdiction of such bishops [elders] is always circumscribed by the congregation which ordained them. A single church is the largest dioceses (sic) known in the New Testament. Neither does his election and ordination give him a perpetual office. Should he leave the church, which under the direction of the Holy Spirit, created him, and become a member of another church, he enters it as a private member, and so continues until that church elect and ordain him, should they call for his services. The bishops [elders] and deacons of the church in Philippi were the bishops [elders] and deacons of the church in Philippi and of no other church; and so of Ephesus, Antioch, Rome, and Jerusalem (See *MH*, VIII:10/35, 503).

As the church grew after the union of the Disciples and Christians in 1832, Campbell was compelled to distinguish between elders of oversight in local congregations and preaching elders who moved from congregation to congregation.

From Campbell’s perspective in this early period, the movement of ministers from church to church was unacceptable. Appointed from a particular congregation, the leader stayed and served in that congregation or lost credentials.

Barton Warren Stone

In an 1831 issue of the *Christian Messenger*, Barton Stone wrote that the pastoral office included “bishops, elders, pastors, and evangelists” (CM, 5:7/31, 162). For Stone, the pastoral office was one office with multiple functions, such as: to preach and teach, administer the sacraments/ordinances of baptism and the Lord’s Supper, and, according to his Presbyterian heritage, provide moral oversight within the congregation, but not from outside it.

Not unlike Campbell, the bishops/elders and pastors, were internal to the congregation while the evangelists were traveling preachers/planters. Although Stone did not specifically identify

deacons, a description in the *Christian Messenger* is helpful: “The word *Diakonos* translated *deacon* but commonly, *minister* is frequently applied to all those who minister in the word as well as in other matters” (CM, IX:2/35, 45).

As early as the *Last Will and Testament of the Springfield Presbytery* (1804), it was willed that: “the church of Christ resume her native right of internal government – try her candidates for ministry, as to their soundness of faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them.” In an 1827 issue of the *Christian Messenger*, Stone spoke again of candidates for ministry implying that those individuals must have had some sort of Standing or recognition in the church. This reaffirmed his position in the *Last Will and Testament* that the church tries its candidates. He further argued that only Licensed preachers and Ordained elders were empowered to preach, giving rise to his notion of “pastor.” He evoked a strong Pauline tendency here in that preachers should not wander about the countryside in a freelance manner but be sent from the churches with letters of commendation (CM, 1:2/27, 80).

Stone lifted up the pastoral office by identifying not only the functions but the authorization. He makes a distinction between choosing or appointing to an office and Ordaining to an office (CM, IX: 2/35, 45). Through Acts and the Pastoral Epistles, he contends “...that Ordination to the work of ministry was performed by the [imposition] of the hands of the elders in the New Testament church. – Therefore, it appears that no person can be legally inducted into the ministry without this act” (ibid, 4).

When queried on the form of Ordination, Campbell, like Stone, responded: “Imposition of hands, accompanied with fasting and prayer. Thus, have persons been consecrated to sacred offices in the Christian church from the beginning.” And then the question, “*Who may, or who ought to lay hands on the bishops, or deacons, or messengers elect?* I answer, without dubiety, and in a few words, The community, the whole community as may be approved in behalf of the congregation” (MH, VIII:10/35,498).

A significant departure from Campbell’s position, however, was the authority to Ordain. While Campbell had the congregation appoint and Ordain, Stone had the congregation appoint to the pastoral office, but a conference or college of ministers, already Ordained, was the Ordaining body.

Later Views

The search for Ordained ministers from outside the congregational membership addressed some of the leadership problems created by the rapid growth of the churches in the 1840s and 50s. There were times when it was determined that qualified persons simply were not available from within the churches. Young men educated in colleges and even seminaries were beginning to be called to settled ministries. The evangelists, too, were well known and seen as a ready and important pool for resident preachers.

The turn of the 20th century saw a variety of new issues for the Disciples that began to shape understandings of the ordering of ministry. At the 1935 San Antonio International Convention, a

Commission on Ordination was appointed. In 1939, the Richmond International Convention approved a new system that called for Ordination councils comprising ministers and elders representing three or more congregations to, in Stone's words, "try her candidates." Announced still as a local church matter, this new approach more fully satisfied Stone's system of Ordinations being conducted by a conference or college of ministers. Such a system began to afford broader church ownership and accountability as ministers moved from congregation to congregation. In effect, the convention was following the example of Black Disciples in North Carolina who had already determined in 1886 that Ordination should not be authorized by a local congregation acting alone and had adopted standards for evaluating candidates for ministry. Some local congregations continued to Ordain their candidates without consultation of supporting churches or state societies, but those were becoming rarer in light of emerging covenantal relationships. At the 1964 Detroit International Convention, the church formally recommended a seminary degree prior to Ordination, even though some state societies and congregations had been enforcing that educational requirement for many years.

Origins of Licensed Ministry

The 1939 Richmond report commended three criteria for Ordination:

1. Good moral character and personal fitness for ministry
2. A full college course, and if possible, graduate training in religion
3. Experience in Christian work which shows real leadership, vision, pastoral qualities, and preaching ability

Persons who fulfilled points 1 and 3 but not point 2 were accorded Licenses – a new category of ministry created from the Ordination report.

Licensed ministry, as we conceive it today, is fairly recent in Disciples history. Barton Stone was licensed by the Orange Presbytery of North Carolina as a missionary to the lower North Carolina area. Alexander Campbell was licensed to preach at the Brush Run Meeting House in 1811. During the Stone-Campbell era, "licensing to preach" was a trial period prior to Ordination to see if the candidate had the disposition for ministry and the qualities for preaching the true gospel without any mixture of human philosophy, deceit, or rudiments of the world (*c.f. Last Will and Testament*).

In 1948 the church recognized a licensing process, which defined certification for a limited period of time, primarily for college students in preparation or candidacy and for "those laymen who desire to serve as part-time ministers" ("License and Ordination of the Christian Minister," 1948, para.16). Among the primary beneficiaries were small churches that were unable to attract or support full-time ministers. This established a standard of a two-fold office that was incorporated into *The Design for the Christian Church (Disciples of Christ)* in 1968 and the *Policies and Criteria for the Order of Ministry* in 1971.

Emerging Practice at the Turn of the Millennium

Toward the end of the 20th century, the trend toward higher educational standards for Ordained ministry reached its peak and patterns of preparation began to diversify. Some Regions determined that a single model of ministerial formation was too restrictive to serve faithfully the

changing contexts of ministry. A few began to utilize criteria that allowed for the Ordination of ministers without a Master of Divinity degree from an *Association of Theological Schools* (ATS) accredited seminary. The emergence of these *de facto* alternate educational tracks led to calls for a review of expectations with an eye toward developing a new consensus on educational standards for Ordained ministry.

C. MINISTRY IN THE CONGREGATION

It is the usual practice among congregations of the Christian Church (Disciples of Christ) to nominate, elect, and install or in other ways recognize for service both deacons and elders. People serving in these offices manifest various spiritual gifts, including maturity, prayer, insight, and leadership.

The offices of elder and deacon are ordered by the congregations, through election and recognition with appropriate ceremony, for the performance of certain functions of ministry appropriate to the offices:

A person elected elder is authorized to exercise within the congregation which elects that person to the ministerial functions it assigns for periods of time which it specifies, such as sharing in the ministration of baptism and the Lord's Supper and the conduct of worship, and sharing in the pastoral care and spiritual leadership of the congregation. The eldership is a voluntary ministry, each congregation having a plurality of elders [more than one elder].

A person elected deacon is authorized to serve in the congregation which elects that person for periods of time which it specifies by assisting in the ministration of baptism and the Lord's Supper, in the conduct of worship, and in the pastoral care and spiritual leadership of the congregation. The diaconate is a voluntary ministry (*The Design of the Christian Church*, para. 87).

The role of elders and deacons is most evident in the ways these ministries represent the congregation in their communities of faith and in the larger community. For example, elders and deacons are seen visiting persons in hospitals, nursing homes, or with the home-centered. They may also lead congregations in ministries of outreach and social justice.

It is, however, at the Table that the ministry of the congregation comes into view for the gathered community. The pastor and elders as they preside and pray and the deacons as they serve, represent the whole ministry of the church.

D. ORDER OF MINISTRY

“[T]he church recognizes an order of ministry, set apart under God, to equip the whole people to fulfill their corporate ministry” (*Design of the Christian Church*, Para. 86).

In its ordering of ministry, the Christian Church (Disciples of Christ) recognizes a Commissioned ministry and an Ordained ministry. The church expects the people it

Commissions and Ordains to demonstrate educational qualifications and competencies in several areas of personal integrity and pastoral practice, as well as a clear call to and passion for ministry. The church is called to provide significant Congregational and Regional support for those seeking to serve in ministry, whether Ordained or Commissioned.

The church gives grateful acknowledgment to God who in every age grants to people the spiritual gifts necessary for such ministry. In making decisions about whom to Commission or Ordain, the church looks to candidates for:

- the personal, inward call from God, which leads persons to seek such ministry
- the God-given gifts and graces
- the personal characteristics and aptitudes, and
- the preparation and promise (e.g., education, skills, etc.) that they have for effective ministry

By these criteria the church discerns whom it will Commission and/or Ordain.

It bears reiteration that throughout history, Disciples have recognized various methods of preparation for ministry. Over the course of the 20th century, Disciples placed increasing emphasis on a graduate seminary degree as a credential for Ordination, even while recognizing that for some individuals other methods of preparation might be more appropriate in consideration of certain circumstances such as life situation, community, ministry setting, and cultural and ethnic context.

1. Commissioned Ministry

In the development of Disciples understanding of ministry, “Commissioned” ministry is replacing some forms of “Licensed” ministry. People are authorized and Commissioned by their Regions to offer ministry in a particular place for a specified period of time. “The word ‘Commissioned’ means one who is appointed to a position entrusted with a task, or one who is authorized or sent on behalf of another for a task or proclamation” (*The Nazareth Consensus*, page 8, para.1).

The term “Commissioned” contains the word “mission,” which sets the stage for a spiritual expectation. Paul describes himself as one commissioned to preach the gospel as in Col. 1:25: “I became [the church’s] servant according to God’s *commission* that was given to me for you, to make the word of God fully known...” (NRSV). In 2 Corinthians Paul writes, “But it is God who establishes us with you in Christ, and has *commissioned us...*” (2 Cor. 1:21, RSV) and again, “For we are not, like so many, peddlers of God’s word; but as men [and women] of sincerity, as *commissioned* by God, in the sight of God we speak in Christ” (2 Cor. 2:17, RSV).

The word “Commissioned” has been used and continues to be used by the church for people appointed to various positions or sent forth to carry God’s message. Thus, the term has ecclesiastical connotations of being entrusted with the tasks of ministry. The use of the term “commission” or “commissioned” in English translations of Paul’s letters has further shaped our understanding of the concept in the contemporary setting.

Commissioning is an acknowledgment by the Church of the gifts of the Spirit in the one commissioned, and a commitment by both the Church and the Commissioned to a new relationship. Commissioned individuals offer their gifts to the Church and commit themselves to the burden and opportunity of new authority and responsibility. At the same time, they enter into a collegial relationship with all ministers. By receiving the Commissioned minister in the act of commissioning, the Church acknowledges the minister's call and commits itself to be open to it. This liturgical service occurs in the context of Congregational worship in partnership with the Region.

2. Ordained Ministry

a. The meaning of Ordination

In Ordination — through prayers invoking the Holy Spirit and the laying on of hands — the Church confirms in all people the call of God, acknowledges their gifts and graces, and authorizes this ministry in and for the Church.

The act of Ordination by those who are appointed for this ministry attests the bond of the church with Jesus Christ and the apostolic witness, recalling that it is the risen Lord who is the true Ordainer and bestows the gift. In Ordaining, the church, under the inspiration of the Holy Spirit, provides for the faithful proclamation of the Gospel and humble service in the name of Christ. The laying on of hands is the sign of the gift of the Spirit, rendering visible the fact that the ministry was instituted in the revelation accomplished in Christ, and reminding the church to look to him as the source of its commission. (“Ministry,” *Baptism Eucharist and Ministry*, WCC, para. 40.)

Disciples understand the meaning of Ordination as an action of God and the community during which the Ordained are strengthened by the Spirit for their task and are upheld by the acknowledgment and prayers of the congregation.

Ordination sets one apart for leadership in the life and witness of the church. While the Ordained ministry cannot be reduced to any mere listing of tasks, it may be identified by leadership with regard to three fundamental aspects of the church's life and witness:

- i. Acting in servant obedience to God's commandment of love in self-sacrifice on behalf of others and in a servant life in the world;
- ii. Proclaiming the gospel in faithfulness to Jesus Christ by word (teaching and preaching), by sacrament (Baptism and the Lord's Supper), and by deed (mission and service);
- iii. Overseeing the life of the community in its worship, education, witness, mission, fellowship, and pastoral nurture through the leading of the Holy Spirit.

In recognizing people for Ordination, the church thus seeks to insure that its ministry of service, proclamation, and oversight shall be upheld constantly by its members.

589 **b. The Character of Ordained ministry**
590

591 Disciples accept ordination as a gift of the Holy Spirit at work in the community of faith. In
592 every Service of Ordination we, therefore, seek to witness to at least four aspects of this ordering
593 of ministry:
594

595 *Apostolic Ministry:* The Ordained enter the *apostolic ministry*. By this we mean they
596 receive their authority and commission from the risen Christ. The first Christian ministers
597 were the apostles in the New Testament, to whom the living Lord revealed himself and
598 sent "to the ends of the earth." (Acts 1:8) Ministers in every generation preach, celebrate,
599 witness, and gather disciples in continuity with those early apostles.
600

601 *Representative Ministry:* Ordination witnesses to a *representative ministry*. Those who
602 accept the ministry of the Word, sacrament, and mission are responsible for re-presenting
603 (showing forth) to the world and to all baptized Christians the character of Christ's
604 ministry and witness. A central task of such representative ministry is personally and
605 publicly to point the church to its dependence on Jesus Christ, who is the source of its
606 faith, mission, and unity.
607

608 *Collegial Ministry:* Those who receive ordination enter a *collegial ministry*. Ministry is
609 inherently a shared responsibility. No minister is independent or autonomous, all seek to
610 teach and work together to express fellowship (*koinonia*) in support and care for each
611 other. This collegiality relates ordained and lay persons in common ministry. The
612 ministries of all members of the believing community are complementary, given to one to
613 be supportive of the other. All are to build up the Body of Christ in love. No differences
614 of vocation, function, or education should obscure the fact that the one ministry of Christ
615 is shared by the whole people of God. Lay and Ordained are partners together in
616 governance and witness; together they empower the church for effective participation in
617 discovering God's will for all humanity.
618

619 *Universal Ministry:* Most appropriately, ordination is a *rite of the Church Universal*.
620 While ordination is normally done by a particular denomination, and standing is limited
621 to a particular communion, the intention is that no one is ever ordained into a particular
622 denomination or tradition, certainly not into the Christian Church (Disciples of Christ).
623 Those ordained are representative ministers of the Church Universal: one, holy, catholic
624 and apostolic. While we serve with the vision of universality, the Church lives with the
625 pain of a divided ministry. Nevertheless, all ministers are called to point out the
626 community of Jesus Christ, to work to bring new expressions of the one universal Church
627 into being, and to search for forms of unity, which the divided churches cannot yet
628 express. (Adapted from "Theological and Historical Foundations," *Ordination Service*
629 *and Guidelines for Ordination for the Christian Church (Disciples of Christ)*, Division of
630 Homeland Ministries and Council on Christian Unity, 1990, pp. 1-2).
631
632
633
634

635 c. **Offices of the Ordained ministry**
636

637 The New Testament does not describe a single pattern of ministry that might serve as a blueprint
638 or continuing norm for all future ministries in the Church. In the New Testament there appears
639 rather a variety of forms which existed at different places and times. As the Holy Spirit
640 continued to lead the Church in life, worship and mission, certain elements from this early
641 variety were further developed and became settled into a more universal pattern of ministry
642 (*BEM*, para. 19).

643
644 In 1985, the General Church appointed “Commission on Theology” commended to the whole
645 Church a single order of ordained ministry that would include three offices. *Note: This ordering*
646 *of ministry appears to be in line with the emerging consensus within the ecumenical movement*
647 *and is the current pattern accepted by many churches throughout the world, e.g., Anglican,*
648 *Methodist, Roman Catholic, Orthodox, Lutheran, and United Churches, and thus appears to*
649 *offer a strong possibility for wider ecumenical relationships in the future.*

650
651 This pattern of ministerial leadership corresponds to the three aspects of the church’s life
652 identified as fundamental:
653

- 654 • The *ministry of service* to church and world where the active witness and mission of the
- 655 church as servant is advanced
- 656 • The *ministry of proclamation* by Word and Sacrament where preaching, teaching, and
- 657 the sacraments/ordinances (Table and Baptism) of the church are lifted up
- 658 • The *ministry of oversight* where oversight of the community’s life occurs.

659 Thus, within a single order of ordained ministry, there can be three distinct functions that are at
660 the same time mutually supportive and interrelated. The three-fold functions of ordained
661 ministry, taken as a whole, thus re-presents the fundamental characteristics of ministry shared by
662 all baptized believers (“A Word to the Church on Ministry”, pp. 3- 4).

663
664 d. **The Act of Ordination**
665

666 A long and early Christian tradition places ordination in the context of worship and especially of
667 the Lord’s Supper. Such a place for the Service of Ordination preserves the understanding of
668 ordination as an act of the whole community. The act of ordination by the laying on of hands of
669 those appointed to do so is at one and the same time the invocation of the Holy Spirit, a
670 sacramental sign, and an acknowledgment of gifts and commitment (Adapted from *Baptism*
671 *Eucharist and Ministry* (*BEM*), Ministry para. 41).

672
673 In the act of ordination, the Church ordains in confidence that God, being faithful to the promise
674 in Christ, enters sacramentally into historical forms of human relationship, and draws upon those
675 relationships for God’s purpose. Ordination is thus a sign performed in faith that the spiritual
676 relationship signified is present in, with, and through the words spoken, the gestures made, and
677 the forms employed (Adapted from *BEM*, Ministry para. 43).

Finally, ordination is an acknowledgment by the Church of the gifts of the Spirit in the one ordained, and a commitment by both the Church and the Ordinand to the new relationship. By receiving the new minister in the act of ordination, the Church acknowledges the minister's gifts and commits itself to be open to these gifts. Likewise those ordained offer their gifts to the Church and commit themselves to the burden and opportunity of new authority and responsibility; at the same time, they enter into a collegial relationship with all ministers (Adapted from *BEM*, Ministry para. 44).

(Information Source: *Christian Church (Disciples of Christ) General Commission on Ministry General Assembly Document 9022*. Approved by the General Assembly, Indianapolis, IN., August 25, 2009).

II. Policies and Criteria for The Ordering Of Ministry

A. MINISTRY IN THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

1. The Ministry of Jesus Christ

Within the church, the fundamental ministry is that of Jesus Christ whose servanthood, offered to God on behalf of all creation, defines and gives character to all ministries in His name.

2. The Corporate Ministry

As head of his body, the church, Christ calls upon his people to participate in his ministry and thus to make known in the life of the world the reality of God as revealed in Jesus Christ. By baptism all Christians are received into the corporate ministry of God's people and by sharing in it they fulfill their own calling as servants of Christ. This corporate ministry of all Christians is marked by these elements:

- a. The praise of God in the church's public worship and by acts of faithful service
- b. Care for the common life of the whole body within which all members come to know themselves as children of God and find confirmed their gifts and calling for special service
- c. Mediation of the divine love to the life of all persons, including the society as a whole, through loving service, particularly at the points of greatest human need, and primarily through the daily work of God's people

3. The Order of Ministry

Within the ministry of the whole people of God, there is and has been from the beginning, a representative ministry called of God and authorized by the church. While all Christians share in the corporate ministry, the term “minister” particularly describes a person to whom the church entrusts representative responsibility.

Through the centuries this Order Ministry, in various offices, has been responsible to lead and share in:

- Transmitting the Christian tradition from one generation to another
- Translating and interpreting the Scriptures
- Proclaiming the Gospel of Christ
- Administering the sacraments
- Serving to maintain a company of Christians in continuity with the life and faith of the Apostles
- Acting as pioneers and leaders in the church's reconciling mission in the world

The Christian Church (Disciples of Christ) of the Northern California-Nevada has delegated the responsibilities for the Ordering of Ministry to the Training and Care Committee and the Recognition and Standing Committee. These specific responsibilities include:

- Authorization of Commissioned ministry
- Authorization of Ordained ministry
- Granting and certification of Standing

The Recognition and Standing Committee and the Training and Care Committee may delegate the implementation of these policies to the Regional Minister. The authority delegated by the Regional Minister to the Regional Office staff shall be administrative in nature only and is not to be construed as authority to make decisions on behalf of the Recognition and Standing Committee or the Training and Care Committee.

4. Personal Qualifications for Admission to the Order of Ministry

In all of its procedures concerning the Order of Ministry, the church seeks these qualities in the persons whom it inducts into offices:

- a. Faith in Christ Jesus, commitment to a life of Christian discipleship
- b. A sense of call

- c. Definite and informed decision, in response to God, to serve in the Order of Ministry affirmed by the church
- d. Capacity to engage in theological reflection
- e. Personal fitness, skills, and abilities sufficient to the demands of the office, including:
 - i. Commitment to spiritual growth, physical wellness and emotional stability and maturity sufficient for healthy ministry
 - ii. Strong moral character and personal integrity
 - iii. Wise and generous stewardship in the use of God's gifts including responsible personal financial management and ability to manage personal time;
- f. Evident gifts and graces for Christian ministry
- g. Care and compassion for all people with appropriate relational skills
- h. Potential for effective leadership and the development of a strong pastoral identity

5. Preparation for Service in the Order of Ministry

Persons to be inducted into the Order of Ministry are to prepare themselves for their work. That preparation shall include:

- a. Membership and participation in the life and work of a congregation of the Christian Church (Disciples of Christ), ordinarily including at least one year's membership and participation, and including demonstrated leadership abilities, social skills in relating to and empowering others, and growth in self-awareness
- b. Breadth of theological study so that the Candidate shows an understanding of the Christian faith, the Bible, the Church, the history and polity of the Christian Church (Disciples of Christ), the world in theological perspective, and Christian mission
- c. Professional study and supervised experience in the work of ministry, with emphasis upon that form of ministry in which the candidate hopes to serve
- d. Formation of responsible relations with, and concern for, the church, both as community of faith and as institution

- e. Growth in personal character, Christian insight, spiritual formation and disciplined commitment to ministry
- f. Formation of ethical principles to guide professional relationships and personal conduct. It is expected that all ministers, and those preparing for ministry, in the Christian Church (Disciples of Christ) will faithfully follow the conduct outlined in the document called *Ministerial Code of Ethics for the Christian Church (Disciples of Christ)*. [Appendix 6]

- 6. **These Order of Ministry Policies affirm the worth, gifts, and dignity of all people, regardless of sexual orientation, and/or gender identity.**

B. OFFICES WITHIN THE ORDER OF MINISTRY

- 1. **The Order of Ministry in the Christian Church (Disciples of Christ) comprises Commissioned Ministers and Ordained Ministers.**

Each office is authorized to carry out representative ministries according to provisions established by the General Assembly.

- 2. **Personal Qualifications for these two Orders of Ministry.**

The church expects to find within the persons it receives into the order of ministry:

- a. Faith in Jesus Christ, commitment to a life of Christian discipleship and nurturing spiritual practices
- b. A sense of call to the ministry affirmed by the church
- c. An understanding of pastoral identity
- d. Capacity to engage in theological reflection
- e. Strong moral character and personal integrity
- f. Commitment to spiritual, physical and emotional wellness sufficient for healthy ministry
- g. Care and compassion for all people with appropriate relational skills

- h. Responsible personal financial management
- i. Wise and generous stewardship in the use of God's gifts
- j. Skills and abilities necessary for the rigorous, pastoral tasks of ministry

C. THE COMMISSIONED MINISTRY

1. Description

Commissioned ministry provides the Church opportunities for creativity and imagination in acknowledging the fresh work of the Holy Spirit. These ministries may include pastors, evangelists, Christian educators, ministers of music, youth ministers, parish nurses, chaplains, bi-vocational ministers, recognized congregationally-based or non-congregationally-based community ministers, or others, where Regional oversight, nurture and authorization are deemed appropriate.

2. Common Criteria of Commissioned Ministry

To be Commissioned Ministers persons must:

- a. Be baptized members of a Disciples congregation in the commissioning Region and serving in a Congregationally, Regionally or Generally recognized call
- b. Be recommended for Commissioning by a recognized congregation or congregations of the Christian Church (Disciples of Christ), including the one in which person's membership is held
- c. Meet with the Regional Committee on Ministry (or that process which serves to function as a Commission on Ministry regardless of the name assigned Regionally) for Commissioning
- d. Comply with any other expectations of the Region

In accepting Commissioning, the minister covenants to obey God by caring for the church, offering gifts of mind, body, and spirit to that service, agreeing to fulfill the functions of a minister, and adhering to the *Ministerial Code of Ethics of the Christian Church (Disciples of Christ)* [Appendix 6].

Commissioned Minister Standing authorizes one to perform ministry on behalf of the Christian Church (Disciples of Christ). The granting of

Commissioning may or may not meet all legal requirements for the performance of marriages.

Persons are Commissioned by Regions for ministry in a specific context. Change of ministry context requires Regional re-Commissioning.

3. Categories of Commissioned Ministry

- a. Commissioned Minister (Not Seeking Ordination): These are persons who minister in a particular place for a specified period of time. Their call is context specific and is affirmed by the Region. Expectations for formation and education may be established by the Region and may be accomplished in consultation with the calling congregation.
- b. Commissioned Minister (Seeking Ordination): These are persons serving in a Congregationally or Regionally authorized call who are under the care of a Region and involved in a specified program of study and formation in preparation for Ordination.

4. Candidacy for Commissioning

- a. Definition: Candidacy is that period of time in which the individual who has received a call to serve a particular ministry is in preparation with the Region for Commissioning.
- b. Candidacy begins when a person who has received a call from a recognized congregation of the Christian Church (Disciples of Christ) or a recognized non-congregational ministry applies to the Region for Commissioning.
- c. Steps for Candidacy. The candidate shall:
 - i. Be a member of a Christian Church (Disciples of Christ) congregation or a member of another recognized Christian body who desires to transfer their membership to the Christian Church (Disciples of Christ)
 - ii. Have a letter of recommendation from the congregation of which the applicant is a member
 - iii. Complete the Ministerial Profile
 - iv. Meet with the appropriate Regional Committee on Ministry
 - 1. Generally, application for Standing for ministers ordained in other denominations needs to be directed to Recognition and Standing Committee, and Application for Commissioned Ministry for Non-Ordained Seminarians or those on the Apprentice Track, needs to be directed to Training and Care Committee. The Regional Minister or designee determines the

appropriate committee with whom the Candidate will meet.

2. A Candidate who believes the Apprentice Track for ordination is more congruent with person's economic, linguistic, vocational, or familial circumstances, will meet with the Training and Care Committee.
3. In preparation for their initial meeting with either committee, the Candidate completes the Self-Assessment and References document and submits it to the Regional Office two weeks prior to their scheduled meeting.
4. If the Candidate is requesting Commissioning (not seeking ordination), then they should meet directly with Training and Care for further instruction. If the Candidate is ordained seeking transfer of ordination, person skips Step "4.c." and meets directly with Recognition and Standing.
5. The Region shall assess the spiritual, emotional, moral, intellectual, and educational capacities of the applicant for the practice of ministry. This assessment will be accomplished through such avenues as personal interviews, letters of reference, background checks, psychological and vocational testing, consultation with congregations, and as appropriate, coordination between Regions in reciprocal relationships, and communications with educational institutions.
6. Upon approval, the Region brings the candidate under care and Commissions person for a particular ministry.

5. Regional Responsibilities

Specifically assigned to Regions are the responsibilities to:

- a. Establish procedures to evaluate applicants for Commissioned minister, which must include the Ministerial Profile and a current denominational Criminal background check
- b. Consult with the appropriate National Pastor/Leader of Racial Ethnic communities whenever considering a person of color
- c. Bring qualified applicants "under care"
- d. Provide for their nurture

- e. Provide opportunities for building collegiality with other ministers
- f. Make available appropriate programs of study (such as readings, experiential learning, intensive weekend seminars, guided reflection on ministerial practice with a mentor-companion, and distance learning, etc.) in preparation for ministry
- g. Authorize the designation of an applicant as a Commissioned Minister
- h. Offer resources and presence of the Regional Minister or the Regional Minister's designee for services of Commissioning
- i. Oversee formation processes for candidates for Ordination
- j. Encourage lifelong learning through continuing education opportunities including training in healthy boundaries and anti-racism
- k. Establish additional requirements as desired.

6. Candidate Responsibilities

Additional responsibilities of the candidate include Regional Clergy Ethics Training, a Course or Workshop in Evangelism or Church Growth, Anti-Racism Training, a course in Disciples History and Polity, and Psychological Evaluation. The Psychological Evaluation will be at the discretion of the Regional Minister or the respective committee chair of the Training and Care or Recognition and Standing.

7. The Right of Appeal

Applicants and candidates shall have the right of appeal from any decision or prolonged inaction of the Region to the General Commission on Ministry. Applicants and candidates may appeal the decisions of the Training and Care Committee, Recognition and Standing Committee, or Ordained Ministerial Partner Standing Committee to the Executive Committee of the Region, which may decide to decline to hear the appeal, accept the appeal, or refer the appeal to a five-member panel of regional elders, a process provided for in the CCNC-N bylaws. If the Executive Committee accepts the appeal, it shall, within a reasonable time, review all documents and other materials related to the matter, and invite all parties to meet with the Committee. The Committee shall, except for the invited parties at a time specified by the Committee, meet in executive session and deliberate confidentially. The Committee shall convey its judgment to the appellant as soon as possible. Alternatively, the applicant or candidate may appeal directly to the General Commission on Ministry or may appeal a decision of the Executive Committee there as well. In either case, a

1031 Regional Minister shall assist applicant or candidate in understanding the
1032 appeal process.
1033

1034 **8. Commissioned ministers with standing are voting members of the**
1035 **General Assembly of the Christian Church (Disciples of Christ)**
1036

1037 **D. The Ordained Ministry**
1038

1039 **1. Description.**
1040

1041 By Ordination the church recognizes the work of the Holy Spirit in calling
1042 particular persons to creative and imaginative servanthood in Christ; accepts their
1043 ministry in and for the Christian Church (Disciples of Christ) and for the whole
1044 body of Christ; covenants to undergird the ministry; and grants authority to
1045 perform that ministry as a representative of the church. Ordained ministers are
1046 baptized members of a Disciples congregation.
1047

1048 In accepting Ordination, the minister covenants to obey God by caring for the
1049 church, offering gifts of mind, body and spirit to that service, agreeing to fulfill
1050 the functions of a minister, and adhering to *The Ministerial Code of Ethics of the*
1051 *Christian Church (Disciples of Christ)*.
1052

1053 Ordained Minister Standing authorizes one to perform ministry on behalf of the
1054 Christian Church (Disciples of Christ). Ordination may or may not meet all the
1055 legal requirements for the performance of marriages.
1056

1057 Historically called a ministry of word and sacrament, among others, this ministry
1058 may include pastors, educators, ecumenical leaders, recognized congregationally-
1059 based or non-congregationally-based community ministers, chaplains, pastoral
1060 counselors, and ministers who serve in the General and Regional church.
1061

1062 **2. Educational Requirements.**
1063

1064 There are two educational tracks in preparation for Ordination: an apprentice
1065 track (AT) and a seminary track (ST).
1066

1067 **Apprentice Track (AT)**

1068 Those in the apprentice track will demonstrate competency in the 16 areas
1069 of ministerial practice by completing a program of study of at least 250
1070 contact hours approved by the Region in which they are under care.
1071

1072 **Seminary Track (ST)**

1073 Those in the seminary track will demonstrate competency in the 16 areas
1074 of ministerial practice by securing a Master of Divinity degree or its
1075 equivalent from a theological school accredited by the Association of
1076 Theological Schools in the United States and Canada or its equivalent.

Candidates for Ordination are expected to follow the seminary track, unless, in consultation with their Region, the Regional Commission on Ministry determines that their economic, linguistic, vocational, or familial circumstances make the apprentice track more appropriate. Regardless of the educational track chosen, the church expects people it ordains to demonstrate competency in the following areas of ministerial practice, listed alphabetically:

Biblical Knowledge: Be rooted and grounded in scripture and able to interpret and apply the scriptures in ways that are appropriate to original and contemporary contexts.

Church Administration and Planning: Be able to practice the principles of good administration, planning and implementing short- and long-range goals to enhance Congregational life in collaboration with teams and committees.

Communication: Be an effective communicator and be able to facilitate effective communication within and on behalf of the church.

Cross Cultural and Anti-Racism Experience: Be sensitive to the different manifestations of racism and prejudice in the culture and be committed to confronting and overcoming them.

Ecumenism: Exhibit a commitment to working with other Christians and denominations and with other faiths in programs of common witness and service, and to articulating the vision of the ecumenical and global church as a starting place for mission.

Education and Leader Development: Know the foundations of Christian education and the principles of leader development. Show competency in teaching children, youth, and adults, including lay leaders and staff.

Ethics: Be able to help parishioners think critically about the relationship of their faith to issues of justice, ethics and morality

Evangelism: Be able to motivate Congregational members to share their faith through word and action.

Mission of the Church in the World: Be able to understand and articulate the centrality of the call to mission given by Jesus Christ and the prophets. Be able to empower congregations to engage in mission from our doorsteps to the ends of the earth.

Pastoral Care: Be able to engage other persons with empathy and assess situations and relationships with the compassion of Christ, with sensitivity

to culture and context. Be able to convey the healing power of God to those who suffer.

Proclamation of the Word: Know the practice and theory of Christian preaching. Be able to proclaim the Word of God, share the Good News of Jesus Christ, and help Congregational members apply their faith to daily life.

Spiritual Development: Establish and maintain spiritual disciplines that lead to personal growth and help others develop a rich spiritual life.

Stewardship: Be able to develop and encourage healthy stewards who recognize and share generously God's abundant gifts for all creation.

Theology: Be able to articulate a coherent view of God's nature and activity in relation to the Christian tradition, to critically engage human situation from a perspective of faith, and to help persons recognize theological issue in their daily lives.

Understanding of Heritage: Have knowledge of and appreciation for the history and thought of Christianity and of the history, structure, practices and ethos of the Christian Church (Disciples of Christ).

Worship: Know the purpose and elements of Christian worship. Have the ability to plan and lead meaningful worship by working with the worship team, musicians, and Congregational members.

3. Regional Responsibilities:

Regions are strongly encouraged to offer an apprentice track (AT) program on their own or in collaboration with Regional Fellowships, theological institutions, or ecumenical partners. Those offering an AT program will submit their curriculum to the General Commission on Ministry for evaluation.

Specifically assigned to Regions are the responsibilities to:

- a. Establish procedures to evaluate applicants for Ordination
- b. Evaluate the educational experience of candidates for an AT program which would include a high school diploma or its equivalent and some post-secondary educational experience
- c. Consult with the appropriate National Pastor/Leader of Racial Ethnic communities whenever considering a racial/ethnic applicant

- d. Bring qualified applicants “under care”
- e. Provide for their nurture
- f. Be in relationship with the sponsoring congregation and the candidate’s educational setting;
- g. Authorize and supervise the act of Ordination
- h. Facilitate continuing education including training in healthy boundaries and anti-racism

5. Candidate Responsibilities:

Additional responsibilities of the candidate include Regional Clergy Ethics Training, a Course or Workshop in Evangelism or Church Growth, Clinical Pastoral Education (CPE), Anti-Racism Training, a course in Disciples History and Polity, and Psychological Evaluation.

6. Ordained ministers with standing are voting members of the General Assembly of the Christian Church (Disciples of Christ).

E. Candidacy for Ordination

1. Definition

Candidacy is that period of time in which the individual is under the care of the Training and Care Committee (or in unusual circumstances the Recognition and Standing Committee) of this Region and involved in a specified program of study and formation in preparation for Ordination.

2. Application for Candidacy

Application for candidacy is entered into when person declares the intention to seek Ordination through the Christian Church (Disciples of Christ), and their congregation affirms that intention. See the following link of the Training and Care Manual for the procedure for applying for candidacy in the CCNC-N Region (or check on the CCNC-N website for the most current revision):
http://www.ccncn.org/ministries/Training_and_Care/Training_Manual.pdf

3. The Criteria for Candidacy

The applicant shall be a baptized member of a Christian Church (Disciples of Christ) congregation or a member of another recognized Christian body

who desires to shift their membership to the Christian Church (Disciples of Christ) and shall make application for candidacy to the Region of the candidate's membership or to the Region where person is a student. In special circumstances and subject to agreement between appropriate Regional Ministers and/or Regional Commissions on Ministry, persons may apply for candidacy in another Region. The applicant shall have a letter of recommendation from a recognized congregation of the Christian Church (Disciples of Christ) in the candidate's Region of membership.

Upon receipt of the application, the Region will begin the process of assessing (through avenues such as personal interviews, letters of reference, background checks, psychological testing, consultation with congregations, coordination of Regions in reciprocal relationships, and communications with educational institutions), the spiritual, emotional, moral, intellectual, and educational capacities of the applicant for the practice of ministry. Upon approval of the application, the Training and Care Committee shall admit the applicant to candidacy. Once accepted as a candidate, the individual comes under the care and direction of the Training and Care Committee.

Throughout the process of Candidacy, meetings are scheduled between the Candidate and person's Training and Care Committee. At these meetings, updates in the Candidate's development will be documented. As the relationship unfolds between the Candidate and the committee, the committee will discern which specific areas are progressing or not progressing. Each of these meetings is a snapshot of how the committee experiences the candidate, with the goal being development of all Personal Qualifications and Areas of Ministerial Practice sufficient to begin professional ministry. See the Training and Care Manual for the criteria for candidacy located on the CCNC-N website.

4. The Procedures During Candidacy

The candidate shall seek Ordination through a discernment process established by the Training and Care Committee. Please see the Training and Care Manual for more information located on the CCNC-N website.

5. Preparation for Ordination

A candidate for Ordination is to prepare oneself spiritually, intellectually, emotionally and physically for a person's ministry. Additional responsibilities of the candidate include Regional Clergy Ethics Training, a course or workshop in Evangelism or church growth, Anti-Racism Training, a course in Disciples History and Polity, Psychological Testing, Field Education/Internship, and Clinical Pastoral Education (CPE). In addition, there are Ten Personal Qualifications, and Sixteen Competency

Areas to focus on. See the Training and Care Manual for more information located on the CCNC-N website.

6. Conclusion of Candidacy

Completion of a prescribed program of study (apprentice track) or the receipt of a Master of Divinity degree or its equivalent from an institution of higher education accredited by the Association of Theological Schools (seminary track) does not guarantee Ordination.

Candidacy is concluded by Ordination, voluntary withdrawal by the candidate, or decision of the Training and Care Committee to terminate candidacy. Completion of candidacy within seven years is recommended but may be extended at the discretion of the Training and Care Committee.

F. The Act of Ordination

Ordination is a process of the Congregational and Regional Church (represented by the Training and Care Committee and the Regional Minister or Ministers) on behalf of the whole church to commend to Christians everywhere individuals who meet the qualifications and have fulfilled the requirements established by the Christian Church (Disciples of Christ) for Ordination. As stated above, neither sexual orientation nor gender identity shall be a barrier to ordination. (In the act of ordination the regional church is represented by the Regional Minister(s), Training and Care Committee, and in certain circumstances the Recognition and Standing Committee.)

The following steps are suggested in order to prepare for the ordination service.

1. The candidate shall be recommended for Ordination by a recognized congregation or congregations of the Christian Church (Disciples of Christ), including the one in which membership is held.
2. The act of Ordination shall be under the authorization and guidance of the sponsoring congregation and the region, with the Regional Minister, or the Regional Minister's designee, presiding.
3. The service ordinarily shall be hosted by the sponsoring congregation.
4. Representatives of the recommending congregation or congregations, the Regional church, the ecumenical church and, where possible, the General church shall participate in the service.
5. After the Ministerial Code of Ethics is signed, the signed Ordination document shall be issued by the Region.

G. The Right of Appeal.

Applicants and candidates shall have the right of appeal from any decision or prolonged inaction of the Region to the General Commission on Ministry of the Christian Church (Disciples of Christ). Applicants and candidates may appeal the decisions of the Training and Care Committee, Recognition and Standing Committee, or Ordained Ministerial Partner Standing Committee to the Executive Committee of the Region (which may decide to decline to hear the appeal or accept the appeal. If the Executive Committee accepts the appeal, it shall, within a reasonable time, review all documents and other materials related to the matter, and invite all parties to meet with the Committee or may refer the appeal to a five member panel of the Regional Elders as provided for in the CCNC-N Bylaws. The Committee shall, except for the invited parties at a time specified by the Committee, meet in executive session and deliberate confidentially. The Committee shall convey its judgment to the appellant as soon as possible.) Alternatively, the applicant or candidate may appeal directly to the General Commission on Ministry of the Christian Church (Disciples of Christ) or may appeal a decision of the Executive Committee. In either case, a Regional Minister shall assist the applicant or candidate in understanding the appeal process.

H. Ministerial Standing*

1. Standing in the Christian Church (Disciples of Christ)

- a. Standing affirms that the Commissioned or Ordained minister is currently engaged in the practice of ministry, whether on an occasional, part-time or full-time basis, with continuous accountability maintained with a congregation, related organization or institution, Region, or General Ministry of the Christian Church (Disciples of Christ). Such ministers are listed in the Year Book and Directory of the Christian Church (Disciples of Christ) and may call upon the church for services and support such as pastoral care, ecclesiastical endorsement, and scholarship aid. In addition they have voting privileges in the General Assembly of the Christian Church (Disciples of Christ).
- b. Responsibility for certification of Standing of ministers and for annual review of that Standing within the Order of Ministry is lodged with the Region where the minister is currently engaged in the practice of ministry. Nothing in the Policies and Criteria for the Order of Ministry is intended to preclude a Region from developing additional appropriate statements or procedures pertaining to Standing within that Region as long as such statements are consistent with the Order of Ministry.

* Those seeking discernment and guidance regarding ordination should consult the Training and Care Committee by seeking either the Chairperson or the Regional Staff members who oversees the committee.

For the purposes of this policy statement, non-regional ministries are defined as all ministries outside the United States and Canada and those ministries engaged by and accountable to one of the general administrative units of the church. All other ministries are hereby defined as regional as determined by primary work location of the minister. The CCNC-N Region is not the overseeing body for non-regional ministries unless requested by the General Commission on Ministry or the individuals overseeing the ministries.

2. Certificate of Standing of those Commissioned or Ordained by the Christian Church (Disciples of Christ)

- a. By virtue of commissioning or ordination matches GCOM now according to the criteria and procedures of the Christian Church (Disciples of Christ), the minister becomes eligible for standing.
- b. Standing for ministers in active service continues so long as the minister does and reports the following:
 - i. Performs faithfully the duties of a minister as authorized by Commissioning or Ordination, either in an occupation recognized by the church as ministerial in purpose or in a service recognized by the church as ministerial in purpose
 - ii. Participates regularly in programs of study, growth, and renewal
 - iii. Maintains relations with the Christian Church (Disciples of Christ) including participating membership in a recognized congregation in the community of residence or active ministry where feasible
 - iv. Adheres to the Ministerial Code of Ethics of the Christian Church (Disciples of Christ) and the Ministerial Code of Ethics of the CCNC-N Region
 - v. Continues to meet the personal qualifications for admission to the Order of Ministry [II.A.4.]
 - vi. Seeks annual certification as requested by the Region where the ministry site is located or by the General Commission on Ministry, as appropriate
- c. Standing may be continued at the discretion of the Region or the General Commission on Ministry in cases of disability or other special hardships affecting ministerial service, so long as other criteria for Standing are met.
- d. The Region or the General Commission on Ministry will provide means by which the standing of all ministers in its care will be reviewed periodically. Consultation with the appropriate National Pastor/Leader of Racial Ethnic communities is encouraged regarding the Standing of persons of color.
 - i. The Region's Recognition and Standing Committee is composed of five to eight members, including a Chairperson. A Regional Minister shall appoint the Chairperson in consultation with the Regional Moderator. The Regional Minister, in consultation with the Chairperson, shall appoint the

members of the Committee for a term of two, four or six years, or for such time as may be mutually agreeable. After six years, a committee member needs to leave the committee for a period of at least one year, after which time that person may be invited back on the committee by the Regional Minister. In addition, a Regional Minister shall be an ex officio member of the Committee without vote. The Committee's duties shall include:

- 1) Meeting with persons who are seeking ministerial commissioning
- 2) Meeting with ordained persons from other denominations who seek ministerial standing with the Christian Church (Disciples of Christ) and making a determination concerning such standing
- 3) Meeting with Disciples of Christ ministers who are transferring from another Region
- 4) Meeting with United Church of Christ ordained ministers who are seeking ministerial partnership with the Christian Church (Disciples of Christ)
- 5) Meeting with Ordained ministers in another denomination seeking dual standing with the Christian Church (Disciples of Christ)

(In order that the Committee may effectively carry out these tasks, applicants from other denominations or those who have been assigned to the Recognition and Standing Committee by a Regional Minister, shall submit to the Committee the Application for Standing [Appendix Three] and the related letters of reference [Appendix Four]) and other materials.

At any point during the "in care" process for such persons, the Committee may decide to cease consideration of the candidate's application for commissioning or standing and will so notify the candidate.

- 6) Having oversight of persons charged with violating the Region's Clergy Ethics and Sexual Misconduct and making a determination as to the disposition of such matters
- 7) Having oversight for and authority to certify ministerial standing
- 8) Annually, or on a regular basis, the Committee shall review the list of ministers with standing (including retired ministers) and shall make a determination as to continued standing. If a minister with standing apparently ceases to meet the criteria for standing specified in this section (Section V), the Committee shall notify the minister of its concern and shall invite the minister to meet with the Committee. The Committee shall then render a judgment about continued standing. If standing is removed in such an instance, it shall be understood that standing was removed not-for-cause. Such a minister may have their standing reinstated by petition to the Committee if, within three years of the time standing was removed, this person again meets the criteria specified in this Section (Section V).

- 1432
1433 e. When an Ordained Minister moves from a ministry position in one Region
1434 to a ministry position in another Region, Standing in the Order of
1435 Ministry is retained. Commissioned Ministers who move to another
1436 Region must contact that Regional Minister to establish Standing in the
1437 new ministry position. Responsibility for review and subsequent
1438 certification is assigned to the Region in which the minister functions or
1439 to the General Commission on Ministry. The minister shall notify both
1440 the former and new Regional Ministers upon relocation.

1441 When an Ordained Minister who is not actively seeking relocation moves from
1442 a ministry position in one Region to another Region and is no longer engaged in
1443 ministry, ministerial Standing will be provisionally retained for up to one year,
1444 except in the case of retirement, until review and subsequent certification is
1445 granted by the Region into which the minister has moved. The Ordained
1446 Minister is required to initiate contact with both the former and new Regional
1447 Ministers regarding his or her status.

- 1448 f. Ministers with standing at the time of retirement retain this standing
1449 except when the minister no longer meets the personal qualifications for
1450 admission to the Order of Ministry. Retired ministers with standing are
1451 encouraged to be active in the life of the Christian Church (Disciples of
1452 Christ), in the Region, and in a recognized Disciples congregation when
1453 feasible. When not feasible, retired ministers are encouraged to maintain
1454 an active worship life in a congregation of another denomination. Retired
1455 clergy may be either “active” or “inactive.” Active retired clergy will
1456 keep up with all the requirements of clergy (CEUs, boundary trainings,
1457 etc.) whereas inactive retired clergy are not required to maintain these
1458 criteria. Inactive clergy should still submit ministerial standing forms on
1459 an annual basis.

- 1460 g. In implementing this section, the Region understands that ministerial
1461 standing requires (except for retired ministers) that a minister a) be a
1462 member of recognized congregation in the Region; b) be engaged in the
1463 practice of ministry, c) be accountable for the performance of the
1464 ministry, ordinarily to a Disciples congregation or related agency.
1465 Alternatively, the minister may retain standing for up to three years (with
1466 the possibility, at the discretion of the Committee, of two one-year
1467 extensions) if the person is actively seeking a ministerial position that
1468 would meet the requirements for ministerial standing. In unusual
1469 circumstances and for good reason, the Committee may make temporary
1470 exceptions to these requirements upon recommendation of a Regional
1471 Minister.
1472

Occasionally, ministers with standing are in “transitions” which are not easily defined by these Policies. Normally, these persons will be assigned by the Committee or Regional ministerial staff to the standing category “Z” and will be continued in standing for up to a three-year transitional period. If, at the end of three years from the time the minister was first assigned to the “Z” category, the minister still does not meet the criteria for standing then the minister will be removed from standing with the understanding that such removal is not-for-cause.

Ministers whose standing is removed by Recognition and Standing Committee because they no longer meet the requirements specified in this section may appeal such decisions to the Executive Committee of the Regional Board, which may decide either to decline to hear the appeal or to accept the appeal. If the Executive Committee accepts the appeal, it shall, in a reasonably timely way, review all documents and other materials related to the matter, and invite all parties to meet with the Committee. The Committee shall meet in executive session and deliberate confidentially. The Committee shall convey its judgment to the appellant as soon as possible. Alternatively, the applicant or candidate may appeal directly to the General Commission on Ministry or may appeal a decision of the Executive Committee there as well. In either case, a Regional Minister shall assist the applicant or candidate in understanding the appeal process.

3. Recognition and Reconciliation of the Ordained Ministries

a. Ordained Ministerial Partner Standing with the United Christ of Christ

The Christian Church (Disciples of Christ) and the United Church of Christ recognize the ordained ministries of the other church to be efficacious ministries of grace within that church and these ministries to be valid and full ministries of the one Church of Jesus Christ.

The Ordained ministries of the Christian Church (Disciples of Christ) and the United Church of Christ are reconciled. An Ordained minister with Ordained ministerial standing in one church may function, whenever invited, and as established procedures permit, as an Ordained minister of the other.

The designations “Ordained Ministerial Partner” and “Ordained Ministerial Partner Standing” manifest the corporate and individual nature of the recognition and reconciliation of the ordained ministries of the Christian Church (Disciples of Christ) and the United Church of Christ. This includes:

- 1513 i. Each member of the United Church of Christ who holds ordained
1514 ministerial standing in the United Church of Christ is an Ordained
1515 Ministerial Partner of the Christian Church (Disciples of Christ).
1516 ii. Each member of the Christian Church (Disciples of Christ) who holds
1517 ordained ministerial standing in the Christian Church (Disciples of Christ)
1518 is an ordained minister partner of the United Church of Christ.
1519 iii. When a person no longer has ordained ministerial standing in either the
1520 Christian Church (Disciples of Christ) or the United Church of Christ, that
1521 person is no longer an Ordained Ministerial Partner and Ordained
1522 Ministerial Partner Standing in nullified.
1523 iv. United Church of Christ ministers with Ordained Ministerial Partner
1524 Standing in the Christian Church (Disciples of Christ).
1525

1526 Ordained Ministerial Partner Standing is recognition granted to an ordained minister with
1527 ordained ministerial standing in the United Church of Christ who has a call to perform
1528 the duties and exercise the prerogatives of ordained ministry in the Christian Church
1529 (Disciples of Christ).
1530

- 1531 v. Once a United Church of Christ Ordained minister has demonstrated
1532 knowledge of and appreciation for the history, polity, and practices of the
1533 Christian Church (Disciples of Christ) to the Regional Commission on
1534 Ministry where the minister resides, that Ordained Ministerial Partner may
1535 be granted access to the Search and Call process in the Christian Church
1536 (Disciples of Christ). Ordained Ministerial Partner Standing in the
1537 Christian Church (Disciples of Christ) is not given at this point in the
1538 process.
1539 vi. A United Church of Christ minister has Ordained Ministerial Partner
1540 Standing in the Christian Church (Disciples of Christ) only when serving a
1541 Christian Church (Disciples of Christ) calling body.
1542 vii. Once a United Church of Christ minister has demonstrated knowledge of
1543 and appreciation for the history, polity, and practices of the Christian
1544 Church (Disciples of Christ), that Ordained Ministerial Partner may seek a
1545 call in the Christian Church (Disciples of Christ).
1546

1547 The Region and the Northern California-Nevada Conference of the United
1548 Church of Christ shall convene a joint Ordained Ministerial Partner Standing
1549 Committee. The Committee shall be composed of six persons, three of whom
1550 are Disciples and who are appointed for staggered two-year terms by a
1551 Regional Minister (who shall also be an ex officio member of the Committee
1552 without vote), and three of whom are United Church of Christ members
1553 appointed in a manner of the Conference's choosing. Upon satisfactory
1554 completion of the Committee's requirements for demonstrating "knowledge of
1555 and appreciation for the history, polity, and practices of the Christian Church
1556 (Disciples of Christ)," the Committee shall certify to the Regional Minister(s)

that the person has Ordained Ministerial Partnership Standing **eligibility**, and will receive ministerial standing upon receipt of a call which meets the requirements for ministerial standing. **Eligibility** for Ordained Ministerial Partnership Standing continues for five years from the end of service, which qualifies the person for standing. Note that “eligibility” for Ordained Ministerial Partner Standing is not the same as standing itself; a minister may be eligible for Ordained Ministerial Partnership Standing but does not have the standing itself until or unless he/she meets the requirements for standing specified in this section and in Section V, A-B. In unusual or extraordinary cases, the Recognition and Standing Committee may confer Ordained Ministerial Partner Standing.

viii. A United Church of Christ Ordained Ministerial Partner who secures a call in the Christian Church (Disciples of Christ) applies for Ordained Ministerial Partner Standing to the Region in which the Ordained minister’s calling body is located. Once granted, Ordained Ministerial Partner Standing is reviewed by the Region for certification annually.

ix. A United Church of Christ Ordained minister has Ordained Ministerial Partner Standing in the Christian Church (Disciples of Christ) only when serving a Christian Church (Disciples of Christ) calling body.

x. A United Church of Christ minister who holds Ordained Ministerial Partner Standing in the Christian Church (Disciples of Christ) shall maintain Ordained ministerial Standing in the United Church of Christ.

xi. Ordained ministerial Standing shall be held in the association in which the Christian Church (Disciples of Christ) calling body is located.

xii. A United Church of Christ minister who holds Ordained Ministerial Partner Standing shall maintain relations with the Christian Church (Disciples of Christ) including (where feasible) holding associate membership in a recognized Christian Church (Disciples of Christ) congregation in the community.

xiii. A United Church of Christ minister who holds Ordained Ministerial Partner Standing in a Region has voting privileges in the General Assembly of the Christian Church (Disciples of Christ).

xiv. A United Church of Christ minister who holds Ordained Ministerial Partner Standing in the Christian Church (Disciples of Christ) shall relate to the Christian Church (Disciples of Christ) for his/her primary support in Ordained ministry.

xv. A United Church of Christ minister who holds Ordained Ministerial Partner Standing in the Christian Church (Disciples of Christ) shall be accountable to the Region for Ordained Ministerial Partner Standing and to the United Church of Christ for Ordained Ministerial Standing.

xvi. When a disciplinary review is instituted in relation to the United Church of Christ minister holding Ordained Ministerial Partner Standing in the Christian Church (Disciples of Christ), the association of the United Church of Christ in which the United Church of Christ minister's Ordained ministerial Standing is maintained, shall be informed and invited to participate in the procedures.

xvii. When a United Church of Christ minister who holds Ordained Ministerial Partner Standing with the Christian Church (Disciples of Christ) accepts a call in another Region, he/she shall be subject to review and subsequent annual certification of Ordained Ministerial Partner Standing by the new Region.

Recognition of Ordained Ministerial Partner Standing may be granted by the General Commission on Ministry to an Ordained minister with Standing in the United Church of Christ who serves as a National Officer or in a joint ministry position for both churches.

b. Christian Church (Disciples of Christ) ministers with Ordained Ministerial Partner Standing in the United Church of Christ.

Ordained Ministerial Partner Standing is granted to an Ordained minister with Standing in the Christian Church (Disciples of Christ) who has been called to an Ordained ministry setting in the United Church of Christ. Ordained Ministerial Partner Standing provides ongoing ecclesiastical authorization to exercise the rights and responsibilities of Ordained ministry in the United Church of Christ.

i. Once a Christian Church (Disciples of Christ) Ordained minister has demonstrated knowledge of and appreciation for the history, polity, and practices of the United Church of Christ to the Association Committee where the minister resides, that Ordained ministerial partner may be granted access to the Search and Call process in the United Church of Christ. Ordained Ministerial Partner Standing in the United Church of Christ is not given at this point in the process.

ii. A Christian Church (Disciples of Christ) Ordained Ministerial Partner who secures a call in the United Church of Christ applies for Ordained Ministerial Partner Standing to the Association in which the Ordained

minister's calling body is located. Once granted, Ordained Ministerial Partner Standing is reviewed by the Association annually.

- iii. A Christian Church (Disciples of Christ) Ordained minister has Ordained Ministerial Partner Standing in the United Church of Christ only when serving a United Church of Christ calling body.
- iv. A Christian Church (Disciples of Christ) minister who holds Ordained Ministerial Partner Standing in the United Church of Christ shall maintain Ordained Ministerial Standing in the Christian Church (Disciples of Christ)
- v. Ordained ministerial Standing shall be held in the Region in which the United Church of Christ calling body is located.
- vi. A Christian Church (Disciples of Christ) minister who holds Ordained Ministerial Partner Standing shall maintain relations with the United Church of Christ including (where feasible) holding associate membership in a recognized United Church of Christ congregation in the community.
- vii. A Christian Church (Disciples of Christ) minister who holds Ordained Ministerial Partner Standing in an Association has voting privileges in the Association and Conference and is eligible for election as a delegate to General Synod or election as a member of any Covenanted Ministry Board in the United Church of Christ.
- viii. A Christian Church (Disciples of Christ) minister who holds Ordained Ministerial Partner Standing in the United Church of Christ shall relate to the United Church of Christ for his/her primary support in Ordained ministry.
- ix. A Christian Church (Disciples of Christ) minister who holds Ordained Ministerial Partner Standing in the United Church of Christ shall be accountable to the Association for Ordained Ministerial Partner Standing and to the Christian Church (Disciples of Christ) for Ordained ministerial Standing.
- x. When a disciplinary review is instituted in relation to the Christian Church (Disciples of Christ) minister holding Ordained Ministerial Partner Standing in the United Church of Christ, the Region of the Christian Church (Disciples of Christ) in which the Christian Church (Disciples of

Christ) minister's Ordained ministerial Standing is maintained, shall be informed and invited to participate in the procedures.

- xi. When a Christian Church (Disciples of Christ) minister who holds Ordained Ministerial Partner Standing with the United Church of Christ accepts a call in another Association, he/she shall be subject to review and transfer of the Ordained Ministerial Partner Standing to the new Association.

Recognition of Ordained Ministerial Partner Standing may be granted by the appropriate United Church of Christ Association to an Ordained minister with Standing in the Christian Church (Disciples of Christ) who serves as a General Ministry Executive or in a joint ministry position for both churches.

4. Admission to Standing of Persons Ordained or Commissioned by Other Churches.

Ministers ordained or commissioned/licensed by other churches may be received into the Christian Church (Disciples of Christ) and granted standing as ordained or commissioned ministers. Responsibility for this process is lodged with the Region or the General Commission on Ministry. For this region, the Recognition and Standing Committee shall have oversight of this process. Such persons shall make written application [**Appendix Three, *Application for Ministerial Standing OR Ordination***] to the Recognition and Standing Committee, shall meet with a Regional Minister (who shall forward a confidential recommendation concerning the applicant to the Committee), shall meet as requested with the Committee, and shall provide the Committee with any requested waivers for the Committee confidentially to check any references. The Committee will make a decision concerning taking the applicant "in care" and, at an appropriate point, granting temporary recognition or ministerial standing. At any point, the Committee may decline to continue the person's "in care" process and/or remove the person from temporary recognition. Such a decision by the Committee is final. Ordinarily, a person seeking admission to ministerial standing from another denomination will be in an "in care" process for at least one year before being eligible for ministerial standing.

- a. Temporary recognition of applicants shall be granted upon the fulfillment of the following requirements:

- i. Consultation, whenever possible, with appropriate officials of the church from which the candidate transfers. The candidate's signed application for Ministerial Standing authorizes and gives the Committee permission to consult with such persons as named on the application.

- ii. Investigation of personal and ministerial references. The candidate's signed application for Ministerial Standing authorizes and gives the Committee permission to consult with such persons as named on the application

iii. Filing of the Ministerial Profile Form with the appropriate offices of the Christian Church (Disciples of Christ). Temporary recognition does not constitute standing in the Order of Ministry of the Christian Church (Disciples of Christ). Temporary recognition shall be reviewed annually by the body granting it, either the Region or the General Commission on Ministry. Temporary recognition implies that the applicant has “privilege of call” and may make use of the Search and Call process of the Christian Church (Disciples of Christ) until such time as temporary recognition may be removed.

- b. A Certificate of Ministerial Recognition and a
c. dmission to ministerial standing in the Christian Church (Disciples of Christ) will be granted by the Region or the General Commission on Ministry upon fulfillment of the following requirements:

i. Membership in the Christian Church (Disciples of Christ) or recognition by a Region of the applicant’s participation in the life and work of the Christian Church (Disciples of Christ)

ii. Acquaintance with the history, polity, and practices of the Christian Church (Disciples of Christ).

iii. Fulfillment of the prerequisites and preparation for the Order of Ministry.

5. Change of Ministerial Standing. The Christian Church (Disciples of Christ) shall develop policies and criteria by which ministerial standing can be changed. The following policies and criteria apply:

- a. Procedures leading to a review of standing may be initiated by the minister or the Region when one or more of the following conditions are present:

- i. The minister desires to be released from the practice of ministry, either temporarily or permanently.
- ii. The minister requests transfer of credentials from the Christian Church (Disciples of Christ) to another denomination or non-Disciples congregation.
- iii. The minister enters into a full-time occupation not recognized by the church as ministerial in purpose and/or no longer performs the functions of the office of a minister.
- iv. The minister discontinues active relationships with the Christian Church (Disciples of Christ). Discontinued active relationships may constitute, for example, the lack of verbal, written or face-to-face contact with regional leadership.

- 1769 v. The minister fails to respond to a request for annual certification
1770 (Annual Ministerial Standing Review) from the Region or the General
1771 Commission on Ministry.
1772 vi. The minister no longer meets the personal qualifications for admission
1773 to the Order of Ministry or fails to adhere to the Ministerial Code of
1774 Ethics.
1775 vii. The retired minister fails to adhere to the Ministerial Code of Ethics.
1776
1777 b. When the Region or the General Commission on Ministry takes the initiative
1778 in the review of standing the procedures shall include:
1779
1780 i. Written notice to the minister that standing is to be reviewed with the
1781 possibility of termination
1782 ii. A hearing by a committee appointed by the Region or the General
1783 Commission on Ministry
1784 iii. Consultation with the appropriate National Pastor/Leader of Racial
1785 Ethnic communities is encouraged regarding the termination of
1786 Standing of persons of color
1787
1788 c. When the minister takes the initiative in the review, the procedures shall
1789 include:
1790
1791 i. Written notice to the regional minister or the General Commission on
1792 Ministry requesting that standing be reviewed with the possibility of
1793 termination.
1794
1795 d. Standing may be granted to a minister whose standing has been terminated or
1796 suspended by another Region or the General Commission on Ministry only
1797 upon the recommendation of the terminating or suspending body, whether that
1798 is a Region or the General Commission on Ministry.
1799
1800 e. When a minister surrenders Standing, Standing can be granted again only upon
1801 the recommendation of the body to which Standing was surrendered, whether
1802 that is a Region or the General Commission on Ministry. The Region or
1803 General Commission on Ministry shall address any outstanding allegations of
1804 misconduct before reinstating Standing.
1805
1806 f. When a minister's Standing has lapsed, Standing may only be granted after
1807 consultation with the body where the Standing was previously held, whether
1808 the Region or the General Commission on Ministry.
1809

1810 **6. Standing in Regions.**

1811

1812 Nothing in these statements of policy and criteria is intended to preclude a Region from
1813 developing further appropriate statements pertaining to recognition and/or standing
1814 within that Region. However, only those persons meeting the specific criteria established

by the policies of this document should be recognized as holding standing in the ministry of the Christian Church (Disciples of Christ). Sexual orientation or gender identity shall not be a barrier to candidacy, standing, commissioning, or ordination.

7. Right of Appeal.

All decisions with respect to standing may be appealed to the General Commission on Ministry within one year from the date on which Regional decisions were final.

I. Ministerial Search and Call

1. The General Principle.

Ministerial Search and Call is the term applied to the process developed to facilitate the employment of ordained and commissioned ministers who hold standing in the Christian Church (Disciples of Christ). It provides a covenantal framework within which ministers and the general, regional and congregational ministries of the church can serve to upbuild the whole church of Jesus Christ.

Freedom and responsibility are inherent in the tradition of the Christian Church (Disciples of Christ). General, regional and congregational manifestations of the church are accorded full freedom to issue ministerial calls within their own established or constitutional provisions. Ministers, likewise, are accorded full freedom to accept or reject a call to any particular service. All, however, covenant to work within these policies in the interest of assuring an orderly and responsible system of ministerial search and call.

2. Operating Principles

- a. Ordained ministers with standing in the Christian Church (Disciples of Christ) will have complete and unhindered access to the ministerial search and call process of the church.
- b. Commissioned ministers with standing in the Christian Church (Disciples of Christ) will have access to the ministerial search and call process in the Region for which their ministry is commissioned.
- c. Congregations, regions, institutions and general units of the church will be provided assistance when so desired in their search for ministerial leadership.
- d. Any minister's ministerial profile in the Disciples Home Missions Office of Search and Call will be open to the minister concerned except for confidential references for which a waiver has been signed.

- e. Confidentiality, when assured to the persons completing the reference forms, will not be violated.
- f. Ordained ministers with standing in the Christian Church (Disciples of Christ) may have their names considered for any ministerial position for which they are qualified following the selection process used for the position.
- g. Ordained ministers with standing in the Christian Church (Disciples of Christ) shall have access to information regarding available ministerial openings in the church.
- h. Every congregation, Region, institution and general unit will strive to be open to the ministry of all persons, putting aside prejudice and considering candidates based on gifts and skills for ministry rather than such givens as ethnic origin, sex, age, physical disability, sexual orientation or gender identity.

3. Responsibilities.

- a. Congregations
 - Within the tradition of the Christian Church (Disciples of Christ), congregations have the right and responsibility to seek and call their own leadership, establish the terms of employment, undergird the ministry, and to effect terminations within their own procedures. In the ministerial search and call process, congregations will function within the covenantal relationship of the whole church.
 - i. Congregations will advise regions of impending vacancies and work within the regional procedures to receive advice and counsel in seeking ministerial leadership.
 - ii. Congregations will have freedom to consider any ordained minister with standing in the Christian Church (Disciples of Christ). Congregations should inform the Region and request biographical and reference material on all ministers it wishes to consider.
 - iii. Congregations will keep the Region informed of all names being considered, including persons who apply directly to the congregation and persons whose names are suggested by members of the congregation.
 - iv. Congregations will strive to be fair and open in the consideration of all candidates, putting aside prejudice based on race, ethnic origin, sex, age, ~~or~~ physical disability, sexual orientation or gender identity.
 - v. Congregations will treat with confidentiality all information including personal biographical information and reference material, taking care to ensure that the information does not go beyond the search committee. When the call has been issued and accepted, all records relating to the minister called to serve, including any minutes of the search committee regarding that

- 1905 minister, shall be given to the regional office for reasons of safe
1906 keeping and confidentially. All records relating to other candidates
1907 in the search process, including electronic documents and
1908 correspondence, shall be destroyed.
- 1909 vi. Congregations may communicate with a number of ministers
1910 concurrently but will negotiate with only one minister at a time. A
1911 search committee and candidate are in negotiation when both agree
1912 that they will not discuss a call with any other candidate or search
1913 committee until the expiration of a mutually agreed upon date. It is
1914 the obligation of the search committee to be specific with the
1915 minister about its degree of interest.
- 1916 vii. Congregations will issue a written call providing copies of the call
1917 for the congregation, the minister, and the Region.
- 1918 viii. Congregations will provide a fair salary (including parsonage
1919 provision) within the capabilities of the congregation, as well as
1920 adequate benefits (pension, health insurance, continuing education
1921 and Social Security offset). A sabbatical policy is also encouraged.
- 1922 ix. Congregations will provide for the reimbursement of church-
1923 related expenses to cover actual expenses of accomplishing
1924 ministry.
- 1925 x. Congregations will stay in communication with candidates whom
1926 the search committee has contacted, especially informing
1927 candidates who are no longer being considered for the position.

1928
1929 b. Regions
1930

1931 Regions bear the primary responsibility for providing advice and counsel to
1932 both congregations and ministers in matters of ministerial search and call.
1933 Regions may delegate or share this responsibility with their subdivisions,
1934 e.g., areas or districts. In the ministerial search and call process, regions
1935 will function within the covenantal relationship of the whole church.

- 1936
- 1937 i. Each Region will provide advice and counsel to congregations
1938 either at the request of the congregation or at the initiation of the
1939 Region when it is known that new ministerial leadership is being or
1940 will be sought.
- 1941 ii. Each Region will receive and review all ministerial search and call
1942 materials from the Office of Search and Call of Disciples Home
1943 Missions, giving special attention to those persons who have
1944 indicated an interest in their Region.
- 1945 iii. Each Region will refer all ministers within the Region who wish to
1946 seek a call to the Office of Search and Call of Disciples Home
1947 Missions for entry into the search and call process.
- 1948 iv. Each Region will share with search committees biographical and
1949 reference materials on candidates who appear to meet the

- 1950 requirements of the congregations and institutions with whom the
1951 Region is working.
- 1952 v. Each Region will encourage congregations to give fair and equal
1953 consideration to candidates regardless of their race, ethnic origin,
1954 sex, age, physical disability, sexual orientation or gender identity.
- 1955 vi. Each Region will share with specific search committees ministerial
1956 profiles as well as any additional biographical and reference
1957 materials on any minister with standing in the Christian Church
1958 (Disciples of Christ) who request consideration in that
1959 congregation.
- 1960 vii. Each Region will maintain a list of churches seeking ministerial
1961 leadership in the Region and make it available upon request to
1962 ministers who are seeking a call.
- 1963 viii. Each Region will secure permission from any minister not actively
1964 seeking a call before releasing references to a search committee.
1965 The minister has the right to know the name and location of the
1966 interested congregation.
- 1967 ix. Each Region will provide, upon request of ministers seeking a call,
1968 a list of congregations which have received their ministerial profiles
1969 as well as any additional biographical and reference material.
- 1970 x. Each Region will treat with confidentiality all confidential material
1971 reported on the search and call form.
- 1972 xi. Each Region will communicate to the Office of Search and Call
1973 of Disciples Home Mission and Call, and to other regions any
1974 official action by its Committee on Commission of
1975 Ministry concerning the conduct of a minister. The minister shall be
1976 informed and given a copy of the report which will also be placed in
1977 the minister's file.
- 1978 xii. Each Region will refer all requests for assistance from
1979 congregations outside the Region to the appropriate regional office.
- 1980 xiii. Each Region will notify the Office of Search and Call of Disciples
1981 Home Missions monthly of all ministerial calls occurring within, to,
1982 or from the Region.
- 1983 xiv. Each Region will grant provisional standing, for the purpose of
1984 entering the search and call process, to senior theological students
1985 whose ordinations have been authorized in their Region and to
1986 ordained ministers from other denominations who have been given
1987 temporary recognition and are in the process of transferring
1988 standing to the Christian Church (Disciples of Christ).
- 1989 xv. Each Region will make information available about vacancies to be
1990 filled on the regional staff through such channels as regional and
1991 denominational publications and the office of Search and Call of
1992 Disciples Home Missions.

1993
1994 c. Educational Institutions
1995

The undergraduate department of religion and the theological educational institutions have unique responsibilities with respect to the search and call process of the church. Each relates to a limited number of congregations in which pre-theological and theological students may be employed. The theological institutions have responsibility for relating their graduating students who are candidates for standing as ordained ministers in the Christian Church (Disciples of Christ) to the search and call processes of the church. In the ministerial search and call process, educational institutions will function within the covenantal relationship of the whole church.

- i. Educational institutions will relate to congregations served by students upon approval of the Region in matters pertaining to the employment of students during their pre-theological and theological education.
- ii. Educational institutions will refer requests from congregations for search and call assistance to the appropriate regional office when the congregation is one that is not a student congregation.
- iii. Educational institutions will cooperate with regions seeking candidates by announcing position vacancies when received. Any nominations or applications for such positions shall be made through the appropriate regional office.
- iv. Educational institutions will cooperate with regions in orienting seminary students to the search and call process of the church.

d. General Units

Except for those units with assigned responsibilities, i.e., The Pension Fund, Disciples Home Missions, Higher Education and Leadership Ministries, general units and their staffs will not engage in programs or practices related to ministerial search and call. In the ministerial search and call process, general units will function within the covenantal relationship of the whole church.

- i. General Units will call their own staff, establish the terms of employment, undergird their staff, and effect terminations within their own procedures.
- ii. General Units will refer all requests for search and call assistance to the Office of Search and Call of Disciples Home Missions.
- iii. General Units will refrain from making nominations to congregations for ministerial vacancies. Refer requests for candidates' names to the appropriate Region.
- iv. General Units will make information available about vacancies to be filled within the General ministries through channels such as Regional and Denominational publications.
- v. General Units will notify the office of Search and Call of Disciples Home Missions of vacancies in ecumenical and experimental

ministries, when known, so the information can be made available to clergy seeking a call to such positions.

e. The Pension Fund

The Pension Fund of the Christian Church (Disciples of Christ) is charged with responsibility for coordinating the employment of retired clergy in interim and supply ministries. In the ministerial search and call process, The Pension Fund will function within the covenantal relationship of the whole church.

- i. The Pension Fund will maintain current lists and appropriate biographical data on clergy with standing in the Christian Church (Disciples of Christ) who desire to be considered for interim or supply work and periodically make such lists available to the regions.
- ii. The Pension Fund will refer requests from congregations seeking interim or supply leadership to the regions.
- iii. The Pension Fund will refer requests from ministers seeking search and call assistance to the Office of Search and Call of Disciples Home Missions.

f. Higher Education and Leadership Ministries

Higher Education and Leadership Ministries is charged with the responsibility of coordinating a referral system of both academic and administrative leadership in institutions of higher education related to the Christian Church (Disciples of Christ) and notification of openings in campus ministries in related institutions and in United Campus Ministries. In the ministerial search and call process, Higher Education and Leadership Ministries will function within the covenantal relationship of the whole church.

- i. Higher Education and Leadership Ministries will compile and maintain appropriate personnel and academic dossiers on persons who desire employment in higher education ministries.
- ii. Higher Education and Leadership Ministries will refer all requests from congregations for candidates' names to appropriate regions.
- iii. Higher Education and Leadership Ministries will refer all clergy seeking search and call assistance in ministries other than higher education to the Office of Search and Call of Disciples Home Missions

g. Disciples Home Missions

The Office of Search and Call is the primary focus of the ministerial records of the Christian Church (Disciples of Christ) and is responsible for coordinating the search and

call process of the church. In the ministerial search and call process, Disciples Home Missions will function within the covenantal relationship of the whole church.

- i. Disciples Home Missions will maintain the personnel files of all ministers in the Christian Church (Disciples of Christ).
- ii. The Office of General Minister and President will maintain the Ministers Directory of the Year Book and Directory reflecting the current listing of ministers with standing in the Christian Church (Disciples of Christ) as reported by the regions and the General Commission on Ministry.
- iii. Disciples Home Missions will receive, reproduce and make available search and call assistance materials of ministers with standing in the Christian Church (Disciples of Christ) to regions and general units. The search and call profile will be reproduced as prepared and submitted by the minister.
- iv. Disciples Home Missions will collect and release reference material to regions, congregational search committees, or general units upon permission of the minister applying for search and call assistance.
- v. Disciples Home Missions will protect the confidentiality of references when confidentiality has been promised.
- vi. Disciples Home Missions will secure permission from any ministers not actively seeking a call before releasing references to a search committee. The minister has the right to know the name and location of the interested congregation. Permission need not be secured for the release of the ministerial profile form or disclosure form.
- vii. Disciples Home Missions will secure, maintain, and release to regions, and on request, to ministers who have applied for search and call assistance, a list of staff vacancies in regions, general units of the Christian Church (Disciples of Christ), and ecumenical organizations.
- viii. Disciples Home Missions will make available education and informational materials regarding the search and call system to congregations, regions, institutions, and general units.
- ix. Disciples Home Missions will refer all requests from congregations for names of potential candidates to the appropriate regions.
- x. Disciples Home Missions will refer all theological students seeking student preaching/pastoral positions to the field education office of the appropriate institution or to the Region in the case of students in non-related institutions of higher education.
- xi. Disciples Home Missions will refer all persons seeking academic appointments to Higher Education and Leadership Ministries and all retired persons seeking interim/supply positions to the Pension Fund of the Christian Church.
- xii. Disciples Home Missions will share with regions, and where appropriate, general units, the record of any official actions by a

2134 Region's Committee on Commission of Ministry concerning the
2135 conduct of a minister who is entering the search and call process.
2136

2137 h. Ministers
2138

2139 Ordained and commissioned ministers with standing in the Christian Church (Disciples
2140 of Christ) have both freedom and responsibility within these policies and criteria. They
2141 have the freedom to accept or reject any call offered to them, to negotiate whatever
2142 contracts of employment or service seem appropriate, and to have access to the search
2143 and call process of the church. In the ministerial search and call process, the ministers
2144 will function within the covenantal relationship of the whole church.
2145

- 2146 i. Ministers will provide information for a ministerial profile to the Office of
2147 Search and Call of Disciples Home Missions, upon entry into the ministry
2148 of the Christian Church (Disciples of Christ) and maintain current data in
2149 that file. For purposes of search and call, the search and call form will be
2150 reproduced as prepared and submitted by the minister.
2151
- 2152 ii. Ministers will utilize the search and call process of the Region in which
2153 the minister is located when a move is desired within that Region. If a call
2154 is desired beyond the Region where the minister is presently serving,
2155 search and call assistance may be requested from the Office of Search and
2156 Call of Disciples Home Missions, and the appropriate regions.
2157
- 2158 iii. Ministers will strive to be as specific and honest as possible about any
2159 limiting factors in seeking a call, such as geographical preferences and
2160 salary requirements.
2161
- 2162 iv. Ministers will provide the Region or the Office of Search and Call
2163 of Disciples Home Missions, with reference material that will be held in
2164 confidence once received by the Office of Search and Call if a waiver has
2165 been signed by the minister.
2166
- 2167 v. Ministers will negotiate with only one congregation at a time. A search
2168 committee and candidate are in negotiation when both agree that they
2169 will not discuss a call with any other search committee or candidate until
2170 the expiration of a mutually agreed upon date. It is the obligation of the
2171 minister to be specific with the congregation about the degree of interest.
- 2172 vi. Ministers will stay in communication with search committees who have
2173 indicated interest, especially informing a congregation immediately when
2174 a decision has been made not to consider accepting a call to that
2175 particular congregation.
- 2176 vii. Ministers will contact the appropriate Region if they wish to be a
2177 candidate for a specific congregation in that Region and request that their
2178 name be submitted to the search committee. Ministers will not initiate the
2179 search and call process by contacting the congregation directly.
- 2180 viii. Ministers will advise the Region, if contacted directly by a congregation,
2181 should mutual interest in exploring a possible call be determined.

- ix. Ministers will advise the Region where currently located, the Region where moving, and the Office of Search and Call of Disciples Home Missions, as soon as a call has been accepted.

4. Right of Review and Counsel

The right to review and counsel is limited to perceived violations of Section VI of II, Policies and Criteria for the Order of Ministry, and should be initiated with the appropriate Region, institution or general unit. A request for review and counsel beyond the Region shall be to the General Commission on Ministry. If the perceived violation involves the Office of Search and Call, the request for review and counsel may be directed to the General Commission on Ministry.

J. Clergy Ethics and Sexual Misconduct

The Christian Church (Disciples of Christ) understands ministerial ethical misconduct to be any activity which violates the covenantal character of the ministerial office as expressed in the whole of the Ministerial Code of Ethics [See Appendix 6]. Additionally, the Christian Church (Disciples of Christ) understands ministerial sexual misconduct to be activity of a sexual nature, which violates the covenantal character of the ministerial office as expressed in the Ministerial Code of Ethics.

1. Responsibilities.

- a. It is the responsibility of each Region to have specific definitions of sexual misconduct and procedures for receiving, investigating, and adjudicating sexual misconduct charges of ministers with standing in the Region. It is the responsibility of the Region to communicate such definitions and procedures to ministers and congregations within the Region.
- b. It is the responsibility of the General Board to have specific definitions of sexual misconduct and procedures for receiving, investigating, and adjudicating sexual misconduct charges of ministers engaged in non-regional ministries. It is the responsibility of the General Commission on the Ministry to communicate such definitions and procedures to ministers, units, and other organizations in the general church.
- c. It is the responsibility of the region (the Recognition and Standing Committee in consultation with the regional minister) to provide regular trainings related to clergy ethics such as anti-racism and healthy boundaries training dealing with sexual, financial, relational, time management, and other kinds of boundaries.
 - i. All clergy who wish to maintain standing in the CCNCN region must keep up to date with healthy boundaries training and other continuing education unit (CEU) related opportunities offered annually.

- 2228 ii. Ordained and commissioned ministers, as well as ministerial candidates are
2229 expected to disclose to Recognition and Standing or Training and Care, as
2230 applicable, allegations of misconduct. Allegations, in and of themselves, do not
2231 disqualify candidates from standing or ordination.
2232

2233 **2. Reporting.**

2234

2235 Regions will report formal actions and decisions to remove standing for sexual or other
2236 ministerial ethical misconduct to Disciples Home Missions and the General Commission
2237 on Ministry, and these will be communicated to all regions.
2238

2239 **3. Temporary Suspension of Standing.**

2240

2241 In extreme situations of alleged sexual misconduct (or other ethical misconduct),
2242 ministerial standing may be temporarily suspended by the Region or the General
2243 Commission on Ministry during investigation and adjudication.
2244
2245
2246

2247 **4. Policy and Procedures for Addressing Misconduct**

2248

2249 Premise:

2250 The whole church receives the call of God to embody and carry forth Christ's ministry in
2251 the world. For the sake of the mission of Christ Jesus and the most effective witness to
2252 the Gospel, and in consideration of their influence as representatives of Christ, ministers
2253 should be willing to make a complete dedication of themselves to the highest ideals of the
2254 Christian life. Furthermore, they are called to exercise responsible self-control in personal
2255 habits, and to be persons in whom the community can place trust and confidence.
2256 Violation of the ministerial relationship by unethical behavior is a sin against God and an
2257 offense to the church.
2258

2259 Further,

2260 the ethical conduct of all who minister in the name of Jesus Christ is of critical
2261 importance to the church because through its leaders is conveyed an understanding of
2262 God and the good news of the gospel. Their manner of life should be a demonstration of
2263 the Christian gospel in the church and the world. For,
2264

2265 As (God) who called you is holy,
2266 be holy yourselves in all your conduct...

2267 ...tend the flock of God that is in your charge...
2268 not under compulsion but willingly...
2269 not for sordid gain but eagerly.
2270 Do not lord it over those in your charge
2271 but be examples to the flock.
2272
2273

2274 You know that we who teach

shall be judged with greater strictness.
(I Peter 1:15; 5:3; James 3:1, NRSV)

a. Types of Misconduct:

- i. A sexual relationship between a minister and a person with whom he/she/they are in a ministerial or pastoral relationship.
- ii. Rape, or touching by force, threat, or intimidation.
- iii. Any other type of sexual conduct which is injurious to the physical or emotional health of another.
- iv. Sexual harassment which includes but may not be limited to: making unsolicited advances, requesting sexual favors, inducing a person into a sexual relationship, giving unwanted sexual attention to a person, punishing a refusal to comply with sexual demands, or engaging in sexual behavior with minors. This may involve a wide range of behavior from verbal innuendo, subtle suggestions and inappropriate sexual jokes and remarks to overt demands and physical abuse.
- v. Violation of confidentiality except as required by law.
- vi. Unauthorized use of church or employer funds for personal purposes.
- vii. Abuse of alcohol or drugs.
- viii. Flagrant, repeated, or serious violations of the Ministerial Code of Ethics.
- ix. Failure to be truthful in information provided to the Region, congregation, or employer.

b. Principles of Procedure

- i. All claims of ethical misconduct against commissioned, ordained, or ministerial candidates will be taken seriously by the Christian Church (Disciples of Christ) of Northern California-Nevada. Claims should be directed to the regional office in a signed, written format. Claims will be responded to as quickly as possible by the Recognition and Standing Committee or Training and Care. The Regional Minister(s) will be advised of such claims. In some cases, the complainant may not be the victim of the alleged misconduct. It is the right of anyone affected by the conduct and who may therefore be a secondary victim, including congregational or Regional church officials, to bring forth a complaint.
- ii. Ordinary Initial Process in Sexual Misconduct or Other Flagrant Ethical Violations:
 - 1) Upon the receipt of such a signed, written complaint by the Region, the Chair of the Recognition and Standing Committee or Training and Care, in conjunction with the Regional Minister(s) will make an initial review of the allegation.
 - 2) That initial review shall include appointment by the aforementioned Chair and Regional Minister(s) of a 2-3 person response team (one of whom to be designated as the leader) to meet with the complainant in a timely fashion and to offer support and to hear further the nature of the complaint and to be a resource concerning the process.

- 2320 3) The confidential written results of such an interview will be forwarded as
2321 quickly as possible by the response team leader to the Chair and Regional
2322 Minister(s).
- 2323 4) The Regional Minister(s) and Chair (or designee) will advise the accused of
2324 the complaint, giving them a copy of the complaint and a copy of these Order
2325 of Ministry Policies. The accused will be invited to submit a written, signed
2326 response which can be shared with the complainant. The accused will be
2327 cautioned to have no direct contact with the complainant during this process.
2328 The accused will also be offered the appointment of a support person by the
2329 Regional Minister(s).
- 2330 5) As part of this initial review, concern and care for the welfare of the
2331 complainant and the accused will be exhibited, and steps will be taken to
2332 protect the community involved and other potential victims. Where such
2333 reporting is required by law, suspected violations of the law will be reported to
2334 civil authorities. The innocence of the accused in regard to the allegations will
2335 be presumed until unethical conduct is admitted or sustained.
- 2336 6) By mutual agreement of complainant, accused, Chair of Recognition and
2337 Standing, Training and Care, and Regional Minister(s) the above process
2338 (1 through 5) may be modified by mutual agreement if and where appropriate
2339 to the nature of the complaint.
- 2340 7) At the conclusion of the initial review, if the Chair of Recognition and
2341 Standing, or Training and Care (or designee) can resolve the complaint with
2342 satisfaction to **all** parties involved, and if there is concurrence by the Regional
2343 Minister(s), then the matter will be considered closed and a report of the
2344 process and its disposition will be retained by the Regional Minister(s) for the
2345 protection of all parties. In such an instance, the clergyperson will be
2346 understood **not** to have been subject to a disciplinary review.
- 2347 8) The interest of the accused's employing congregation/agency in the matter is
2348 affirmed. Upon counsel with the Regional Minister(s), the Chair of
2349 Recognition and Standing, or Training and Care will seek appropriate ways to
2350 involve the congregation's, seminary's, or employer's leadership in the matter,
2351 recognizing the complexity and sensitivity of the issues involved.

- 2352
- 2353 iii. Further Process: If, after the initial review is completed, the complaint cannot
2354 be resolved to the satisfaction of all parties, a formal hearing shall be held as
2355 soon as reasonably possible by the Recognition and Standing Committee or
2356 Training and Care concerning the matter. Upon the invitation by the Chair to
2357 the accused to participate in such a formal hearing, the accused shall be
2358 understood to be the subject of a disciplinary review.

2359

2360 At such a formal hearing, the accused and complainant will be invited to
2361 appear, although not necessarily at the same time. The Chair will also
2362 invite the Regional Minister(s) to attend and participate in the hearing. The
2363 Chair will also seek to have any further written information that he/she
2364 deems helpful to the Committee. Any written information to be reviewed
2365 by the Committee — except that which is deemed confidential by its

2366 writer, including reports from the initial response team — will be made
2367 available to the accused. It is understood that the formal hearing is not a
2368 legal proceeding. While the accused and complainant may bring support
2369 person(s) to the hearing (with the permission of the Chair or Regional
2370 Minister(s)), legal counsel shall not participate in the hearing.
2371

- 2372 iv. During or at the conclusion of such a hearing, if the Recognition and
2373 Standing Committee sustains the complaint, it may take a variety of actions
2374 including:
- 2375 1) Continuing the hearing until a later date
 - 2376 2) Reprimanding the accused.
 - 2377 3) Suspending ministerial standing or candidacy for a stated period, with the
2378 understanding that re-application may thereupon be considered after further
2379 meeting with the appropriate committee.
 - 2380 4) Revoking ministerial standing, or candidacy, with no intention of
2381 entertaining any re-application.
 - 2382 5) Mandating counseling (with the option of requiring a waiver from the
2383 accused allowing Committee communication to/from the counselor)
2384 regarding the accused.
 - 2385 6) Other appropriate sanctions and growth programs.
 - 2386 7) The results of the hearing will be communicated to the Office of Search and
2387 Call of Disciples Home Missions and the General Commission on Ministry.
2388

2389 At the conclusion of such a hearing, if the Recognition and Standing
2390 Committee or Training and Care does not uphold the complaint, it will offer
2391 assistance to the minister or candidate for counseling and will work with the
2392 congregation or employer to report that the complaint was not upheld. Further,
2393 a report will be sent to the Office of Search and Call of Disciples Home
2394 Missions and General Commission on Ministry noting that the complaint was
2395 not upheld and asking that the report be made a part of the minister's
2396 permanent record. Moreover, the minister in response to the question on the
2397 Search and Call forms asking if they have ever been subject to an official
2398 disciplinary review, may answer "no" to that question.
2399

- 2400 v. In the event that the accused is a member of the Regional Ministerial Staff,
2401 all of the above procedures and process described in 1-4??? will be followed,
2402 but with the following specific changes:
2403

- 2404 1) Upon initial receipt of a signed, written complaint, the Chair of Recognition
2405 and Standing or Training and Care shall consult with the Regional Moderator.
2406 The Moderator shall name a person to be Consultant Staff to the Committee;
2407 the Consultant Staff will carry the responsibilities and duties outlined above
2408 that would ordinarily be carried out by the Regional Minister(s). The
2409 Consultant Staff will ordinarily be a Northern California-Nevada minister with
2410 standing in the Christian Church (Disciples of Christ), and who has no staff
2411 relationship to the Christian Church (Disciples of Christ) of Northern

California-Nevada. The Moderator and Chair of Recognition and Standing or Training and Care shall ensure that the Consultant Staff has necessary access to all persons and documents that would be needed to carry out they work for the Committee. The Moderator may, at his/her discretion, grant a stipend to the Consultant Staff for this work and for support services if needed. The Moderator, Chair of the Committee, and Consultant Staff will consult with the Office of General Minister and President, the General Commission on Ministry, and other Regional Ministers as necessary and as desired. The Moderator will ordinarily serve as spokesperson regarding the handling of public communication in the region and beyond regarding this matter.

2) If the complaint is not resolved at the initial review stage of this process (2, above), and is dealt with by the full Committee, the Recognition and Standing or Training and Care shall, if the complaint is sustained, make a report and recommendation to the Regional Executive Committee concerning this matter. This recommendation shall be in addition to any actions taken by the Committee which shall affect ministerial standing. If the complaint is not upheld, the Moderator, the Regional Minister, the Chair of Recognition and Standing or Training and Care, and the accused staff person shall determine appropriate responses and statements to be made, and the accused staff person shall have the right to have a statement noting that the complaint was not sustained made a part of his/her regional personnel file.

vi. Appeal:

Any minister may appeal the Recognition and Standing Committee's or Training and Care's decision to either the CCNC-N Executive Committee or General Commission on Ministry, will be followed. Any such appeal must be initiated within one year of the Recognition and Standing Committee's, or Training and Care's judgment. The Regional Executive Committee may choose to designate the appeal to a "Hearing Body of Regional Elders" as provided for in the regional bylaws Article III, Section 4. B.

In the event of an appeal to the Executive Committee or the Hearing Body, the following procedures will be used:

1) The Executive Committee or the Hearing Body shall receive notice of an appeal in writing from the appellant. This notice should come via the office of the Regional Minister and/or Regional Moderator. The appellant shall supply a written waiver to the Committee via the Regional Minister allowing the Executive Committee access to all documents that were part of the original decision that is being appealed.

2) The Regional Moderator and/or Regional Minister shall convene the Executive Committee or the Hearing Body at a mutually agreeable time for an initial review of the matter.

3) For this initial review, the Regional Minister will make available to the Executive Committee or the Hearing Body the important documents that

will help them make a decision on how to proceed or whether to accept the appeal.

4) The Executive Committee or the Hearing Body and/or Regional Minister and/or Regional Moderator may invite, at its/their discretion, the appropriate committee chair to be a part of this initial review.

5) At this initial review the Executive Committee or the Hearing Body shall discuss this matter with the intention of making a decision about whether to accept the appeal for formal review. Any decision will be reached by the Committee/Hearing Body in executive session.

6) While understanding that the distinction between "process" and "fact" is not an absolute one, the Executive Committee or the Hearing Body at this initial review shall focus primarily on the "process" question of whether or not the committee whose decision is being appealed substantially abided by the processes related to standing, ordination, etc., as outlined by the Order of Ministry Policies and of its own internal policies and practices, rather than the question of whether the committee/Hearing Body whose decision is being appealed ascertained the facts correctly.

7) At the conclusion of this initial review, the Executive Committee or the Hearing Body may take the following actions: **a)** decline to accept the appeal for formal review. (In this case the decision will be communicated to the appellant and the chair of the appropriate Committee), **b)** sustain the findings of fact of the Committee being appealed from but change the response/punishment that was rendered (in this case the decision will be communicated to the appellant and the chair of the appropriate Committee), **c)** accept the appeal for a formal review (in this case the appellant and the chair of the appropriate Committee will be notified and the further process outlined below will apply).

8) In the event that the Executive Committee or the Hearing Body accepts the appeal for a formal review, a) the Committee/Hearing Body shall convene at a mutually agreeable time, b) shall invite the appellant to meet personally with the Committee/Hearing Body at that time, c) invite the appellant to provide, if desired and within reason, written statements from others who the appellant believes have an interest in and important perspective on the matter under appeal, d) invite the Chair and/or members of the committee whose decision is being appealed to meet with the Committee/Hearing Body at that time, e) the Committee/Hearing Body may request to receive any other materials or interview any other persons that it feels will be helpful in deciding this matter. (NOTE: Because this is an ecclesial, church matter, rather than a legal one, the appellant may not have the presence of an attorney during his/her interviews with the Executive Committee or the Hearing Body. If the appellant insists on this, then the Committee/Hearing Body can decide to indefinitely table the matter). In all of the above, the Regional Minister will assist the Regional Moderator in making these arrangements.

9) The Executive Committee or the Hearing Body will deliberate in executive session and make a decision concerning the appeal. It may at any time continue its deliberations or investigations or interviews to subsequent

2503 sessions. At the conclusion of its deliberations, the Executive Committee or
2504 the Hearing Body may a) reverse the decision (in whole or part) of the
2505 committee whose decision is being appealed, b) sustain the action of the
2506 committee whose decision is being appealed. The Executive Committee's or
2507 the Hearing Body's decision will be communicated to the appellant and to the
2508 Office of Search and Call of Disciples Home Missions and the General
2509 Commission on Ministry.

2510 10) In the event that during the course of the appeal process (at any stage,
2511 either initial or subsequently) either the Regional Moderator or
2512 Regional Minister or members of the Executive Committee or the Hearing
2513 Body should change, the Moderator/Regional Minister/Executive
2514 Committee or the Hearing Body members under whom the initial review
2515 began will be invited to sit in on the Executive Committee's or the Hearing
2516 Body's continuing/final discussions and deliberations, although will have no
2517 vote after they have ceased to hold office.
2518
2519

- 2520 vii. In the event that a minister/candidate accused of ethical misconduct resigns
2521 his/her ministerial standing/candidacy or refuses to make him/herself available
2522 to the Committee or the Hearing Body at any stage of the processes outlined
2523 in this section, the Recognition and Standing Committee or Training and Care
2524 may take any action it deems appropriate in the absence of the
2525 minister's/candidate's participation, and after reasonable effort to secure the
2526 accused minister's participation. The Committee or the Hearing Body at its
2527 discretion may make a report to the Office of Search and Call of Disciples
2528 Home Missions and the General Commission on Ministry and to the
2529 minister's/candidate's congregation, seminary, or employer about its action(s)
2530 in such a situation.
2531

2532 All persons involved in these review and appeals processes are required to
2533 maintain strict confidentiality to ensure the physical, emotional, relational and
2534 spiritual safety of the complainant, accused and congregation.
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J. APPENDIX

Appendix ONE

Ordination Candidacy Agreement and Covenant for M.Div. Students “Under Care”

Please return this signed form to the Christian Church (Disciples of Christ) of Northern California-Nevada, 9260 Alcosta Blvd., Suite C22, San Ramon CA 94583. It will be signed in turn by the Regional Minister??? and a copy returned to you. Christian Church (Disciples of Christ) of Northern California-Nevada

Date Received in Office _____

Ordination Candidacy Agreement and Covenant For M.Div. Students “Under Care”

In the Christian Church (Disciples of Christ) “authorization for ordination” rests with the Regional Church, in partnership with a local congregation who is sponsoring and supporting a candidate for ordination. There are therefore two aspects to a call to ordained ministry: the candidate’s sense of call (to be strengthened and further discerned by prayer, studies, and supervised field education in ministry and other experiences) and the call of the church to support the candidate and at the same time to assess and make a judgment about the candidate’s gifts and graces for ministry. In order to carry out its ministry, therefore, of “Training and Care,” the Regional Church operating through the Training and Care Committee and Regional Ministerial Staff, needs suitable and adequate information to responsibly carry out that task on behalf of the whole church. Thus, the Christian Church (Disciples of Christ) of Northern California-Nevada asks of student candidates for ordination to agree and covenant with the Regional Church as follows:

1. I, _____, hereby request to be admitted to candidacy for ordination, and I agree to submit to the Training and Care Committee: a) my “Spiritual Autobiography,” b) a letter of sponsorship for that candidacy from a local congregation, c) three confidential letters of reference from persons of my choosing concerning my gifts and graces for ministry, d) the “Application for In-care Status,” and e) this signed “Agreement and Covenant.” I understand that these items shall be required before a decision can be made about my candidacy. I further understand that a decision by the Training and Care Committee to approve my candidacy does not mean that I am thereby approved for ordination itself.

2. I further grant the Training and Care Committee permission routinely to receive: a) Field Education reports from my Field Education supervising pastor(s) and/or committee(s); b) reports and evaluations from faculty or staff of Pacific School of Religion (or other seminary where I am enrolled); c) reports from the Lloyd Center (or similar institution) concerning my assessment process; d) reports from other Regions of the Christian Church (or other judicatories) in the event that I have been in a previous “in care” process; e) reports from my Clinical Pastoral Education supervisor, f) reports from my sponsoring congregation(s). I understand that the Training and Care Committee, through Regional Ministerial staff may request other references or evaluations that the Committee believes might be

relevant concerning my candidacy, and I will give waivers if necessary, in order to facilitate such references/evaluations. I understand that the Training and Care Committee will respect the wishes of any persons supplying reports mentioned in this paragraph with regard to confidentiality but will also make no judgments about my candidacy based on anonymous information.

3. I will make available yearly to the Training and Care Committee a copy of my seminary transcript. (I will also make available any transcripts reflecting any previous graduate education).

4. I hereby assert that I have never been the subject of an official disciplinary review by an oversight body of the Christian Church (Disciples of Christ) or any other church body that resulted in official censure or suspension of ministerial standing or other serious consequence. I further assert that I have never been the subject of an official disciplinary review by any other professional or trade organization or association that resulted in censure or sanction. I further assert that I have never been arrested or convicted on a felony charge, or on any charge that would call into question my fitness for ministry. (NOTE: If you cannot affirm this paragraph, please initial here ____ and give details on a separate signed page.)

5. In light of the statement in the "Policies and Criteria for the Order of Ministry in the Christian Church (Disciples of Christ)" that admission to the Order of Ministry includes "Personal fitness sufficient to the demands of the office, including mental and physical capacities, emotional stability and maturity, and standards of morality" (par. C.1.c.), I hereby assert that I believe I meet these criteria and that there is nothing in my past background or actions that would significantly call that assertion into question. (NOTE: If you cannot affirm this paragraph, please initial here ____ and give details on a separate signed page.)

6. During the course of my relationship with the Training and Care Committee, I agree that should my circumstances change such that either of the previous two paragraphs would no longer be true, I will disclose those circumstances to the Training and Care Committee. I understand that failure to do so may be treated as grounds for the revocation of candidacy.

7. I acknowledge receiving a copy of the information packet for new candidates in care, a copy of the Region's "Order of Ministry Policies," and will read and seek to understand this document. In this regard, I understand that the Regional Church's requirements for ordination are not necessarily the same as the requirements for the M.Div. degree.

8. I understand that by prior request to the Regional Minister-President, I may examine my Training and Care file in the Regional Office at a mutually agreeable time, with exception of individual Committee members' notes or items otherwise denoted as "confidential" by the writer.

9. I agree to make myself available for regular meetings at least annually with the Training and Care Committee, and I understand that after each meeting with the Committee, I will receive from the Chair or Regional ministerial staff a summary of the meeting, including ongoing issues and concerns, and any actions taken by the Committee. I understand that the Training and Care Committee and Region warrant that any materials that are a part of my file and all dealings with the Committee will be confidential unless I give explicit written permission otherwise (with the exceptions of: [a] any matters that may be required by law to be reported to civil authorities, or [b] if I shall initiate a formal appeal of

any Committee decision. In the latter event, the materials upon which the Committee based its decision will be forwarded to the body charged with dealing with my appeal request).

10. I understand that should the Training and Care Committee at any point decline to approve my candidacy, withdraw my approval for candidacy, decline to approve me for ordination, decline to approve a request for licensing by a congregation/agency where I am serving and which has made such a request, or any other serious action affecting my vocation, I may request formal appeal of such action(s) to the Regional church body specified by Regional policy or to the General Commission on Ministry and that Regional ministerial staff will help to facilitate such a request.

11. I agree that near the end of my M.Div. studies, if I desire to be considered for ordination approval, I will submit to the Training and Care Committee in a timely way: a) a letter of request for ordination, b) an Ordination Paper, c) a letter of sponsorship for ordination, d) and three letters of reference.

12. I understand that any process(es) used by my sponsoring congregation(s) to help them make decisions concerning that sponsorship are distinct from the Training and Care process, and that the congregation may specify what information it needs from me in order to make decisions about sponsorship. The Region will release no information/materials without my written permission.

_____(signed/date)

_____(COUNTERSIGNED) Rev. Dr. LaTaunya Bynum,

Appendix TWO

Reference Letter for Ordination Candidacy

Christian Church of Northern California-Nevada
9260 Alcosta Blvd, C22
San Ramon, CA 945834143
925-556-9900
925-556-9904 Fax
Email info@ccncn.org

Reference Letter for Ordination Candidacy

_____ (name of candidate) has applied for candidacy for ordination with the Training and Care Committee of the Christian Church of Northern California-Nevada. "Candidacy" is not approval for ordination but is entrance in a process of oversight, care, and certification leading to a consideration for approval for ordination at the end of the seminarian's schooling. He/she has given you as a reference. Would you please fill out the following (using the back if necessary) and return to the above address? Thank you!

1. How long have you known the candidate? _____
2. In what way have you known the candidate:
3. What particular "gifts and graces" will he/she bring to the ministry:
4. What concerns do you have regarding this person's potential to be a faithful and effective Christian Church (Disciples of Christ) minister? Where can he or she improve his/her potential for ministry?

5. Do you have any concerns about this person's ethics or personal fitness for ministry?
___ Yes ___ No. (If "yes," please explain on the back).

Your name _____

Address _____

Phone _____

___ You may share this letter with the candidate

___ This letter is not to be shared with the candidate.
(If no answer is check, the letter will not be shared)

2783 **Appendix THREE**

2784 ***Application for Ministerial Standing OR Ordination***

2785
2786
2787
2788 Please return this signed form to the Christian Church (Disciples of Christ)
2789 of Northern California-Nevada, 9260 Alcosta Blvd., Suite C22, San Ramon CA 94583.
2790 It will be signed in turn by the Regional Minister-President and a copy returned to you.

2791 Christian Church (Disciples of Christ) of Northern California-Nevada

2792 Date Received in Office _____

2793
2794 (Check one of the following: This is an)

2795
2796 **Application for Ministerial Standing** with the Christian Church
2797 (Disciples of Christ) for Ordained Ministers from other Denominations

2798
2799 **Application for Ordination** with the Christian Church
2800 (Disciples of Christ) for Who Have Previously Completed
2801 the Academic Prerequisites for Ordination

2802
2803 In the Christian Church (Disciples of Christ) admission to ministerial standing of persons ordained by
2804 another denomination, or approval for ordination of persons who have previously completed the
2805 academic prerequisites for ordination (normally the M.Div. degree), rests with the Regional Church. In
2806 order to carry out this role, therefore, the Regional Church operating through the Recognition and
2807 Standing Committee and Regional Ministerial Staff, needs suitable and adequate information to
2808 responsibly carry out those tasks on behalf of the whole church. Thus, the Christian Church (Disciples of
2809 Christ) of Northern California-Nevada asks of applicants for ministerial standing from other
2810 denominations to agree and covenant with the Regional Church as follows:

2811
2812
2813 1. I, _____, hereby request to be considered for (check whichever
2814 one applies) admission to ministerial standing with the Christian Church (Disciples of Christ),
2815 approval for ordination by the Christian Church (Disciples of Christ). I agree to submit to the Recognition
2816 and Standing Committee: a) three confidential letters of reference from persons of my choosing
2817 concerning my gifts and graces for ministry, b) this signed "Agreement and Covenant," and (in the case
2818 of those seeking ordination) letter(s) of sponsorship by a congregation for ordination. I understand that
2819 these items, along with any other information specified in this application or which may be required by
2820 the Committee shall be required before a decision can be made concerning my application.

2821
2822 2. I further grant the Recognition and Standing Committee permission to confidentially receive: a)
2823 reports and evaluations from faculty or staff of the seminary I attended; b) reports from any previous or
2824 psychological assessment processes or any that may be requested by the Committee; c) reports from
2825 judicatory officials in the denomination(s) in which I have had ministerial standing or its equivalent; d)
2826 reports from any Clinical Pastoral Education work, e) any reports concerning arrests or convictions. I
2827 understand that the Recognition and Standing Committee, through Regional Ministerial staff may
2828 request other references or evaluations that the Committee believes might be relevant concerning my
2829 candidacy, and I will give waivers if necessary, in order to facilitate such references/evaluations. I

understand that the Training and Care Committee will respect the wishes of any persons supplying reports mentioned in this paragraph with regard to confidentiality but will also make no judgments about my candidacy based on anonymous information.

3. I will supply the Recognition and Standing Committee with a copy of my seminary transcript. (I will also make available any transcripts reflecting any other graduate education).

4. I hereby assert that I have never been the subject of an official disciplinary review by any judicatory oversight body that resulted in official censure or suspension of ministerial standing or other serious consequence. I further assert that I have never been the subject of an official disciplinary review by any other professional or trade organization or association that resulted in censure or sanction. I further assert that I have never been arrested or convicted on a felony charge, or on any charge that would call into question my fitness for ministry. (NOTE: If you cannot affirm this paragraph, please initial here ____ and give details on a separate signed page.)

5. In light of the statement in the "Policies and Criteria for the Order of Ministry in the Christian Church (Disciples of Christ)" that admission to the Order of Ministry includes "Personal fitness sufficient to the demands of the office, including mental and physical capacities, emotional stability and maturity, and standards of morality" (par. C.1.c.), I hereby assert that I believe I meet these criteria and that there is nothing in my past background or actions that would significantly call that assertion into question. (NOTE: If you cannot affirm this paragraph, please initial here ____ and give details on a separate signed page.)

6. During the course of my relationship with the Recognition and Standing Committee, I agree that should my circumstances change such that either of the previous two paragraphs would no longer be true, I will disclose those circumstances to the Committee. I understand that failure to do so may be treated as grounds for termination of the application process.

7. I acknowledge receiving a copy of the Christian Church of Northern California-Nevada's "Order of Ministry Policies," and will read and seek to understand this document.

8. I agree to make myself available for regular meetings with the Recognition and Standing Committee, or Regional Ministerial Staff, and I understand that after each meeting with the Committee, I will receive from the Chair or Regional ministerial staff a summary of the meeting, including ongoing issues and concerns, and any actions taken by the Committee. I understand that the Recognition and Standing Committee and Region warrant that any materials that are a part of my file and all dealings with the Committee will be confidential unless I give explicit written permission otherwise (with the exceptions of any matters that may be required by law to be reported to civil authorities)

____ (signed/date)

____ (COUNTERSIGNED)

LaTanya Bynum, Regional Minister

Appendix FOUR

Reference Letter re Application for Ministerial Standing

Christian Church of Northern California-Nevada
9260 Alcosta Blvd, C22
San Ramon, CA 945834143
925-556-9900
925-556-9904 Fax
Email info@ccncn.org

Reference Letter re Application for Ministerial Standing

_____ (name of candidate) has applied for ministerial standing with the Recognition and Standing Committee of the Christian Church of Northern California-Nevada. He/she has given you as a reference. Would you please fill out the following (using the back if necessary) and return to the above address? Thank you!

1. How long have you known the candidate? _____
2. In what way have you known the candidate:
3. What particular "gifts and graces" will he/she bring to the ministry:
4. What concerns do you have regarding this person's potential to be a faithful and effective Christian Church (Disciples of Christ) minister? Where can he or she improve his/her potential for ministry?
5. Do you have any concerns about this person's ethics or personal fitness for ministry?
___ Yes ___ No. (If "yes," please explain on the back).

Your name _____

Address _____ Phone _____

___ You may share this letter with the candidate

___ This letter is not to be shared with the candidate.
(If no answer is check, the letter will not be shared)

Appendix FIVE

Matrix for the Standing Requirements

	TRAINING REQUIRED	TRAINING OFFERED BY REGION	CEU OPTIONS
YEAR ONE	Clergy Ethics Training for active clergy, Continuing Education Units (6)	Clergy Ethics Training for active clergy, Clergy Ethics Training for under-care candidates, Current Issue Boundary Training.	Classes, seminars, in-service meetings, spiritual direction, webinars, workshops, education events offered by General Assembly, Convocation, Hispanic Assembly, NAPAD conferences, Regional gatherings or clergy retreats.
YEAR TWO	Anti-Racism Training, Current Issue Boundary Training, Continuing Education Units (6)	Anti-Racism Training, Clergy Ethics Training for under-care candidates, Current Issue Boundary Training.	Classes, seminars, in-service meetings, spiritual direction, webinars, workshops, education events offered by General Assembly, Convocation, Hispanic Assembly, NAPAD conferences, Regional gatherings or clergy retreats.
YEAR THREE	Current Issue Boundary Training, Continuing Education Units (6)	Clergy Ethics Training for under-care candidates, Current Issue Boundary Training.	Classes, seminars, in-service meetings, spiritual direction, webinars, workshops, education events offered by General Assembly, Convocation, Hispanic Assembly, NAPAD conferences, Regional gatherings or clergy retreats.

Appendix SIX

Ministerial code of Ethics

Believing that Jesus is the Christ, Son of the living God, and proclaiming him Lord and Savior of the world, I reaffirm my vows as a minister.

Through dedication and discipline, I will lead and serve with integrity. Relying on the grace of God, I commit myself to the following:

My Ministerial Code of Ethics

Personal Conduct

- Witnessing to the ministry of Jesus Christ
- Dedicating time, strength, vitality and energy for effective ministry
- Growing in faith, knowledge and the practice of ministry through the spiritual disciplines, study, continuing education, and service
- Living a life that honors my commitments to my family, including the need for privacy and time together
- Taking time for physical and spiritual renewal, recreation, and vacation
- Being a faithful steward of God's gifts to me by managing time, talents, and financial resources responsibly and generously
- Accepting responsibility for all debts that I incur
- Keeping physically and emotionally fit, and refraining from substance abuse and other abusive behaviors
- Using my position, power, and authority for good and never for exploiting another
- Maintaining high moral standards in my sexual behavior
- Regarding all persons with equal respect and concern, and undertaking to minister impartially

Relationship To The Church That I Serve

- Nurturing and offering my gifts for ministry to the Church
- Calling forth and nurturing the gifts of others in the church, and joining their gifts with mine, for the sake of the mission of Jesus Christ and the health of the Church
- Preaching and teaching the gospel without fear or favor and speaking the truth in love
- Administering the sacraments/ordinances and services of the Church with integrity and not for financial gain
- Working cooperatively and collegially with those whom I serve in the particular ministry to which I have been called
- Administering the corporate finances of the Church with personal integrity
- Refraining from accepting any gift which would compromise the church's ministry
- Protecting confidences; covenanting to only tell those who need to know, what they need to know, when they need to know it.
- Acting to prevent and to report known or suspected cases of physical or sexual abuse or neglect
- Encouraging and participating in the regular evaluation of my ministry and cooperating with the Region in the annual review of my ministerial Standing
- Seeking the counsel of the Regional Minister should divisive tensions threaten my relationship with those I serve

Relationship To Ministry Colleagues

- Engaging in covenant relationships with colleagues, which involve nurture, discipline, family support, vigorous dialogue, mutual teaching and learning, and spiritual formation
- Supporting colleagues in ministry and their families and not exploiting their problems or crises
- Performing pastoral services within another congregation or for a member of another congregation only at the request of that congregation's elders and current pastor
- Supporting, and at no time speaking maliciously of, the ministry of my predecessors or another minister in the congregation
- Encouraging the ministry of my successor upon my retirement or departure from a ministerial position, without interfering or intruding, and by making it clear to former parishioners that I am no longer their pastor, nor will I perform any pastoral services unless requested by the congregation's elders and current pastor.

Relationship To The Community And The Wider Church

- Participating responsibly in the life and work of my community, bearing prophetic witness to the Gospel of Jesus Christ, and working toward a just and morally responsible society
- Participating faithfully in the life and work of all expressions of the Christian Church (Disciples of Christ)
- Seeking to know, understand, and respect the diversity of opinions and people within the Christian Church (Disciples of Christ)
- Being a responsible representative of the one Church of Jesus Christ and participating in activities which strengthen its ministry, witness, and mission

Signature

A Document of the General Commission on Minister, published by the Office of Search and Call, Disciples Home Missions; this revised version became official on August 1, 2011.

3027 **Abbreviations and Bibliography**

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3029

3030 *BEM*

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3040 *The Nature of the Church*

D. Newell Williams, *Ministry Among Disciples:
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3045 “A Word to the Church on Ministry”

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Among Disciples: Past, Present, and Future, The
Nature of the Church*. Series 3. St. Louis: Christian
Board of Publication, 1985, pp. 45-56.

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3047

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3051 **Additional Bibliography**

3052 “Ministerial Code of Ethics for the Christian Church (Disciples of Christ)” (Appendix 6 in the
3053 current document) is published by Christian Church (Disciples of Christ) General Commission
3054 on Ministry General Assembly Document 9022. Approved by the General Assembly,
3055 Indianapolis, IN., August 25, 2009)

3056