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**Board of Ordained Ministry Handbook**

**2021 - 2024**

**October 2021**

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**Organization of the Board of Ordained**

**Ministry**

# Alabama-West Florida Conference Board of Ordained Ministry (BOM)

The Conference Board of Ordained Ministry is composed of clergy (elders, deacons, associate member and local pastors) and laity from across the Alabama-West Florida Conference. The Board serves as the final recommending body in the conference as a person applies for licensing or ordination. Approximately 50 people serve on this Board, giving much of their time and energy to the process of credentialing people for ministry within the Alabama-West Florida Conference of the United Methodist Church.

The Executive Committee of the Alabama-West Florida Conference BOM is:

**Chairperson:** Jim Sanders

**Vice Chairperson:** Emily Kincaid

**Secretary:** Alan Gantzhorn

**Chair, Order of Elders:** Brian Miller

**Chair, Order of Deacons:** Kathy Jorgensen

##### Chair, Fellowship of Local Pastors and Associate Members: Dunford Cole

**Chair, Conference Relations Committee:** Amy Persons

**At Large Member:** Melba Richardson

**Cabinet Representative:** Mike Pearson

**Ex-Officio:** Jenni Hendrix, Director of Ministerial Services

To assist the members of the Board a "Handbook for the Alabama-West Florida Conference Board of Ordained Ministry" can be found at [www.awfumc.om,](http://www.awfumc.om/) click Ministerial Services, Board of Ordained Ministry, BOM Handbook 2021-2024

The General Board of Higher Education and Ministry (GBHEM) has a handbook for members of boards of ordained ministry. Each member of the AWF Conference Board of Ordained Ministry may obtain a copy at this site: [www.gbhem.org/bomhandbook.](http://www.gbhem.org/bomhandbook)

# Organization of the Board of Ordained Ministry

##### Purpose

The Alabama-West Florida Conference Board of Ordained Ministry shall function according to the purposes outlined in ¶ **635** *o f the* ***2016 Book of Discipline*** of The United Methodist Church.

##### Organization

The membership of the Alabama-West Florida Conference Board of Ordained Ministry shall have approximately 50 members. The membership complies with ¶ **635** *o f the* ***2016 Book of Discipline*** of The United Methodist Church.

The Board shall have the following committees: Executive Committee

Background Check Team

Beginning Pastors' Workshop Team

Candidacy and Mentoring Team

Clergy Sexual Ethics Training Team

Conference Relations Team

Continuing Education/Certification Team

Licensing School/Course of Study Team MEF Funds Team

Psychological Testing

Team Recruitment/Enlistment Team

Residents in Ministry Team

Social Media Team

The Board shall have the following officers: Chairperson

Vice Chairperson Secretary

Chair of the Order of Elders

Chair of the Order of Deacons

Chair of the Fellowship of Local Pastors and Associate Members Chair od the Conference Relations Committee

At-Large Member Cabinet Representative

Director of Ministerial Services (ex-officio)

## Responsibilities of Board Members

##### Meetings

The Board meets as an entire body for a minimum of three times in the course of the Annual Conference year. Typically the Board will meet in January or February for interviews with candidates and in June immediately preceding Annual Conference. A one day meeting in October is held also.

In between meetings of the Board of Ordained Ministry the Executive Committee is empowered to act on behalf of the Board.

AWF Standing Rule 16.A - Board Memberships and Trusteeships: 'With the exception of the Board of Ordained Ministry, no person may serve on more than one quadrennial agency of this conference at the same time. Except as provided by the Book of Discipline, one's term on a quadrennial agency shall not exceed eight years within any twelve consecutive years."

##### Attendance

Because of the extensive agenda of the Board of Ordained Ministry it is important to have full participation. If a Board member is unable to attending a meeting he/she should notify the Chairperson of the Board as far in advance as possible. If repeated absences occur, or if there are unexcused absences, the chairperson of the Board may ask the resident Bishop to replace the Board member.

AWF Standing Rule 16.D - Board Memberships and Trusteeships: "Persons who fail to attend and participate in the meetings and programs expected of their elected position for one year without legitimate excuse will be replaced. The person chosen by the Committee on Nominations to fill the unexpired term may also be elected to serve an additional quadrennium."

If anyone comes off of the Board of Ordained Ministry early for any reason, his/her term is filled for the remainder of the quadrennium.

##### Attire

During meetings in which the Board is interviewing candidates the attire should be business casual. No shorts or jeans should be worn at meetings involving interviews.

More casual attire may be worn at meetings that are comprised only of Board members.

**Confidentiality**

The candidate has the right to expect that information shared with the Board of Ordained Ministry or a District Committee on Ministry will be kept confidential. Confidential means that such information may be shared only with the BOM and the Cabinet. At the request of the executive session, it may also be shared with the full ministerial membership of the annual conference.

It is the ethical responsibility of the members of the BOM and Cabinet to keep all information on BOM interviews in strictest confidence. When confidential information is requested by and shared with the executive session of the annual conference, the ministerial covenant binds all full members, provisional members, and local pastors of the annual conference to keep such information in confidence as well.

**Working Teams**

In order for the Board to fulfill all of its responsibilities the members of the Board are needed to serve on various working teams. It is hoped that if a Board member is asked by the chairperson of the Board to serve on a team that the member will agree to do so and to faithfully fulfill that responsibility.

**Provisional/Associate Member Interview Teams**

As a part of the provisional interview process the Board is divided into four interview teams. These four teams are; Call and Spiritual Formation; Theology and Doctrine; Proclamation and Teaching; and Worship and Sacraments. All members of the Board serve on an interview team except for the chairperson and the Director of Ministerial Services.

In consultation with the Bishop, the chairperson of the Board selects the chairperson for each interview team and assigns the members of the Board to the respective interview teams. The assignment process attempts to take into account the strengths of each Board member while also trying to keep a balance of elders and deacons, clergy and lay, male and female, ethnic minority and ethnic majority.

Members are expected to complete the review of all application materials prior to arrival at the Board meeting in January/February.

**Full Connection Interview Teams**

The members of the Board are divided into four holistic teams for interviewing those persons coming before the Board for full connection. These teams meet approximately ***1 ½*** hour with each candidate during the interview week.

In consultation with the Bishop, the chairperson of the Board selects the chairperson for each interview team and assigns the members of the Board to respective interview teams. The assignment process attempts to take into account the strengths of each Board member while also trying to keep a balance of elders and deacons, clergy and lay male and female, ethnic minority and ethnic majority.

Members are expected to complete the review of all application materials prior to arrival at the Board meeting in January/February.

## Executive Committee

##### Responsibilities

The Executive Committee of the BOM shall assist the chairperson of the Board in determining policies and directions to be recommended to the Board.

Between meetings of the BOM the Executive Committee is empowered to meet and make necessary decisions on behalf of the Board. Any decisions regarding a change in or the creation of a new policy shall be submitted to the full Board for its consideration previous to implementation.

In conjunction with the bishop and the district superintendents, the Executive Committee meets to hear specified decisions that are appealed by a clergy person.

##### Membership

Chairperson of the Board Vice Chairperson Secretary

Chair of the Order of Elders

Chair of the Order of Deacons

Chair of the Fellowship of Local Pastors and Associate Members Chair of the Conference Relations Committee

At Large Member Cabinet Representative

Director of Ministerial Services (without vote)

## Background Checks Team

##### Responsibilities

The Background Checks Team will oversee the use of background checks for candidates. The team will recommend policy changes for the use of background checks. The team will develop procedures for the use of background checks for candidates (both BOM and DCOM).

##### Membership

Sterling Boykin, Chair

Lisa Cooper

Sean Rezek

## Beginning Pastors Workshop Team

##### Responsibilities

This team is responsible for planning and implementing the annual Beginning Pastors Workshop. All pastors receiving their first appointment in the Alabama-West Florida Conference are required to attend. Historically, the workshop lasts approximately 24 hours and involves one overnight stay. This team is welcome to evaluate the date of the event, the location, and the content. Basic sexual ethics training is required to be completed at this event. It would be helpful to have a conversation with the Licensing School team in order to avoid duplication of content or omission of content.

##### Membership

Clint McBroom, Chair

Michael Precht

Ray Lane

Janis Johnson

Jackie Slaughter

Hunter Pugh

## Candidacy and Mentoring Team

##### Responsibilities

This team is responsible for planning, implementing and maintaining group candidacy mentoring and clergy mentoring for local pastors and provisional members, See ¶**349, *2012 Book of Discipline*** for a complete description of mentors.

##### Membership

Dan Baughman, Chair

Kathy Fisher

Emily Kincaid

Geoffrey Kagoro

Steve Warren

## Clergy Sexual Ethics Training Team

##### Responsibilities

The team shall develop and implement a comprehensive ongoing program to train clergy of the Alabama-West Florida Conference regarding appropriate sexual ethics. This includes the basic training of beginning clergy as well as the expanded quadrennial training of all conference clergy. The team shall review and update, if necessary, the Conference Policy on Sexual Harassment every quadrennial. The team will assist in developing an Ethics Response Team.

##### Membership

Alan Gantzhorn, Chair

Sarah Goolsby

Gary Stringfellow

Diane Everett

## Note:

If a person, does not show up for sexual ethics training, he/she must complete sexual ethics online within one month. (Cabinet initiated this policy.)

## Conference Relations Committee

##### Responsibilities

When a clergy person requests a change in relationship the Conference Relations Committee shall hear such requests and make recommendations regarding such requests. This process may include an interview with the person requesting a change in relationship. (See ¶ 353-361, ***2016 Book of Discipline).*** The committee shall consider the following requests for relationship change:

Voluntary Leave of Absence Involuntary Leave of Absence

Medical Leave Due to Medical and Disabling Conditions which Prevent

Performance of Ministerial Duties Retirement

Honorable Location Administrative Location Return to effective relationship

Transfer into the Annual Conference

This team will recommend a process for recognizing retiring clergy at annual conference.

##### Membership

Amy Persons, Chair

Celeste Eubanks

Lee Thigpen

Julianna Cooper

Due to Judicial Council Ruling #917, the Cabinet Liaison to the Board shall not serve on the Conference Relations Committee.

## Continuing Education/Certification Team

##### Responsibilities

This team is responsible for planning continuing education events, approving events for continuing education credit and overseeing certification in specialized ministries. This team will communicate with the Chair of the Order of Elders and the Chair of the Order of Deacons about continuing education events for clergy.

##### Membership

Paula Roane, Chair

Lisa Ausley

## Licensing School/Course of Study Team

##### Responsibilities

This team will plan and implement the annual Licensing School for first time pastors who are projected to receive an appointment in the upcoming appointment year. This school lasts approximately one week and includes 80 contact hours that cover material in four practical areas: Worship and Preaching, Church Administration, Christian Education, and Pastoral Care. Licensing School is held in April or May.

This team will also be responsible for recommending needed Course of Study policies to the Board of Ordained Ministry.

##### Membership

Dave Barkalow, Chair Ralph Wooten

Dunford Cole

Dave Rhodes

Jim Buchli

Laura Parker

##### Note:

District Superintendents make the decision to send someone to licensing school. Persons to be licensed and are projected to receive an appointment are required to attend licensing school. Seminary graduates are not required to attend. Persons who cannot attend the AWF Licensing School may attend another conference's Licensing School with permission of the District Superintendent.

## Ministerial Education Funds Team

##### Responsibilities

This team will recommend policies to the Board of Ordained Ministry that relate to the usage of Ministerial Education Funds. Currently scholarships are given to persons in seminary, Basic Course of Study and Advanced Course of Study.

##### Membership

Matt Mobley, Chair Jason Thrower

Claire Windham

## Psychological Testing Team

##### Responsibilities

The psychological testing team will meet annually with the Ministerial Assessment Specialists to review the psychological testing of each candidate coming before the Board of Ordained Ministry.

##### Membership

Anette Winston, Chair Melba Richardson

Jennifer Abt

## Recruitment and Enlistment Team

##### Responsibilities

The recruitment and enlistment team will be responsible for initiating opportunities for recruitment of clergy candidates, specifically clergy under the age of 3 5. This team will also be responsible for staying connected with our seminary students via visits to the seminaries, Skype, email and/or phone calls.

##### Membership

Jason Borders, Chair

Julie Hare

Geoffrey Lentz

Gillian Lisenby Walters

## Residents in Ordained Ministry Team

##### Responsibilities

The RIOM Team shall develop and implement a thorough program of supervision, mentoring, covenant groups and continuing theological education for provisional members of the conference. The team shall interpret this program to the Board of Ordained Ministry and the Appointive Cabinet.

##### The Program

The Residents in Ordained Ministry program corresponds with the provisional membership period. The residency begins once all educational requirements are completed (includes both disciplinary requirements and additional AWF Conference BOM requirements).

The program is designed to assist the provisional member in his/her progress toward full connection. It is the goal of the program to enable the provisional member to develop a foundation of continuing self-development that will serve him/her for a lifetime of fruitful ministry.

##### Membership

Brian Miller, Chair

Kristen Wright

Kathy Jorgensen

David Morris

## Social Media Team

##### Responsibilities

The Social Media Team is responsible for developing and recommending how to implement a social media presence of the Board of Ordained Ministry. The emphasis includes Facebook, Twitter, Instagram, etc.

##### Membership

David Morris, Chair

Larry Anderson

Carol Jean Barrow

**Alabama-West Florida**

**Conference**

**Candidacy Process**

**Is God Calling me to Licensed/Ordained Ministry?**

**The process to become a Certified Candidate will help you and the Church discern how God is calling you. Whether you are pursuing Licensed or Ordained Ministry, the first step is to become a Certified Candidate.**

**Prior to attending the Candidacy Retreat, you will have to complete your online work at umcares.org, all forms and pay required fees.**

**You will find all forms and information mentioned below in the Candidacy Retreat Welcome Packet that Erika Glawson at the Ministerial Office will send you about 8 weeks prior to the retreat.**

**Beginning your Call**

-Read and discuss The Christian as Minister and Ministry Inquiry Process with your Minister. You can order these books at [www.cokesbury.com](http://www.cokesbury.com)

- Must have been a member of UMC church (or another recognized United Methodist ministry setting, such as a campus ministry) for one year immediately preceding candidacy application, including a year of service in some form of leadership.

-Send an email/letter to your District Superintendent, including a statement about

your call, stating that you would like to begin the candidacy process. Often, your DS will arrange to meet with you in person as well. Once you have met with your DS and He/She has approved you, Erika Glawson will get notified and you will be added to the approved candidate list and will receive by email a Candidacy Welcome Packet with all information regarding work and fees required.

**Paperwork**

Complete, scan and email as directed the following forms included in your packet:

* Candidacy Retreat Application Form
* Background Check Authorization Form- $80 Fee for FL residents and $50 Fee for AL residents
* UMC Form 114-Disclosure Form (This form requires Notarization)
* Psychological Test Contact Information Form
* Candidate Personal History and Biographical Form- This form is part of your Psychological Assessment, once you have completed this form, please email it directly to your assigned (MAS) Ministerial Assessment Specialist. After your (MAS) receives this information and the results of the assessments you have already completed, He/She will send you the “Incomplete Sentences” assessment and contact you to schedule your interview.

**Online Work**

You will receive an email invitation from umcares.org to create a log in in order to access your candidacy track where you will need to complete your online work. You are responsible for completing the first five steps only. The last step is the EM360 and this step requires references from other people on your behalf so please make sure to work on this at your earliest convenience to avoid delays on your track.

You will be assigned to Rev. Jenni Hendrix as your home mentor as you move through this process prior to the retreat. Later you will be assigned a mentor/mentors as part of a candidacy mentoring group. You will receive your group mentor’s name and contact information at the retreat.

**Fees**

* $200 Psychological Assessment Fee
* $80 or $50 Background Check Fee
* $45 Administrative Guidebook Fee (paid at umcares.org to GBHEM in Nashville)

You can now pay your fees using your debit/credit card in the link included below:

[**https://www.shelbygiving.com/App/Form/648ceb8a-eb2a-4f72-966f-75c50366ae2a**](https://www.shelbygiving.com/App/Form/648ceb8a-eb2a-4f72-966f-75c50366ae2a)

You can also mail a check payable to the AWF Conference marked “Psychological Assessment” to the Office of Ministerial Services, 4719 Woodmere Blvd. Montgomery, AL 36106. If finances are a concern and you will not be able to pay this amount by the deadline, please contact us to work out a payment plan.

**At the Candidacy Retreat (January-Winter Retreat and July-Summer Retreat)**

Complete Psychological Assessments (MMPI and 16PF)

**Following the Candidacy Retreat (January – April or July – October)**

* Meet with your candidacy mentoring group for six sessions (you may make up a missed session individually with your mentor, and you may not miss more than two sessions)
* High School degree or equivalent is required at this point.
* You will be contacted by the Ministerial Assessment Specialist (Dr. Don Winslett/Rev. Allison Posell), to make your appointment to discuss your Psychological Assessment results. Let your mentor know when this appointment has been completed.
* Request interview from your Church’s Staff Parish Relations Committee (or equivalent); provide written statement of call and responses to questions in ¶ 310 (Book of Discipline 2016) ahead of time, along with any other information the Committee requests.
* Request approval by your Church’s Charge Conference (or equivalent).
* Mentor writes mentor report and sends it to DCOM Registrar
* Continue to mark off tasks on www.umcares.org as they are completed.
* Complete and prepare the following for your Certification interview with the District Committee on Ministry. **Bring these items to your interview:**
  + - * **-Copy of your Psychological Report**
      * **-Medical Report**
      * **-Charge Conference Approval Form**
      * **(Download from** [**www.awfumc.org/ministerialservices**](http://www.awfumc.org/ministerialservices) **if not already completed at Charge Conference)**
      * **-Mentor’s report (you do not need a copy, just make sure to confirm with your mentor that this form has been sent in prior to your interview)**
      * **-Responses to ¶ 311.2 and any other information requested by your DCOM.**

**District Committee on Ministry Interview (April-May or October-November)**

* The Committee may vote “Continue,” which means that you will not be Certified at this time, and instead continue in your present status as a candidate.
* The Committee may vote “Certify,” which means that you will become a Certified Candidate.
* The Committee may vote “Discontinue,” which would discontinue you from the process.
* The Committee may assign you contingencies.

Please remember you can always contact the Erika Glawson at the Office of Ministerial Services and your mentor if you have any questions at any time.

## The Application Process

1. Commissioning and Ordination packets for applying to come before the Board of Ordained Ministry are available online. Go to [www.awfumc.org.](http://www.awfumc.org/) Click Ministerial Services then Commissioning and Ordination. Download and print out "Candidate Packets for BOM Interviews." Packets are available each year no later than April 15.
2. Completed packets are due (postmarked by) the dates given in each packet. This includes all supporting materials. Applicants may submit materials throughout the application process. It is not necessary to wait and submit all materials at one time.
3. If the individual is applying for one of the following classifications, the District Committee on Ministry (DCOM) must provide a recommendation to the conference BOM before the Board can review his/her materials. Check with your DCOM to determine the deadline for requesting their recommendation.

Classifications requiring DCOM recommendation:

* + Associate Membership
  + Transfers from other denominations
  + Provisional Membership

## The Board's Process

1. Application materials are received by the date identified in the packet. They are scanned into the person's file as a part of that personnel file.
2. The application materials are divided according to the four reviewing and interviewing teams of the Board: Call and Spiritual Formation; Theology and Doctrine; Proclamation and Teaching; and Worship and Sacraments. The materials are made available to the team members via a password protected website. The BOM members read the applicants' materials in the specific content area.
3. In January/February, the full Board gathers to interview the applicants. The interviewing teams make a decision after the interview to recommend, delay or discontinue.
4. The results of the Board's January/February interview process are communicated to the candidates in two ways. First, an attempt is made to reach every applicant by phone to tell them of the results of the interview. Second, each candidate receives a letter conveying that same information.

## Application Decision Process

In the course of the interview of applicants the Board of Ordained Ministry has three options for each applicant - Recommend, Delay, or Discontinue,

##### Recommend

When an applicant is recommended for the status that is sought it means that the BOM has determined that the applicant meets the standard for the desired relationship. This requires a majority vote of the Board, except for provisional membership, which requires a two-thirds majority vote (see f324.14, ***2016 Book of Discipline,)***

When the Board recommends an applicant for full connection there are no further requirements for the applicant. When the Board recommends an applicant for provisional membership, he/she is commissioned and is then required to fulfill a two-year residency.

##### Delay

If the applicant receives a vote to Delay, the Board does not believe that the candidate currently meets the standard for the desired status and the applicant should be able to meet the standard after some additional work in areas determined by the Board. The Board will define these areas for the applicant and will assign contingencies to assist the applicant in strengthening these areas.

##### Discontinue

Occasionally the Board determines that an applicant does not articulate a call to ministry that matches with the Board's understanding of the call to ministry in the Alabama-West Florida Conference of the United Methodist Church. When this happens, the Board will vote to Discontinue. This requires a two-thirds majority vote of the BOM.

When a candidate is discontinued, it concludes his/her process with the Board. The candidate is not eligible to apply for a relationship until a period of two years is completed. At that time the individual is eligible to begin the candidacy process again.

## Contingency

A contingency is additional work or an experience assigned to a candidate by the District Committee on Ministry or the Conference Board of Ordained Ministry. The contingency may be assigned to strengthen the work of the candidate or help him/her prepare for the next step in this ministry process. Contingencies will also be assigned when the quality of the work presented to the DCOM or BOM does not meet the expectations of those bodies.

The candidate will receive a letter from the group assigning the contingency. There will be details about the kind of contingency, areas of concern and issues to be focused on, and number of sessions or meetings. In most cases the assigning group will also assign a contingency mentor. In some cases a contingency may not require a mentor but will require a self-report written by the candidate.

When a contingency mentor is assigned, the mentor will direct the work as assigned by the group requiring the work. The contingency may require a one-in-one directed study or a meeting with others. Other kinds of contingencies may include Clinical Pastoral Education (CPE), Toastmasters, speech class, assignment of a particular class before graduation from seminary, individual counseling or group counseling, AA, ACOA, or any number of other options.

Completed contingencies will require either a written report from the contingency mentor or written self-report from the candidate directed to the body that assigned the report. Instructions for the contents of the report follow this page.

If a contingency is assigned by the DCOM, the contingency mentor's report or self-report should be sent to the Director of Ministerial Services as well as the candidate and chairperson of the DCOM making the assignment, The contingency should be completed before appearing before the DCOM again, unless the committee has given a different deadline (i.e., before completing seminary. All contingencies must be complete before applying to the BOM for provisional membership or full membership.

If a contingency is assigned by the conference BOM, copies of the contingency mentor's report or self-report should go to the Director of Ministerial Services and to the candidate. All contingencies must be complete before the candidate goes before the BOM again.

### Report of the Contingency Mentor

Here is some of the kind of information that the DCOM or Conference BOM will be looking for in a report from the contingency mentor:

* 1. How was the candidate fully engaged in the process?
  2. How did the candidate claim ownership of the issues outlined?
  3. What evidence was there that the candidate made progress in the areas of concern? Why or why not?
  4. What issues remain to be addressed? Are these unfinished or new issues uncovered in this process?

### Self-Report of the Candidate

When a candidate is assigned a self-report of contingency work, it should contain the following information:

1. How and when did you do the work?
2. Reflect on how that experience at the time and now relates to the areas of concern noted by the DCOM or Conference BOM.
3. What is different now? Where have you grown in relation to the areas of concern lifted up? What has been the result of having done this work?

### Psychological Assessment for Certification

* 1. The Alabama-West Florida Annual Conference uses the standard battery of tests (all online) and follows recommendations provided by the Psychological Advisory Committee of the General Board of Higher Education and Ministry.

The GBHEM standard battery consists of:

The Minnesota Multiphasic Personality Inventory (MMPI-2) The 16 PF Basic Interpretative Report The Incomplete Sentences The Personal Data Inventory

* 1. Following the interview with the Ministerial Assessment Specialist, the MAS completes the final report and emails a digitally signed final copy to:
* The candidate
* The Director of Ministerial Services
* The Office of Ministerial Services then sends an electronic copy to the District Committee on Ministry Registrar, Chair and Board of Ordained Ministry representative to the DCOM
  1. If after seeing the draft report the candidate elects to not have the report released, the MAS will honor that decision and instead send an email to each of the above persons stating that the candidate chose to not have the report released, with no further elaboration. The MAS will caution the candidate that such an action may adversely affect her or his candidacy application so that the candidate can make an informed decision on this matter.
  2. The AWF Conference Board of Ordained Ministry follows the recommendation of the American Psychological Association in requiring re-testing when the candidate's tests are three or more years old. This usually happens shortly before ordination as Deacon or Elder. It may, at the BOM's discretion, also apply to Local Pastors. When the BOM directs a candidate to be re-tested due to the three-year rule, the AWF Conference follows the Psychological Advisory Committee's recommendations for re-testing.
* The candidate contacts the Office of Ministerial Services directly for re-testing.
* The re-testing will consist of:

A review of the previous test results (if available)

The Minnesota Multiphasic Personality Inventory (MMPI-2) The 16 PF Basic Interpretative Report

Incomplete Sentences

Biographical Personal History Form

* The cost for the re-testing is $200, including the cost of the tests.
* The final report will be handled just like the Candidacy report (see ***#2*** and #3, above).
  1. Ordained pastors coming from other denominations who need to be tested will follow the same process as AWF Provisional members or Local Pastors needing re- testing (see #4 above).
  2. The MAS report will not make any recommendations about whether the candidate should be ordained or not. The Book of Discipline reserves those decisions for the District Committees on Ordained Ministry and the Conference Board of Ordained Ministry. The MAS will state whether the candidate meets the GBHEM-stated criteria of cognitive, affective, and volitional functioning sufficient for:
* Fitness - the Candidacy level, No serious violations of the GBHEM Behavioral Health guidelines and sufficient interpersonal and intrapersonal resources to not bring harm to either those he or she may be appointed to serve, or to him or her self.
* Readiness - The Candidate evidences progress on issues identified in previous testing (if applicable) and sufficient interpersonal and intrapersonal resources to be able to function in church settings helpfully without the close supervision inherent in Candidacy.
  1. The standard release which the candidate signs when taking the tests does not authorize the District Committee on Ministry chair or the Conference BOM members to duplicate either the paper or electronic copies of the report in their possession. To protect the candidate's confidentiality, these reports should not be routinely copied and distributed. If such distribution is necessary, the Board should secure a release from the candidate prior to doing so.
* During meetings of the DCOM or the Conference BOM, the designated representative may verbally brief other members of the contents of the MAS report. However, the MAS report should be considered only one data point, to be viewed in context of other sources of information (e.g., mentor's reports, charge conference reports, district superintendent's reports, etc.) in making any decisions concerning continuing candidacy and/or ordination.
* When the BOM representative to the BOM and the DCOM registrar have completed their work with the candidate, they should destroy both paper and electronic copies of their MAS report on the candidate. The Conference Director of Ministerial Services will maintain the official copy in accord with current conference policies regarding personnel records.

### Commissioning and Ordination Policies

1. The Board of Ordained Ministry is responsible for the service of commissioning and for the service of ordination at annual conference.
2. One year of part-time service *may* be considered as equivalent to one year of full-time service for the purpose of this requirement.
3. All commissioned ministers shall serve within the scope of practice of the order for which they are preparing (i.e., deacon or elder) for the entire provisional period (par. 326).
4. CPE (Clinical Pastoral Education) is required of all persons seeking ordination as deacons and elders. CPE requirements must be completed prior to the beginning of the two- year residency.
5. Students who have completed 1/2 of the basic graduate theological studies as listed in par.324.4 of the ***2016*** *Book of Discipline* may apply for commissioning. These basic graduate theological studies must include courses in Old Testament, New Testament, theology, church history, mission of the church in the world, evangelism, worship/liturgy, and United Methodist doctrine, polity and history. However, **all educational requirements (both Discipline and AWF Conference) must be completed prior to the beginning of the two- year residency.**

##### AWF Conference Educational Requirements for Elder's Orders

All candidates for Elder's Orders in the Alabama-West Florida Conference must take the following courses in addition to the disciplinary requirements (par. 324, ***2016*** *Book of Discipline).*

* + One quarter (unit) of clinical pastoral education (CPE)
  + Two courses in homiletics

##### AWF Conference Educational Requirements for Deacon's Orders

All candidates for Deacon's Orders in the Alabama-West Florida Conference must take the following courses in addition to the disciplinary requirements found in (par. 324.4,***2016*** *Book of Discipline).*

* + - One seminary-level course in missions or servant leadership
    - One quarter (unit) of Clinical Pastoral Education (CPE)

1. Full membership, provisional membership, associate membership, and continuing provisional membership checklists are found at [www.awfumc.org,](http://www.awfumc.org/) click Ministerial Services, click Commissioning and Ordination, click Candidate Packets for BOM Interviews.



### Four Tracks to Conference Membership

**(Book of Discipline, Par. 324)**

Course of Study Track for Elder

##### Par. 324.6

* + - * High School Education
      * Bachelor's Degree Basic
      * COS (5 year)
      * Must be 40 years of age
      * Advanced COS (32 hours)
      * Provisional Membership

(2 years full time)

* + - * Full Membership and Ordination as Elder

Seminary Track

##### Par. 324.4

* High School Education
* Bachelor’s Degree
  + - M.Div. Degree for elder or deacon track

OR for deacon track, other graduate theological degree/or graduate degree and basic graduate theological studies (24 semester hours)

* + - Provisional Membership

(2 years full time)

* + - Full Membership and Ordination as Elder or Deacon
    - Provisional Membership

(**2** years full time)

##### Professional Certification Track for Deacon

##### Par. 324.5

* + - High School Education
    - Must be **35** years of age at time of certified candidacy
    - Bachelor's Degree
* Professional Certification

(10 semester hours)

* Basic graduate theological studies

**(24** semester hours)

Master's Degree in Area of Specialization for Deacon

##### Par. 324.5

* High School Graduation
* Bachelor's Degree
* Master's Degree in area of Specialization
* Basic graduate theological studies **(24** semester hours)
* Provisional Membership (2 years full time)
* Full Membership and Ordination as Deacon

For Course of Study Course listing, go to the following web site: https://www.gbhem.org/clergy/licensing-course-of-study/

Curriculum outline and other information are also available in Spanish.

Interview Team

Expectations And Process

**INTERVIEWING PROCESS**

##### The Board of Ordained Ministry Alabama- West Florida Annual Conference

We welcome you and want you to know that we are glad you have arrived at this point in your spiritual growth and in the fulfillment of your calling. The clergy members of our Board have all been where you are! More than anything else, we want you to present your best self! You are now reaching a level of personal and professional growth that carries with it reasonable expectations for your abilities and performance in The United Methodist Church.

The most important and most basic responsibility of the Board is that of interviewing, counseling, and recommending candidates for commissioning, ordination and conference membership. The interviews are meant to be affirming and helpful, and to provide for the church capable leadership in our conference that will serve well through many years. At the Associate and Provisional interviews, we look for *"readiness for ministry," At the* Ordination and Full Connection interviews, we *look for "effectiveness in ministry,"*

Each interview team meets with the candidate during provisional/associate and full connection interviews, reports their findings and conclusions, and the full Board makes the decision to "recommend" or "delay" each candidate for various relationships. Please remember... if a candidate is "delayed" this is not designed to be punishment. It is designed to be an "opportunity for strengthening" of the candidate. Detailed explanations of where or why they could have done better and how to improve are given to each candidate. Sometimes, in order to help a candidate improve, recommendations are made to the candidate for specific studies, courses, readings, or contingencies. Please take this seriously.

The entire Board is divided into four provisional/associate interview teams (with six- eight people on each team). Each team will look at the candidate's readiness by focusing on the following areas: Call and Spiritual Formation, Proclamation and Teaching, Theology and Doctrine, and Worship and Sacraments.

1. **CALL AND SPIRITUAL FORMATION:** The interview team will look at each candidate from the perspective of their call, their psychological well-being, their physical health, their financial health, and how they continue to form spiritually.
2. **PROCLAMATION AND TEACHING:** The interview team will interview candidates on sermons, Bible studies, and sermon preparation In addition to the written questions, each candidate will upload a worship service. **We strongly recommend that each candidate do a trial recording of a service. We desire a recording with good volume and clarity.**
3. **THEOLOGY AND DOCTRINE:** The interview team develops doctrinal examinations for candidates based in part on the questions in *The Book of Discipline.* The candidate will be interviewed to assess their theological understanding and ability to articulate that understanding as it relates to United Methodist tradition and practice.
4. **WORSHIP AND SACRAMENTS:** The interview team will interview candidates about their understanding and leadership of worship. Attention will be paid to the meaning of the Sacraments.

The entire Board is divided into four holistic teams that interview the persons coming for full connection as elders and deacons. These interviews last approximately *V/2* hour. They focus upon the above-mentioned areas and are looking for effectiveness in ministry.

The assignments and instructions for the required written work are found annually at www.awfumcorg. click Ministerial Services, Commissioning and Ordination, Candidate Packets for BOM Interviews.

### The Etiquette and Ethics of Asking Questions of Candidates/Provisional Members

As DCOM and BOM members, we are privileged to sit with our peers and with those newly called to ministry, all of us on a "journey to perfection."

Our prayer is that where God may be at work in each person's life, that we might with great sensitivity and integrity, join in. We ask prayerfully that our questions and comments might encourage the candidate to own their part of the journey and that our offering of contingencies (extra assignments) might reflect the need we best can articulate for each person to move forward in this process.

The following reflective questions and comments are meant to remind us of our responsibility in this process:

1. HOSPITALITY - Our greetings, our prayers, and our conversations are our attempt to invite comfort and reduce stress. This needs to be foremost in our minds and in our actions. Therefore, our first questions will be easy to answer.
2. THE SURROUNDINGS - The interview room will be comfortably arranged so that we might be as professional as possible. Computer screens, books, phones, etc. will be closed and off. We will give the person our undivided attention. *Active listening is a profound act of love!*
3. AFFIRMATION - As we spend our designed time with the candidate, we want to affirm growth where we see it and say it in "I" language. "I thank you for sharing how you felt about doing that assignment and now how have you grown in the process?"
4. ASKING QUESTIONS -
   1. We want to ask questions that elicit more than a *'yes'* or 'no' answer. "Could you tell us in what ways you are a better preacher after fulfilling the contingency (extra assignment) you were asked to complete?" If the answer does not reflect and area in which the candidate has been asked to grow, we might follow up with on or two more questions.
   2. We want to ask questions that are appropriate to the order in which the person is called, We must not overlook the differences in call of our candidates,
   3. We want to ask questions that provide consistency of content for all candidates in each order (Call and Spiritual Formation; Theology and Doctrine; Proclamation and Teaching; and Worship and Sacraments) yet allow for individual expression,
5. KNOWLEDGE AND SELF AWARENESS - We need to ask *only* enough questions to tell us whether the person knows the information and *only* enough questions to tell us whether they are self aware of their issues. We need NOT go on and on when we have enough data to tell us whether they "got it" or not. On the other hand, we must NOT just ask "fluff questions that avoid the pertinent issues.
6. THE KINDS OF QUESTIONS - TOO NICE/ TOO TOUGH - This interview is not about being too nice or too tough. It is about asking *appropriate questions* with kindness and respect so that we can know how far along the person is on their journey. We are there to ask what we do not know about their journey, to note what might be missing (so that we can frame helpful contingencies (extra assignments] and to affirm God's work already going on in their lives.
7. CORRECTIONS/RESCUE EFFORTS - If the person does not answer the way we think they "should", our job is NOT to correct them or rescue them. Again, our job is to respond with helpful contingencies (extra assignments).
8. THAT DAZED LOOK - If the person looks "dazed" when we ask a question, we can ask if they would like it phrased another way. Our job is NOT to "trick" them or set up a situation in which they are likely to fail.
9. THE CANDIDATE'S QUESTIONS - The candidate, if time allows, may need to ask us questions, but ONLY questions that have to do with the process, not questions about how well they are doing, if they made a mistake, how we voted, etc. Those questions put us in an 'evaluative position' that is NOT appropriate.
10. NOT ABOUT US - The interview is about the candidate, it is not about us and our thoughts, feelings, or beliefs. We must put our passion about an issue or about a person aside. If we cannot do that in regard to a candidate, we should sit silently and prayerfully during the interview or should ask to be excused before the interview.
11. TO EVALUATE THE PROCESS - Both the DCOM and the BOM needs to, on occasion, evaluate their own process. We might do that prayerfully about ourselves and/or we might invite an independent source to observe us and respond with comments. Such questions as the following might be used:
    1. Are our questions and concerns prayerfully asked?
    2. Are we asking the kinds of questions that will help the candidate own their part of the process?
    3. Are we asking questions that will help us shape our decisions on the candidate's

behalf?

* 1. Are we doing most of the talking or is the candidate? Are we allowing one member of the

committee or board to dominate the talking or are we sharing the responsibility?

* 1. While the candidate is being interviewed, are we debating among ourselves, inserting humor inappropriately, interrupting and/or sidetracking the purpose of the conversation?
  2. Are we honoring confidentiality?

1. FEEDBACK FROM THE CANDIDATES - Perhaps after a period of time in ministry we could ask for the candidates to reflect on our process as a way to say that we are open to reflective assessment also and that we are open to our own personal growth. Such questions as the following might be asked:
   1. How did you experience your time with the DCOM/BOM?
   2. How might we make the interview process even more focused on the candidate's journey in ministry as opposed to the 'DCOM/BOM is here to judge you, so prove yourself?'
   3. What did you experience as judgment as opposed to what you experienced as grace....

realizing that the assigning of extra work is often an act of grace but may not be realized as such at the time?

What an awesome responsibility we have! Let us pray that we do not take it lightly. Jesus called people, confronted them and complemented them as they grew (or chose not to grow) in His invitation to discipleship. So must we live by His call in our own lives and model that process as participants on the DCOM and the BOM.

### Interviewing

The interview process is an important element of the decision making process of the Board of Ordained Ministry when considering an applicant's request. Because of the importance in the total process, the BOM follows some guidelines in order to maintain the integrity of the interview.

1. Board members will construct questions so that the question will be clear to the applicant. If the applicant does not understand the question, the Board member will be prepared to re-word the question to provide clarity.
2. Board members are encouraged not to use role-play as an interview technique. Direct questions are found to be less confusing for applicants.
3. One person will be designated to ask the questions of each candidate. Towards the end of the interview, the chair may open the floor for additional and appropriate questions.
4. Under certain circumstances a board member will be expected to excuse him/herself from the interview process including the discussion and vote following the interview. The board member should notify the chair of the BOM that she/he will not be present during an interview. Recusal happens when someone knows some information about someone that makes their participation in issues regarding this person a conflict of interest. So, we recuse ourselves to avoid a conflict of interest. When we recuse, we must recuse ourselves from the entire process with that person, including:
   1. Receiving any information about that person beforehand
   2. Being on an interview team with that person
   3. Being present with the full BOM when that person is discussed.

The conditions that warrant a recusal are as follows:

1. The applicant is a relative
2. The applicant is a current staff member
3. The applicant is a close personal friend
4. The applicant is a member of the board member's local church
5. There will be a designated host for each provisional candidate coming before the interview teams. This host will stay with the person throughout the interview process, will sit in on each group with the candidate, and will have no voice or vote inside the interview sessions.

### Behavioral Health Guidelines For Boards of Ministry

In the process of selecting candidates for ministry District Committees on Ordained Ministry (dCOM) and Boards of Ordained Ministry (BOM) must discern each potential candidate's "gifts, evidence of God's grace, and usefulness" (Par.

* 1. and 663.8, see also Par. 605.6, 2012 Discipline). The constant pastoral concern for both the Church and candidates is to maximize effectiveness in ministry (on the positive end of the continuum) and minimize ineffectiveness and harm to all involved, both now and in the future.

These mental and behavior health guidelines seek to describe the boundaries of healthy functioning, beyond which distortions of health become serious problems for the church and its ministry as well as for the person involved. The central question is how experiences impact a person's inner being or spirit and bow a person's inmost spirit transforms behavior patterns (I Cor. 13, Romans 12). Concern about a person's mental and emotional status and behavioral patterns, including mental processing, emotional states, identity, personal boundaries, and responses to stress, are part of our pastoral concern in selecting candidates.

Since our ministries are treasures of God in earthen vessels (2 Cor 4:7), we seek to discern how human vessels can be refined and strengthened in order to be more durable and useful in the ministry of Christ in the world. Where negatives exist, can they be sufficiently healed and transformed with the available resources to enable a candidate to incarnate love in ministry? Where positives exist, can they be used to strengthen trust, enable safety, and express grace and love in relationships without giving in to temptations and distortions?

To address these concerns, the Division of Ordained Ministry's Advisory Committee on Psychological Assessment offers the following *Behavioral Health Guidelines* as a resource in candidacy selection. **As the title suggests, these are general *guidelines* rather than hard-and-fast regulations.** They relate to behavioral health issues, broadly defined, that our Committee believes are critical to effectiveness in ministry and the avoidance of misconduct. Our primary purposes in this effort:

* + - to guide and advise dCOMs and BOMs
    - to assist BOMs in establishing their own standards
    - to provide a vehicle for BOMs to raise questions about standards
    - to flag areas of concern

Our Committee proposes standards in the categories listed below, along with brief rationales explaining our sense of their importance. Most candidates will meet these standards immediately, but some may evidence critical behaviors or conditions that would require further exploration. Questions are provided to facilitate this exploration. If the results continue to raise concerns, the Board or Committee may need to take some action, such as postponement of the candidacy process (for further exploration or remediation) or, in serious cases, permanent disqualification. Each recommendation or guideline requires interpretation on a case-by-case basis.

The Advisory Committee on Psychological Assessment welcomes feedback regarding these guidelines. Address correspondence to: Candidacy Assessment Office, Division of Ordained Ministry, P. O. Box 340007, Nashville, TN 37203- 0007.

***Behavioral health Guidelines for Boards of Ordained Ministry Page 2 of 2***

## Definitions:

**Category:** A general area of concern.

**Standard:** A minimum requirement necessary to address the area of concern. **Rationale:** An explanation of the standard.

**Critical Behavior:** A specific behavior or condition that indicates the standard has not been met. **Exploratory Question:** A recommended question which may assist in assessing whether a critical behavior does indeed violate the standard.

**Recommendation:** A decision recommended when exploratory questions indicate that a standard is not met.

**Category; Physical Health Standard: The candidate demonstrates no obvious physical health concerns.**

**Rationale:**

Neglect of physical health is known to impair function in pervasive ways. Responsible preventive health care maximizes the functional abilities of the individual and minimizes the health care costs to the annual conference.

The physical health concerns listed below may have a strong psychological component, and may reflect psychological disorders.

**Critical behaviors: (considered in cultural context)**

* Morbid obesity (Body weight 100 lbs or more above maximum ideal weight)
* Markedly underweight (body weight at least 15% or more below the candidate's healthy minimum weight)
* An un-treated, chronic, medical condition such as hypertension, diabetes, etc.
* Non-compliance with prescribed medical treatment for any condition

**Exploratory Questions:**

How do you evaluate your overall physical health? What steps do you take to care for your physical health? When was your last medical checkup? Do you have any current or chronic health problems? If so, what steps are you taking to care for yourself?

How does your physical health impact your ability to be an effective minister?

**Recommendations:**

Candidates should be able to articulate their plans for physical health care. Candidates with medical problems should demonstrate medical consultation and cooperation with treatment plans,

**Category; Management of personal finances Standard: The candidate is not in debt so as to embarrass the Church.**

**Rationale:**

While this may not, on the surface, seem to be a behavioral health issue, personal financial management has to do with general maturity, including the ability to set priorities, maintain discipline and delay gratification. Difficulties in this area raise concerns about judgment and impulse control.

**Critical behaviors:**

* The candidate has been reported to a credit bureau for nonpayment.

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* + The candidate has a history **of** a personal bankruptcy.
  + The candidate has had money judgments filed against him/her.

**Exploratory Questions:**

* + - Describe the history (sequence) of your difficulties.
    - Are there extenuating circumstances? (Possible mitigating circumstances: major medical expenses, divorce. NOTE: Business failures and unemployment are not necessarily mitigating conditions, but require further exploration.)

**Recommendation:**

If the candidate has a history of having been reported to the credit bureau, then three years of a good credit history is recommended. If the candidate has a history of a personal bankruptcy, then five years of good credit is recommended. If the candidate has a history of money judgments, then it is recommended that the judgments be satisfied prior to continuance.

**Category; Mental Illness Standard:**

**The candidate has no current or recurring disqualifying psychological impairment. Critical behaviors:**

* + The candidate has received a diagnosis of bipolar disorder, schizophrenia or any other psychotic disorder.
  + The candidate has received a diagnosis of a personality disorder.
  + The candidate has been hospitalized for psychiatric treatment.
  + The candidate has been prescribed psychiatric medications (including antidepressants and anxiolytics)
  + The candidate has attempted suicide.

**Exploratory Questions:**

* + Describe the history (sequence) of your treatment for your difficulties.
  + What specific potential vulnerabilities do these difficulties create for your ministry, and how do you see yourself protecting both yourself and the people you would serve?
  + Would you be willing to authorize communication between those who have treated you and this committee?

**Recommendation;**

The more severe the psychiatric impairment, the more important the need for direct consultation with the treating mental health practitioners. The Board may wish to bring in its own mental health consultants in order to evaluate the candidate's situation.

The candidate has a history of remission from any moderately-to-severely impairing conditions for not less than five years without necessity for psychiatric hospitalization, though treatment may continue.

The candidate has a history of responsible management of any mildly-to-moderately impairing conditions for not less than five years, and has an effective treatment program in place.

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***Behavioral health Guidelines for Boards of Ordained Ministry Page 4 of 4***

**Category; Alcohol abuse/dependence Standard:**

**The candidate demonstrates no present abuse or dependence upon alcohol. Rationale:**

*Alcohol abuse* (short-term intoxication) and/or *alcohol dependence* (chronic over involvement) are mental disorders known to impair functioning in pervasive ways, Candidates who suffer from these disorders will have greatly limited effectiveness and are at much greater risk for professional misconduct.

**Critical behaviors:**

* a history of drinking to the point of intoxication
* a history of arrest for driving while intoxicated
* a history of an arrest for public intoxication
* complaints by family or others regarding the candidates use of alcohol

**Exploratory Questions:**

The "CAGE" questions below may be helpful: two or more "yes" answers predict alcoholism with about 75% accuracy.

* + Have you ever felt you should Cut down on your drinking?
  + Have people annoyed you by criticizing your drinking?
  + Have you ever felt bad or Guilty about your drinking?
  + Have you ever had a drink first thing in the morning to steady your nerves or get rid of a hangover? (Eye- opener)

Where there is a history of alcohol use, the following questions may be helpful:

* Are you currently abstinent, and if so for how long?
* If you are abstinent, how and why were you able to become abstinent?
* What are you currently doing to maintain abstinence? (Possible answers: Alcoholics Anonymous, outpatient chemical dependency counseling, other counseling)

**Recommendation:**

Consider requiring a minimum of one year's sobriety prior to certification for candidacy.

*I f any* of the critical behaviors are recent (within five years), then consider requiring a formal "substance abuse evaluation" by a certified chemical dependency treatment specialist.

If there is clear evidence of alcohol dependence *at any time,* then consider requiring participation in Alcoholics Anonymous (AA) or equivalent program and continued involvement in such a program for not less than five years prior to certification for candidacy.

**Category: Chemical abuse/dependency Standard:**

**The candidate demonstrates no present abuse or dependence upon either nonprescribed pharmacologic agents or prescribed medications.**

**Rationale:**

Chemical abuse and/or dependence are mental disorders known to impair functioning in pervasive ways. Candidates who suffer from these disorders will have greatly limited effectiveness and are at much greater risk for professional misconduct.

**Critical behaviors:**

* any use of illegal or non-prescribed substances, including but not limited to marijuana, cocaine, hashish, hallucinogens, sedatives, amphetamines or other stimulants.
* Misuse of prescribed pharmacological agent**s** of any type

**Advisory Committee for Psychological Assessment GBHEM-Division of Ordained Ministry**

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**Exploratory Questions:**

* + What is your history of chemical abuse or dependency?
  + Are you currently abstinent, and if so for how long?
  + If you are abstinent, how and why were you able to become abstinent?
  + What are you currently doing to maintain abstinence? (Possible answers: Narcotics Anonymous, outpatient chemical dependency counseling, other counseling)

**Recommendation:**

If the history reveals occasional and/or experimental use limited to an *adolescent* period, then consider requiring not less than five years of sobriety prior to certification for candidacy.

If the history reveals any *addictive* use of illegal substances, or any misuse of prescribed pharmacological agent, then consider requiring a formal chemical dependency assessment from a credentialed chemical dependency treatment specialist. A period of not less than five years of sobriety prior to certification for candidacy would also be appropriate.

**Category: Legal (general) Standard:**

**The candidate shall be respectful of the law and evidence legal responsibility in personal habits.**

**Rationale:**

This may not, on the surface, appear to be a behavioral health issue, but similar issues around maturity, discipline, and judgment come into play. In addition, one's approach toward the law often is a barometer of one's respect for authority generally, and unresolved authority issues may significantly hamper clergy effectiveness.

**Critical behaviors:**

* More than three moving violations (traffic) within the preceding three years
* An arrest or conviction for any misdemeanor
* An arrest or conviction for any felony

Note: "Conviction" includes a "no contest" plea without admission of guilt, deferred adjudication and/or probation,

**Recommendation:**

Candidates may have no more than three moving violations (traffic) within the preceding three years.

A history of arrest for any misdemeanor or felony requires investigation of the circumstances of the arrest including review of the offense (police) report. Results of the investigation may require an appropriate period without history of difficulty or further arrest prior to certification for candidacy or continuance.

A history of conviction for any felony is, under most circumstances, permanently disqualifying.

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**Category: Family Violence Standard:**

**The candidate has a history of resolving family conflict in a nonviolent manner. Critical behaviors:**

* Any report or complaint (against the candidate) of family violence,
* Any history that a law enforcement unit has been called to the candidate's residence because of his/her behavior.
* Any report or complaint (against the candidate) to protective services for inappropriate treatment of children or adults.
* Any history of protective orders against the candidate.

**Recommendation:**

The candidate shall ordinarily have not less than three years without reports as described.

The presence of any critical behaviors requires an investigation into the facts and circumstances and an appropriate period may be required prior to certification for candidacy or continuance. The candidate shall acknowledge his/her behaviors and may have entered into family counseling or other appropriate treatment.

**Category: Divorce or Infidelity Standard:**

**If the candidate has been divorced, or if there is evidence of infidelity, the candidate must have done sufficient exploratory and reparative work to demonstrate and/or articulate the impact of the health of married life on quality of ministry.**

**Critical behaviors:**

* A divorce in the past three years
* A history of having been married more than twice
* A history of infidelity

**Exploratory Questions:**

*If a recent divorce:*

1. What steps have you taken to understand the nature of your own contribution to the dissolution of the marriage?
2. What steps have you taken to move yourself through a healthy grief process? *If multiple marriages:*
3. What steps have you taken to identify and deal with any dysfunctional patterns in intimate relationships?

*In either case:*

1. Have you maintained fidelity in marriage? If not, what steps have you taken to understand your actions and decisions so as to safeguard current or future marriage covenants?

**Recommendation:**

If there is a recent divorce (within 2-3 years), then the candidate should be able to articulate any dysfunctional patterns in intimate relationship and have taken steps to safeguard current or future marriage covenants.

If there is insufficient evidence that sufficient exploratory or reparative work has been done, the Board may wish to recommend or require a course of psychotherapy and/or other conditions, such as a delay of one year.

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**Category: Sexual Misconduct Standard:**

**The candidate has no history, or complaints, of sexual misconduct or charges of sexual harassment having been brought against him/her. See addendum for definitions.**

**Rationale:**

Candidates must model in their personal life and behavior a healthy and sacred view of sexuality so as not to misuse the clerical office.

**Critical Behaviors**

* A history of complaints or charges (either formal or informal) of sexual harassment
* A history of improper sexual conduct

**Exploratory Questions**

* Have you ever had a complaint or charge (either formal or informal) of sexual harassment or misconduct brought against you? (If so, describe the circumstances.)
* What steps have you taken to insure that the behavior does not occur in the future?

**Recommendations**

Consider further assessment.

The Board of Ministry should explore in an interview with the committee the steps the candidate has taken to identify and understand and deal with the psychological vulnerabilities that contributed to the behavior, and what safeguards the candidate has put into place to guard against the possibility of similar behavior in the future.

The candidate should have no evidence of sexual misconduct for a minimum of three years.

A candidate must articulate apian to insure that such behavior is unlikely to recur. This plan may include intensive psychotherapy and/or ongoing supervision, or other conditions required by the Board.

**Category: Legal - Sex related crimes**

**Standard: The candidate shall have no history that poses risk of sexual harassment, sexual assault to adults or children, nor history of any sex-related offense.**

**Critical behaviors:**

* Treatment for any sex-related crime,
* Arrest, conviction, or written accusation for any sex-related crime,
* Written allegations of any sex-related crime

**Recommendation:**

If the candidate has committed a sex-related crime, he or she should be permanently disqualified.

Certainly the candidate is entitled to be considered innocent until proven guilty, so a written accusation or arrest alone is not sufficient for disqualification, but either one would raise significant questions which the Board would need to explore in depth.

The recommendation for permanent disqualification reflects the massive legal exposure an Annual Conference would take on were it to place in ministry a known sex offender. Behind that reality, however, is the awareness that currently available treatments for such offenses are of limited utility, with high rates of recidivism.

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**ADDENDUM**

**Definitions of Improper Sexual Conduct**

**1, Sexual harassment**

Includes solicitation, physical advances, or verbal or nonverbal conduct consisting of a single intense or severe act, or of multiple persistent or pervasive acts, by a candidate toward another individual, that are sexual in nature and occur whether in connection with the candidate's clerical activities or personal life, and that are unwelcome, offensive, or create a hostile environment for the affected individual.

2, **Sexual impropriety**

Sexual impropriety is deliberate or repeated comments, gestures, or physical acts of a sexual nature that include but are not limited to:

* + behavior, gestures or expressions which may reasonably be interpreted as inappropriately seductive

or sexually demeaning,

* + making inappropriate comments about an individual's body,
  + making sexually demeaning comments to an individual,
  + making comments about an individual's potential sexual performance,
  + in a counseling relationship, requesting details of a person's sexual history when not clinically indicated for the type of consultation,
  + requesting a date,
  + initiating conversation regarding the sexual problems, preferences, or fantasies of either party,
  + kissing of a sexual nature,
  + sharing or displaying pornographic material with another person.

3, **Deviant sexual behaviors**

Deviant sexual behaviors include, but are not limited to, behaviors such as pedophilia, exhibitionism, or other paraphilia, and preoccupation with pornographic materials for sexual stimulation and gratification.

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**March, 2005**

**2021-2024 Provisional Member Interview Team Assignments**

(everyone except BOM Chair, Director of Ministerial Services and Cabinet Representative)

**Call and Spiritual Formation Proclamation and Teaching**

#### Team A Team A

Emily Kincaid, Chair Gillian Walters, Chair

Lee Thigpen Jason Borders

Dunford Cole Sterling Boykin

Celeste Eubanks Jackie Slaughter

Jennifer Abt Jason Thrower

Claire Windham

#### Team B Team B

Brian Miller, Chair Matt Mobley, Chair

Jim Buchli Lisa Cooper

Julie Hare Janis Johnson

Melba Richardson Ray Lane

Anette Winston Larry Anderson

David Morris

**Theology and Doctrine Worship and Sacraments**

#### Team A Team A

Paula Roane, Chair Geoffrey Lentz, Chair

Alan Gantzhorn Geoffrey Kagoro

Clint McBroom Diane Everett

Kristen Wright Dave Barkalow

Sean Rezek Lisa Ausley

Gary Stringfellow

#### Team B Team B

Amy Persons, Chair Michael Precht, Chair

Dave Rhodes Steve Warren

Ralph Wooten Dan Baughman

Hunter Pugh Kathy Fisher

Sarah Goolsby Kathy Jorgensen

Laura Parker Julianna Cooper

# 2021-2024 Full Connection Interview Team Assignments

(everyone except BOM Chair, Director of Ministerial Services and Cabinet Representative)

#### Team A Team B

Jason Borders, chair Gillian Walters, chair

Matt Mobley Brian Miller

Ralph Wooten Dan Baughman

Dave Barkalow Sarah Goolsby

Geoffrey Kagoro Lisa Ausley

Paula Roane Ray Lane

Jennifer Abt Julianna Cooper

David Morris Janis Johnson

Laura Parker Celeste Eubanks

Claire Windham Dunford Cole

Diane Everett Hunter Pugh

#### Team C Team D

Clint McBroom, chair Sterling Boykin,chair

Larry Anderson Dave Rhodes

Kathy Fisher Michael Precht

Lee Thigpen Steve Warren

Lisa Cooper Jim Buchli

Emily Kincaid Alan Gantzhorn

Julie Hare Jason Thrower

Sean Rezek Anette Winston

Jackie Slaughter Amy Persons

Gary Stringfellow Geoffrey Lentz

Melba Richardson Kathy Jorgensen

Kristen Wright

### Call and Fitness for Ministry

**GOAL:** To determine at what level a candidate is able to articulate his/her call to ministry and to determine at what level a candidate is aware of their healthy and unhealthy life patterns, their willingness to learn and practice new skills, and their humility in acknowledging a commitment to grow in a psychologically healthy manner throughout their ministry,

Based upon that goal, those individuals on the DCOM and the BOM who have been assigned oversight of procedures for candidates of ministry will proceed with the following information:

1. **PDI (Personal Data Inventory)** - Check to see if all of the PDI is filled out and how the information compares with information from the psychological packet.
2. **Psychological Packet** - this includes important feedback from the Ministerial Assessment Specialist on test results ad their personal interview with the candidate.
   1. **Minnesota Multiphasic Personality Inventory (MMPI-2).** This inventory must be valid for the candidate to proceed. Multi-cultural issues are most important to consider and resolve.

##### Incomplete Sentence Test

* 1. **16 Personality Factor Inventory**
  2. **References** - note how strengths and growth issues perceived by others relate to the test results.

1. **Interview** - ask candidates ALL questions for which you have concerns in order to determine the contingencies that will be most helpful.
2. **Contingencies** - may include but are not limited to the following:
   1. One-on-one counseling - ask the counselor to give written feedback on the issues designated.
   2. Spiritual Director - most spiritual directors will not give feedback on their work with a candidate.
   3. Mentoring - one-on-one or small group
   4. Credit management programs
   5. Financial Peace University
   6. Work with a specific person or program on health-related and stress-related issues
   7. Active participation in a **12**-step program
   8. Book studies and reflections

##### The Interview

Persons need to remember the issues of Ethics and Etiquette during the interview process. Please refer to the reference page in this manual.

As the team works with a candidate, these are the types of questions that are helpful to ask ourselves and one another:

1. What evidence does the candidate present of growth on issues identified on psychological testing and other parts of the candidacy process? How well does the candidate's self- assessment match other assessments available to the Psychological Committee?
2. Is the candidate's cognitive functioning on a par with expectations, given the candidate's background and educational level? Some indicators the interview team may use include: vocabulary appropriate in depth and use for the candidate's educational level; clear articulation of ideas and feelings, and the capacity to hear and respond accurately to others' feelings and thoughts; no clearly pathological ideation, such as one's thoughts being controlled by an outside force; and ability to deal with concrete (practical) as well as abstract (theoretical) problems.
3. Does the candidate's behavior support the assumption that the candidate is free from psychological problems that would eventually bring harm either to the candidate or to others? Some indicators the interview team may use include: inappropriate emotional expression during interview (e.g., crying or angry outburst with no obvious cause); excessive vulnerability to criticism as shown by either being extremely eager to "please" or by becoming very fragile when confronted or contradicted; excessive emotional neediness as shown by the candidate's poor boundary setting during the interview (e.g., "Oh, you think so? Well, I guess I have been wrong and you must be right. ."); and excessive rigidness as shown by the candidate's use of defense mechanisms such as denial or intellectualization during the interview.
4. Is the candidate able to achieve interpersonal relationships that are open, empathic, loving, and inclusive of a wide variety of persons? Some indicators the interview team may use include: the candidate's open and non-defensive answering of interview questions; the candidate's ability to accurately identify his/her own emotional processes during the interview (e.g., "Well, yes, right now I am feeling rather nervous because………"); the candidate's maturing insight into the dynamics of individual, family, and group behavior; and the interview team's subjective impression of the candidate's ability to form a relationship with interview team members.
5. Does the candidate have a realistic self-image? Does the candidate have realistic and appropriate life goals? Some indicators the interview team may use include: the candidate's reported effective use of a support system; the candidate's ability to identify and accept both personal strengths and personal growth areas; the candidate's ability to document his/her ability to learn from experience. Important also are tolerance for ambiguity and freedom from overdependence on immediate and visible rewards.
6. How well can the candidate set limits in relationships? Some indicators the interview team may use include the candidate's ability to structure and use time to accomplish identified goals; the candidate's ability to set appropriate boundaries in relationships as shown by the candidate's ability to both say "no" as appropriate to others, and to accept others' "no;" and the candidate's freedom from life style issues which can hinder professional functioning (e.g., unwillingness to keep professional confidences, carelessness with appointment keeping, and inappropriate expressions of sexuality).
7. The best advice any candidate can follow is "Be yourself." The interview team expects and wants the candidate to do well, However, the BOM must also keep the best interests of the Church paramount. Often both goals can be met simply by all parties to the interview being honest and open.
8. Occasionally, however, the interview results will be contrary to the wishes of the individual. When the Psychological Committee recommends remedial work, the committee will clearly distinguish between tasks to be done and change to be manifested. When the applicant completes the task but does not manifest the change, the recommendation of the committee does not change. This insistence on accountability is in keeping with the committee's duty to keep both sets of best interests paramount. Whenever an applicant is assigned remedial work or rejected, the BOM assigns some person to work pastorally with the individual to help that person grow from the experience.

### Personal Growth Recommended Book List

*BOOKS FOR SELF-UNDERSTANDING AND SELF-CARE:*

* + SHATTERED DREAMS, and THE SAFEST PLACE ON EARTH by Larry Crabb (or any books by Larry Crabb)
  + GO PUT YOUR STRENGTHS TO WORK by Marcus Buckingham
  + THE DNA OF RELATIONS by Dr. Greg Smalley
  + THE SEARCH FOR SIGNIFICANCE by Robert Gee
  + A WORK OF HEART by Reggie McNeal
  + PRAYER by Phillip Yancey (or any books by Philipp Yancey)
  + LET YOUR LIFE SPEAK - Parker J. Palmer
  + BIOGRAPHIES AND AUTO-BIOGRAPHIES of people of character
  + The many books of Henri J. M. Nouwen such as THE WOUNDED HEALER
  + The materials in the COMPANIONS IN CHRIST series
  + FIT TO BE A PASTOR - G. Lloyd Rediger (and other books by Rediger)
  + CALLING AND CHARACTER - William H. Willimon
  + RESURRECTING EXCELLENCE - L. Gregory Jones & Kevin R. Armstrong

*BOOKS TO HELP UNDERSTAND OTHER GENERATIONS AND CULTURES:*

* + MEETING GOD AT THE BOUNDARIES (Cross-Cultural-Cross-Racial Clergy Appointments) - Lucia Ann McSpadden
  + JOURNEY TO THE WELL - Vasti M. McKenzie
  + GENERATION ME (Why Today's Young Americans Are More Confident, Assertive, Entitled - and More Miserable Than Ever Before) - Jean M. Twenge
  + COMING OF AGE (Exploring the Identity and Spirituality of Younger Men) - David Anderson, Paul Hill, and Roland Martinson
  + BIG QUESTIONS (Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith) - Sharon Daloz Parks
  + POST-MODERN PILGRIMS (First Century Passion for the 21st Century World)

- Leonard Sweet

*BOOKS TO HELP INTEGRATE SELF ISSUES AND THEOLOGY, PROCLAMATION AND/OR LEADERSHIP:*

* + CONGREGATIONAL LEADERSHIP IN ANXIOUS TIMES - Peter L.

Steinke (or other books on family systems)

* + Fred B. Craddock ON PREACHING (DVD set or book) - assumes preaching/teaching as autobiographical
  + IN THE NAME OF JESUS (Reflections on Christian Leadership) - Henri J.M. Nouwen
  + THE CHALLENGE OF THE DISCIPLINED LIFE (Christian reflections on

money, sex & power) - Richard J. Foster. Also CELEBRATING THE DISCIPLINES

* + Several books by Frederick Buechner, including TELLING SECRETS, THE SACRED JOURNEY, SPEAK WHAT YOU FEEL
  + THE COURAGE TO TEACH - Parker J. Palmer

### Leadership Books and Ideas

Leaders' Theological Perspective:

* Bilezikian, Gilbert. Community 101 - Biblical understanding of church.
* Borden, Paul D. Direct Hit: Aiming Real Leaders at the Mission Field.
* Cordeiro, Wayne. Doing Church as a Team. - Gift-based ministry.
* Clark, Lewis A. & Birch, Brace. Ducking Spears, Dancing Madly: A Biblical Model of Church Leadership.
* Collins, Kenneth J. The Scripture Way to Salvation: The Heart of John Wesley's

Theology.

* Dunnam, Maxie. Going on to Salvation. - Wesleyan view of salvation.
* Frank, Thomas E. Polity, Practice and the Mission of the United Methodist Church.
* Gunter, Jones, Campbell, Miles, and Maddox. Wesley and the Quadrilateral, Renewing the Conversation.
* Hauerwas, Stanley & Wiilimon, Will. Resident Aliens. - The church and the changing values of the world are addressed. How to be the church.
* Mead, Loren. The Once and Future Church. - Future of organized denominations.
* Mittelbcrg, Mark. Building a Contagious Church - Organizing the church's evangelism.
* Oden, Thomas. Pastoral Theology.
* Ogden, Greg. The New Reformation. - argues for defining ministry not as pastor- focused or lay-focused, but that all are ministers. Pastor's role is to equip the minister, player/coach image. (Chapter 6 looks at Role of Minister/Pastor.)
* Runyon, Theodore. The New Creation. - Wesley theology for today.
* Russell, Bob. When God Builds a Church.
* Warren, Rick. The Purpose Driven Church. - How and why to organize your church.
* Weems, Lovett H. Jr. Leadership in the Wesleyan Spirit. - Enumerates the practices of the Wesleyan Leadership.
* Wesley, John. The Nature of Salvation. - Wesley's sermon on the topic. (Edited by Clare George Wesley, Jr.)
* White, James Emery. Rethinking the Church. - A challenge to creative redesign in an Age of Transition.

Leading Change

* Appel, Gene & Nelson, Alan. How to Change Your Church. - How to change it without killing it
* Bandy, Thomas G. Kicking Habits. - Look at change and systems.
* Bama, George. The Second Coming of the Church. - 21st century look at the church.
* Blanchard, Hybels & Hodges. Leadership by the Book. - Bible used as a leadership manual.
* Collins, Jim. Good to Great.
* Collins & Porra. Built to Last. - Study of lasting companies.
* Easum, William M. Sacred Cows Make Gourmet Burgers. - Permission-giving change. « Foster, Charles. Embracing Diversity.
* Freedman, Samuel G. Upon This Rock: The Miracles of a Black Church.
* George, Carl. How to Break Growth Barriers. - Understanding the size of the church.
* Kraus, James & Pozner, Barry. The Leadership Challenge, - How to get extraordinary things done in organizations.
* Regele, Mike. Death of a Church. - Realizing where the population is.

### Leadership Books and Ideas - (cont'd)

* Rotter, John P. **Leading Change. -** 8 stage process
* Schaef & Fasscl. **The Addictive Organization.** - Understanding the culture.
* Shawchuck & Heuser. **Managing the Congregation.** - System approach to leadership.
* Southerland, Dan. **Transitioning: Leading Your Church through Change,**
* Steiuke, Peter. **Congregational Leadership in Anxious Times**
* Weems, Lovett H. Jr. **Church** Leadership - General overview of leadership in the church**.**
* Weems, Lovett H. Jr. **Take the Next Step: Leading Lasting Change in the Church.**

Leading (Managing and Organizing):

* Katzenbach & Smith. The **Wisdom of Teams.** - What teams are.

Leading Yourself and Others:

* Arbinger Institute. **Leadership and Self-Deception: Getting Out of the Box.**
* Blanchard, K. Hodges. **Lead Like Jesus.**
* Bugbec, Bmce, Cousins, Don & Hybels, Bill. **Network.** - Spiritual Gifts Inventory
* Clinton, J. Robert. **The Making of a Leader.** - Stages of a leader.
* Covey, Steven. **Seven Habits of Highly Effective People.** - Time management.
* Ferguson, David. **Intimacy Needs.**-Needs assessment.
* Friedman, Edwin H. **Generation to Generation.** - System theory.
* Hettinga, Jan David. **Follow Me.** - Experience the loving leadership of Jesus.
* Jaworski, Joseph. **Synchronicity.** - Secular story of leading one's life in a new direction.
* Jinkins, Michael. **Letters to New Pastors.**
* Lischer, Richard. **Open Secrets:** A **Spiritual Journey through a Country Church.**
* Mcintosh & Rima. **Overcoming the Dark Side of Leadership.** - Self- awareness, keys to leadership.
* McNeal, Reggie. **Practicing Greatness:** 7 **Disciplines of Extraordinary Spiritual**

##### Leaders.

* McNeal, Reggie. A **Work of Heart.** - Understanding how God shapes spiritual leaders.
* Miller, Herb. **Leadership Is the Key.** - Unlocking your ministry effectiveness.
* Neumaik, Heidi. **Breathing Space: A Spiritual Journey in the South Bronx,**
* Niebuhr, Reinhold. **Leaves from the Notebook of a Tamed Cynic.**
* Norris, Kathleen. **Dakota:** A **Spiritual Geography.**
* Pappas, Anthony. **Entering the World of the Small Church.**
* Shawchuck, Nomian & Heuser, Roger. **Leading the Congregation, Caring for Yourself While Serving the People.**
* Thompson, George B. Jr. **How to Get** Along **with Your Church.**
* Tluall, McNichol & McEhath. **The Ascent of a Leader.** - How ordinary relationships develop extraordinary character and influence.
* Willard, Dallas. **The Spirit of the Disciplines.** - Developing your spiritual life.
* Wills, Dick. **Waking to God's Dream.** - Story of a pastor's awakening.
* **MBTI** - Personality Inventory

Leadership, General Topics:

* Slaughter, Michael. **Spiritual Entrepreneurs.**
* Wills, Gary. **Certain Trumpets.** - The nature of leadership.

### Proclamation and Teaching

##### Proclamation Interview Team Expectations, Elder Track

**Certified Candidate:** ability to express oneself clearly both orally and in written material.

**Local Pastor:** ability to clearly preach a sermon and to convey a simple theological concept in a manner that can be understood by a congregation. Written material must be clear and well presented.

**Provisional Member/Associate Member:** ability to clearly preach a sermon and to convey more sophisticated theological concepts. The ability to adequately exegete a biblical passage must be evident Written material must be of a graduate level (the assumption her is that PM's have completed most of seminary and AM's have completed Course of Study.)

**Full Connection:** sermon should be inspirational and evoke a specific response from the congregation. Must have the ability to fully exegete a biblical passage using a variety of source material. Written material must be of a graduate level.

Interviewers will be viewing a DVD of a sermon including a manuscript and a bulletin. Look for:

1. Connection with the text
2. Content - depth and appropriateness of illustrations
3. Delivery - use of voice, mannerisms, body language
4. Effectiveness - did the sermon educate, inspire, convict
5. Congruence between message and style of delivery
6. Connection of exegetical notes to the actual preaching event

##### Proclamation Interview Team Expectations, Deacon Track

**Certified Candidate:** ability to express oneself clearly both orally and in written material.

**Provisional Member:** understands her/his gifts for ministry and can clearly articulate ways in which his/her present service setting allows living out the ministry of the deacon. The candidate shows evidence of readiness for leadership in connecting the gathered community and service in the world.

**Full Connection:** shows effectiveness for servant leadership in connecting worship in the gathered community and service in the world.

For **Provisional Member** the Bible study should be well designed and show how he/she connects the church and the world,

For **Full Connection** the Bible study should show the candidate teaching in a way that intentionally links the church and the world. It should be well designed and have theological and practical integrity. The candidate should show evidence of being able to communicate effectively and persuasively with clarity and conviction,

The interview team members are encouraged to visit the church of the candidates coming before the BOM for provisional and associate membership. This could mean attending a worship service, attending a class the provisional/associate member is teaching, and/or visiting during the work week,

##### The Interview

Persons need to remember the issues of Ethics and Etiquette during the interview process. Please refer to the reference page in this manual.

### Proclamation Resources

Bailey, E. K. Bailey and Wieisbe, Warren W. Bond, L. Susan

Cannon, Katie Geneva Craddock, Fred Dawn, Marva

Delnay, Robert G. Florence, Anna Carter Gonzalez, Justo

Hamilton, Adam

Hayes, John and Holladay, Carl

Kimball, Dan Langford, Andy LaRue, Cleophus J, Lischer, Richard Long, Thomas Lowry, Eugene Massey, James Earl

McKinney, Lora-Ellen Mitchell, Henry H.

**Preaching in Black and White**

**Contemporary African American Preaching**

**Teaching Preaching Preaching**

**Reaching Out Without Dumbing Down**

**Fire in Your Pulpit Preaching as Testimony**

**Pulpito: An Introduction to Hispanic**

**Preaching Unleashing the Word**

**Biblical Exegesis: A Beginner's Handbook**

**The Emerging Church Transitions in Worship Power in the Pulpit**

**A Theology of Preaching The Witness of Preaching The Homiletical Plot Designing the Sermon View from the Pew**

**The Recovery of Preaching in Black and White**

Neville, Robert C. **Preaching the Gospel: Without Easy Answers**

Proctor, Samuel D. **The Certain Sound of the Trumpet**

Willimon, William **Proclamation and Theology Worship as Pastoral Care**

##### Other Resources

Festival of Homiletics http:/www,goodpreacher.com/festival/

### Theology and Doctrine Interview Team

##### Certified Candidates and Candidates Seeking Licensing as Local Pastors:

should demonstrate, through written and oral examination, at least a basic level of understanding and ability to articulate theology and their Christian faith.

**Candidates Seeking Pro visional/Associate Membership:** should demonstrate theological readiness for ministry. Candidates for provisional membership are expected to demonstrate, through written and oral examination, a level of understanding and articulating theology that reflects their rigorous formal education and training. They should be able to communicate an orthodox understanding of theological doctrines in a clear and professional manner, and be familiar with a wide range of theological dialogue. They should show some ability to integrate their life experience and any ministerial experience into their theological reflection.

**Provisional Members Seeking Full Conference Membership:** should demonstrate theological effectiveness in ministry. That is, that articulation of theology has borne fruit in their ministry. Integration of orthodox theological doctrines with life and ministerial experience should come naturally in both oral and written work.

##### The Interview

1. Does the work demonstrate a level of theological understanding that goes beyond superficial "book" answers? Can the candidate integrate his or her theology into his or her own experience?
2. Does the work show a balance of theological perspectives?
3. Does the candidate grasp the uniqueness of Wesleyan theology? Is there a clear understanding of Wesley's Way of Salvation and how grace is operative along that Way? Is personal piety linked with social holiness?
4. Does the candidate describe and understand a Wesleyan view of the Sacraments?
5. Candidates should describe how the kingdom of God is both now and yet to come. Do they include the personal, social, and cosmic aspects of the kingdom?
6. Do they understand the tension between the primacy of Scripture and the complexity of biblical authority?
7. Does the candidate grapple with issues and thoughtfully reflect on that struggle, or merely provide simplistic answers?
8. Is the candidate serious about the nurture of his/her spirit?
9. Can the candidate describe the relationship between his or her spiritual work and his or her faith in Jesus Christ?
10. Is the candidate offering God his/her best?
11. Is this work representative of someone you would depend upon for theological interpretation and guidance?

##### The Interview

Persons need to remember the issues of Ethics and Etiquette during the interview process. Please refer to the reference page in this manual.

##### Theology Suggested Reading List

Bohler, Carolyn Jane. *God the What?: What Our Metaphors for God Reveal About Our Beliefs in God.* Woodstock, VT: Skylight Paths, 2008.

Borg, Marcus. *Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith.* New York: HarperCollins, 1994.

*Reading the Bible Again for the First Time: Taking the Bible Seriously but Not Literally.* New York: HarperCollins, 2001.

Chun Hyun Kyung. *Struggle to Be the Sun Again: Introducing Asian Women's Theology.*

Maryknoll, NY: Orbis, 1990.

Cobb, John B„ Jr. *Grace and Responsibility: A Wesleyan Theology for Today.* Nashville: Abingdon, 1995.'

*—. Christ in a Pluralistic Age.* Eugene, OR: Wipf & Stock, 1999.

Coll, Regina. *Christianity and Feminism in Conversation.* Mystic, CT: Twenty-Third Publications, 1994.

Collins, Kenneth J. *John Wesley: A Theological Journey.* Nashville: Abingdon, 2003.

*—. The Theology of John Wesley: Holy Love and the Shape of Grace.* Nashville: Abingdon, 2007.

Cone, James H. *A Black Theology of Liberation (Ethics and Society).* Maryknoll, NY: Orbis, 1986.

*—. God of the Oppressed.* Maryknoll, NY: Orbis, 1997.

Dulles, Avery Robert. *Models of the Church.* New York: Doubleday, 2002. Gomes, Peter. *The Good Book: Reading the Bible with Mind and Heart.* HarperSanFrancisco, 1996.

Gonzalez, Justo. *The Story of Christianity, Volume 1: The Early Church to the Dawn of the Reformation.* New York: HarperCollins, 1984.

*—. The Story of Christianity, Volume 2: The Reformation to the Present Day.* New York: HarperCollins, 1985.

Grant, Jacquelyn. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response.* American Academy of Religion, 1989.

Guthrie, Shirley C. *Christian Doctrine.* Louisville: John Knox/Westminster, 1994.

Harper, Steve. *The Way to Heaven: The Gospel According to John Wesley.* Grand Rapids, Ml: Zondervan, 2003.

Hart, David B. *The Doors of the Sea: Where Was God in the Tsunami?* Grand Rapids, Ml: Wm. B. Eerdman's, 2005.

*Depressed-yet-Hopeful, Emergent, Unfinished CHRISTIAN.* Grand Rapids, Ml: Youth Specialties, 2004. Heim, S. Mark. *Saved from Sacrifice: A Theology of the Cross.* Grand Rapids, Ml: Wm. B.

Eerdman's, 2006.'

Inbody, Tyron L. *The Faith of the Christian Church: An Introduction to Theology.* Grand Rapids, Ml: Wm. B! Eerdman's, 2005.

*—. The Many Faces of Christology.* Nashville: Abingdon, 2002.

*--. The Transforming God: An Interpretation of Suffering and Evil.* Louisville: Westminster John Knox, 1997.

Johnson, Luke Timothy. *The Creed: What Christians Believe and Why it Matters.* New York: Doubleday, 2003.

*—. Living Jesus: Learning the Heart of the Gospel.* HarperSanFrancisco, 1999.

Jones, Scott J. *United Methodist Doctrine: The Extreme Center.* Nashville: Abingdon, 2002.

Jones, Scott J., et al. *Wesley and the Quadrilateral: Renewing the Conversation.* Nashville: Abingdon, 1997.'

Jones, W. Paul. *Theological Worlds: Understanding the Alternative Rhythms of Christian Belief.* Nashville: Abingdon, 1989.

Kalas, J. Ellsworth, et al. *Christian Believer: Knowing God with Heart and Mind.* Nashville: Abingdon, 1999.'

Kinast, Robert L. *Let Ministry Teach: A Guide to Theological Reflection.* Collegeville, MN: Liturgical Press, 1996.

Kinghorn, Kenneth Cain. *John Wesley on the Sermon on the Mount: The Standard Sermons in Modern English.* ' Nashville: Abingdon, 2002.

Langford, Thomas A. *Practical Divinity: Theology in the Wesleyan Tradition.* Nashville: Abingdon, 1983.

Levenson, Jon. D. *Creation and the Persistence of Evil.* Princeton Univ. Press, 1994.

Maddox, Randy L. *Responsible Grace: John Wesley's Practical Theology.* Nashville: Kingswood, 1994.

Maddox, Randy L. and Theodore Runyon. *Rethinking Wesley's Theology for Contemporary Methodism.* Nashville: Abingdon, 1998.

McFague, Sally. *Metaphorical Theology: Models of God in Religious Language.* Minneapolis: Augsburg Fortress, 1982.

McLaren Brian D. *A Generous Orthodoxy: Why I Am a Missional, Evangelical, Post/Protestant, Liberal/Conservative, Mystical/Poetic, Biblical, Charismatic/Contemplative, Fundamentalist/Calvmist, Anabaptist/Anglican, Methodist, Catholic, Green, Incarnational, Depressed-yet-Hopeful, Emergent, Unfinished CHRISTIAN.* Grand Rapids, Ml: Youth Specialties, 2004.

Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology.* Grand Rapids, Ml: Wm.' B. Eerdman's, 2004.

Molfmann, Jurgen. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology.* Minneapolis: Augsburg Fortress, 1993.

*—. God in Creation (The Gifford Lectures, 1984-1985).* Minneapolis: Augsburg Fortress, 1993.

*—. The Trinity and the Kingdom: The Doctrine of God.* Minneapolis: Augsburg Fortress, 1993. Olsen, Harriett Jane, et al., eds. *The Book of Discipline of the United Methodist Church.*

Nashville: The United Methodist Publishing House, 2004.

Placher, Wiliam C. *Readings in the History of Christian Theology, Volume 1: From Its Beginnings to the Eve of the Reformation.* Philadelphia: Westminster, 1988.

*—. Readings In the History of Christian Theology, Volume 2: From the Reformation to the Present.* Philadelphia: Westminster, 1988.

Runyon, Theodore. *The New Creation: John Wesley's Theology Today.* Nashville: Abingdon, 1998.

Russell, Letty M., et al. *Inheriting Our Mothers' Gardens: Feminist Theology in Third World Perspective.* Louisville: Westminster, 1988.

Suchocki, Marjorie H. *Divinity and Diversity.* Nashville: Abingdon, 2003.

*—. Fall to Violence: Original Sin in Relational Theology.* London: Continuum, 1995. Tanner, Kathiyn. *Jesus, Humanity and the Trinity.* Minneapolis: Augsburg Fortress, 2001.

Willard, Dallas. *Renovation of the Heart: Putting On the Character of Christ.* Colorado Springs, CO: NavPress Publishing Group, 2002.

*—. The Divine Conspiracy: Rediscovering Our Hidden Life in God.* New York: HarperCollins, 1998.

Wright, N.T. *The Last Word: Beyond the Bible Wars to a New Understanding of the Authority of Scripture.* New York: HarperOne, 2005.

Yrigoyen, Charles, Jr. *Belief Matters: United Methodism's Doctrinal Standards.* Nashville: Abingdon, 2001.

### Worship and Sacraments Interview Team

##### Certified Candidates and Candidates Seeking Licensing as Local Pastors:

should demonstrate, through written and oral examination, at least a basic level of understanding and ability to lead worship and preside over the Sacraments.

**Candidates Seeking Provisional Membership:** should demonstrate readiness for ministry in the leading of worship and presiding over the Sacraments. Candidates for provisional membership are expected to demonstrate, through written and oral examination, a level of understanding of worship and the Sacraments that reflects their rigorous formal education and training. They should be able to communicate a Wesleyan understanding of worship and the Sacraments. They should show some ability to integrate their educational knowledge with the practical implementation and leading of engaging worship.

**Provisional Members Seeking Full Conference Membership:** should demonstrate effectiveness in the leading of worship and the presiding over the Sacraments. That is, they are comfortable in and are clearly able to lead worship and preside over the Sacraments. Integration of Wesleyan worship with life and ministerial experience should come naturally in both oral and written work, ministry.

##### The Interview

1. What is the meaning of the Sacraments?
2. Explain the role and significance of the Sacraments in the ministry to which you have been called.
3. How are worshippers shaped and formed by worship?
4. How has the practice of ministry enriched your understanding of the meaning and significance of the Sacraments?
5. How would you explain the Sacrament of Holy Communion to a person unfamiliar with the life of the United Methodist Church?
6. How would you explain the Sacrament of Baptism to a person unfamiliar with the life of the United Methodist Church?
7. What special days of the Christian year does The United Methodist Church celebrate?
8. Discuss ways in which you incorporate those days into worship in your ministry setting.

Persons need to remember the issues of Ethics and Etiquette during the interview process. Please refer to the reference page in this manual.

### Transfer from Other Denominations

* 1. The process begins with a conversation between a district superintendent and the interested minister from another denomination.
  2. If the superintendent believes this is a person who might serve well in the Alabama-West Florida Conference, the superintendent will contact the Director of Ministerial Services/Assistant to the Bishop to initiate the remaining process.
  3. A psychological assessments and background check is then to be initiated. The psychological assessment is initiated in the same manner as a new candidate. Contact the Office of Ministerial Services at **334.356.8014** for details. The results of these two assessments will be sent to the District Superintendent, chair of the District Committee on Ordained Ministry and the Director of Ministerial Services.
  4. Upon review of transcripts and ordination materials the Director of Ministerial Services will determine for what status the person may be considered (local pastor, provisional member or full member),
  5. Once the DCOM and Director of Ministerial Services complete the assessment, the DCOM makes a recommendation. If the DDCOM recommends the transfer candidate then the Conference BOM continues with its normal process of review and interview.
  6. If the BOM recommends the transfer candidate for provisional membership and the clergy session ratifies the recommendation, the candidate then must serve two years as a provisional member. This provisional period must be in a full-time appointment within the bounds of the AWF Conference and under the supervision of a District Superintendent. If the candidate has not completed the required courses of United Methodist history, doctrine and polity previous to admission to provisional membership, the courses must be completed before being considered for full connection.
  7. If the transfer candidate does not meet the requirements for consideration of provisional membership, he/she would then be considered for local pastor status. The same process as above applies. After interviewing with the BOM the candidate may be recommended for local pastor status. After that, if the individual wants to pursue provisional membership and full connection, he/she would follow the normal process of the *2016 Book of Discipline* beginning with meeting all educational requirements, including the additional requirements of the AWF BOM.

### Transfer of a Provisional Member

**Par. |347.1** of the *2016 Book of Discipline* provides the Bishop and BOM with the responsibility for deciding if a provisional member of another annual conference will be transferred. While the Bishop and Cabinet assess the fruitfulness and effectiveness of a candidate, “Recommendation by the Executive Committee of the BOM and approval of the clergy session should take place prior to the transfer”

Before a provisional member of another annual conference is transferred into the AWF Conference, the provisional member shall interview with the Conference Relations Committee prior to an Executive Committee recommendation.

Previous to the interview the provisional member shall have the sending annual conference forward his/her personnel file to the Director of Ministerial Services.

The purposes of the interview are as follows:

* + 1. For the BOM and the provisional member to familiarize themselves with each other,
    2. For the provisional member to become familiar with the AWF Conference's process.
    3. To determine what, if any, contingencies had been assigned by the previous annual conference's BOM and what progress has been made on those contingencies.
    4. To determine if there are any differing or additional contingencies that needs to be assigned,
    5. To introduce the provisional member to the Residents in Ministry program.

### Changing Orders (Par. 309.2,3-2016 BOM)

Upon recommendation of the Board of Ordained Ministry and vote of the clergy members in full connection in an annual conference, elders may be received as deacons in full connection, and deacons in full connection may be received as elders, provided they are in good standing and have:

1. informed the bishop and district superintendent of their intention,
2. applied in writing to the Board of Ordained Ministry
3. articulated their call to the ministry of the deacon or the elder,
4. completed all academic and other requirements for admission to the order for which they are applying, and
5. completed at least two years under appointment while licensed for the ministry of the order to which they are transitioning.

Such persons shall retain their credentials and full membership in the annual conference through the transition period from one order to the other. When ordained to the order to which they are transitioning, they shall surrender to the conference secretary the credentials of the order from which they are leaving.

Conference Policies

and

Guidelines

### Continuing Education

Continuing education includes spiritual formation, study and skill development. All Christians need to be involved in a life long process of spiritual formation, including discernment of God's specific call, prayer, Christian fellowship, and the other classical disciplines of the Christian life. Clergy also have a responsibility to continue growing in the skills and knowledge required to participate with Christ in leading the Church in their own time and place

See Paragraphs. 349-350 (*Book of Discipline 2016)* for complete disciplinary information.

*See the Society for the Advance of Continuing Education for Ministry (SACEM)* for the complete "Standards and Guidelines for Use of CEUs in Church Systems" for additional information.

##### Responsibilities for Continuing Education

Each clergyperson is responsible for developing and carrying out his/her own personal plan for continuing formation. In developing a personal program the following areas should be considered: the skills needed to effectively serve in the current appointment, personal spiritual needs, and developing a vision for the future.

For those appointed to a local church, the local church Pastor/Staff Relations Committee is responsible for providing time and monetary resources so that clergy can be involved in continuing education. Annual Conference policy mandates a minimum of $350 for continuing education and spiritual formation to be part of the compensation package of full time appointments.

### Alabama-West Florida Conference CEU Policies

1. Each clergy person under appointment is required to complete a minimum of 4.0 Continuing Education Units (CEUs) every two years and a total of 8.0 CEU's during each quadrennium. CEUS begin counting at the beginning of each new quadrennium. The Board of Ordained Ministry continuing education/certification chairperson will notify the district superintendents of those ministers who failed to meet minimum requirements.
2. CEUs shall be reported to the Charge Conference on the proper forms each year, and only those CEUs received since last Charge Conference shall be reported.
3. Ten contact hours are equivalent to 1,0 CEU. For an event to qualify for continuing education credit it must include at least five (5) contact hours. These are actual hours when an instructor is teaching.
   1. Credit for college hours shall be counted as one credit hour, either semester or quarter, and shall equal one (1.0) CEU.
   2. Clinical Pastoral Education (CPE) time shall be credited as four (4) CEUs assuming that in a standard 400 hour CPE one receives forty (40) actual contact hours with the instructor, group, and writing of papers.
   3. Personal reading/video/audio programs shall be calculated on an individual basis in concert with the Continuing Education team chairperson. All who are seeking CEUs in individualized educational programs, individualized spiritual programs and small groups organized for study must obtain authorization from the Continuing Education team either prior to but not more than 3 months after completion of the event. (If you have questions prior to an event and you would like to know if you will receive CEU credit, contact the Continuing Education chairperson before attending the event.)
   4. Tours to the Holy Land, England or other foreign tours shall receive one (1.0) CEU per five days of tour.
   5. All others shall be calculated by the Continuing Education team.

##### Clergy who are required to meet the minimum CEU standards include:

1. Deacons and Elders in Full Connection: Members of the AWF conference in full connection including all who are appointed or employed in active ministry
2. Provisional Members who have completed their educational requirements and are appointed full-time will receive their CEU credits through the residency program of the BOM,
3. Associate Members who are appointed or employed in active ministry.
4. Full-time Local Pastors who have completed Basic Course of Study.

##### Planning individual clergy's continuing education:

1. General guidelines for the individual minister -
   1. It is largely up to the individual minister to plan his/her own personal learning program
   2. Continuing education plans, which meet the annual conference minimum standards, should reflect a well-integrated, systematic method of meeting the individual minister's needs, both strengths and growth areas,
   3. Help in determining strengths and growth areas should come from the P/SPRC in its annual evaluation of the minister. Along with this evaluation should come the local church's willingness to grant study leave and financial assistance to the minister for continuing education.
2. Types of continuing education events, which are acceptable -
   1. Events planned by groups/agencies within the annual conference. These will announce continuing education ad the requirements and will have been pre-approval by the Continuing Education chairperson.
   2. Events by groups/agencies outside of the annual conference and which are part of the UMC, i.e. general boards or divisions. These will grant CEUs and will advertise the requirements. It is the responsibility of the individual minister to secure the proper certification of these events and keep them until Charge Conference.
   3. Degree granting institutions such as colleges (not including those degrees required for ordination), universities, etc. Transcripts containing the number of hours (credit) earned, dates, and fees paid (if the minister wishes for this to be recorded) should be secured and reported to charge conference.
   4. CPE. The proper certificate should be reported to charge conference.
   5. Individual reading programs, These require pre-approval of the program, evaluation and accountability. The minister who wishes to devise a personal reading program must apply in advance with the proper form. The application should be filled out with all the pertinent information. When the program is finished the minister shall submit a report to the Continuing Education team chairperson containing an evaluation of the program, an evaluation from the accountability person, and the number of hours involved in the program.
   6. Conventions. Application for the CEU credit must be made in advance,
   7. Others may be approved by contacting the Continuing Education team chairperson on an individual basis.
   8. The Continuing Education team chairperson may at his/her discretion approve events that he/she deems appropriate.

##### Reporting Continuing Education Credit:

1. CEU certifications confirming your CEU credit will be awarded by the event coordinator or by the Continuing Education team chairperson.
2. Keep these in your personal files. At your Charge Conference you are to submit copies to the following: Your P/SPR Committee, the AWF Director of Ministerial Services, and your District Superintendent,

### Ministerial Education Funds

The General Conference determines the formula by which apportionments are made to local churches for the Ministerial Education Fund, Of the apportionments collected the annual conference forwards 75% for use by the General Board of Higher Education and Ministry. The Alabama-West Florida Conference retains the remaining 25%,

Categories of students who benefit from Ministerial Education Funds:

* Licensed local pastors attending Basic Course of Study or Advanced Course of Study.
* Certified candidates attending University Senate approved graduate schools of theology /seminaries on either the deacon or elder track.

Course of Study - Local pastors attending Basic and Advanced Course of Study receive $250-300 per course. These funds are forwarded directly to the Course of Study School to be applied against the student's account. An annual $150 for books is provided for local pastors in both Basic Course of Study and Advanced Course of Study.

Graduate Theological Students – Certified candidates enrolled in a University Senate approved seminary/school of theology receive $2000 per semester for a full load. Nine hours per semester is considered full-time. Persons taking less than 9 hours are awarded by the hour,

Currently, each approved full-time seminary student taking a minimum of 9 hours per semester is awarded $2,000. If the student is taking less than a full time load, the amount awarded is prorated accordingly. An academic career maximum of $12,000 can be given a student. So called "Jan terms" and summer terms may also be included in this funding program if the student desires, but any money given for these terms counts toward the overall career maximum of

$12,000.

To be eligible for MEF scholarships, a seminary student must be a certified candidate in the Alabama-West Florida Conference, The student must complete an application form found at: [www.awfumc.org,](http://www.awfumc.org/) Ministerial Services. The student fills out a new MEF form once every 12 months. During the year for which a form is valid, a notification is required from the seminary registrar every semester telling the Director of Ministerial Services that the student is in fact enrolled for that particular term and the number of hours being taken in said term. This notice should come to the Director of Ministerial Services as near the beginning of the term as possible.

Whenever a student is approved for a scholarship for a particular academic term, the Office of Ministerial Services sends a check order to the conference fiscal office and then a check is sent to the seminary to be applied to the student's account.

Course of Study students are to submit to the Director of Ministerial Services proper forms provided by their COS directors. These are to be filled out and signed by the Director of Ministerial Services and returned to the COS school listed on the form.

### Conference Policy on Sexual Harrasment

The Alabama-West Florida Conference of the United Methodist Church, Inc. affirms *The 2016 Book of Resolutions,* Sexual Abuse Within the Ministerial Relationship, and Sexual Harassment Within the Church, which states that sexual abuse within the ministerial relationship and sexual harassment within the church are incompatible with biblical teachings of hospitality, justice, and healing. In accordance with *The 2016 Book of Discipline* **Par.** 161 (F), we affirm that all human beings, both male and female, are created in the image of God, and thus have been made equal in Christ. As the promise of Galatians 3:26-29 states, all are one in Christ. Therefore, this Conference of the United Methodist Church supports equity among all persons without regard to ethnicity, situation, or gender.

##### Statement of Purpose

Clergy members of this conference are in a position of sacred trust, responsibility and power, which affords the opportunity for unique relationships of grace and caring. Sexual misconduct by the Clergy violates this trust and constitutes an abuse of the power and position of the clergy. It is the purpose of this policy to prohibit sexual abuse, sexual harassment and sexual misconduct by the clergy members of this conference in the performance of their responsibilities as ministers of the gospel. It is also the purpose of the policy to provide a method for reporting such misconduct and a procedure for resolution of complaints of misconduct involving clergy members of the conference.

##### Theological Foundation

All persons are created by God. Scripture teaches that male and female are created in the image of God, and are of equal value in Christ. Jesus was sent into the world that all persons may experience whole relationships with God and each other. We are called to live in a right relationship with God, with one another, and with ourselves. This calling to live in the fullness of our God-created humanity requires that we sustain a vital relationship to God so that we may maintain the dignity of all life, and treat each other with respect and dignity. *The 2016 Book of Discipline* states: "We believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church, and society."

##### Definitions

*Sexual harassment* is defined by *The 2016 Book of Discipline,* **Par.** 161 (1) as —any unwanted sexual comment, advance or demand, either verbal or physical, that is reasonably perceived by the recipient as demeaning, intimidating, or coercive, Sexual harassment must be understood as an exploitation of a power relationship rather than an exclusively sexual issue. Sexual harassment includes, but is not limited to, the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender. Sexual harassment may occur in any environment where the work of the church takes place. Sexual harassment also includes intimidating or coercive behavior that threatens or results in a tangible employment action. *Gender Harassment* is behavior that is harassing in nature against a woman because she is a woman or against a man because he is a man.

Sexual abuse is conduct of a sexual nature that is in violation of the legal rights of others and/or conduct that is prohibited by law. Sexual abuse includes criminal sexual conduct or sexual contact by force, threat, or intimidation that is in violation of the laws of the States of Alabama or Florida. As applicable to interactions with children or vulnerable persons, the term "sexual abuse" includes the subjection of a child or vulnerable person to any sexual act by any person responsible for their care in violation of the laws of the states of Alabama or Florida. To uphold the moral standards of the United Methodist Church as defined by *The 2016 Book of Discipline,* no person under the age of 18 nor any vulnerable adult may give consent to sexual acts. Sexual abuse within the ministerial relationship occurs when a person within a ministerial role of leadership (pastor, educator, counselor, youth leader, or other person of leadership) engages in sexual contact or sexualized behavior with a congregant, parishioner, client, employee, student, staff member, co-worker, or volunteer.

Sexual Misconduct is conduct which is a chargeable offense within the meaning of **Par.** 2702 of The 2016 Book of Discipline, Sexual misconduct may also be an abuse of power through sexual contact or activity (not limited to sexual intercourse) which exploits the vulnerability of a parishioner, client, staff member, or volunteer, or conduct which causes or allows those persons to engage in sexual conduct with a person in a professional relationship (whether paid or unpaid) to this annual conference. Sexual misconduct may also include any sexual contact or activity (not limited to sexual intercourse) between a person in a therapeutic or counseling role or relationship with a parishioner or client. In such instances, consent is not a defense. Such behavior is inappropriate and immoral.

##### Policy Statement

Sexual harassment, gender harassment, sexual abuse, and misconduct of a sexual nature within the life of the church interfere with its moral mission. The Alabama-West Florida Conference of the United Methodist Church, Inc. prohibits and will not tolerate these, which are sinful, demeaning, abusive and wrong. This conference commits itself to the fair and expedient investigation of any complaint of sexual and gender harassment, sexual abuse or misconduct of a sexual nature within the conference and will take action deemed appropriate and in compliance with the *Book of Discipline.* Further, it shall be the policy of The Alabama-West Florida Conference of the United Methodist Church, Inc. to create an environment of hospitality *for* all persons, male or female, which is free from this type of sinful conduct and which encourages respect, equality, and kinship in Christ.

##### Procedure for Reporting Complaints

Some instances of harassment can be resolved informally by conversation between the parties or facilitated by mediation. In all other instances, conduct that is in violation of this policy must be reported immediately. Such a report may be made either to the Presiding Bishop of the Conference or a district superintendent of this conference. A report of such misconduct may be reported to the Presiding Bishop at the Bishop's office in Montgomery, Alabama, or to the district superintendent at any of the district offices within the conference. Upon receipt by a district superintendent of a report of clergy misconduct of a sexual nature, the district superintendent must immediately report such complaint t the Presiding Bishop.

##### Non-Retaliation for Reporting

The Alabama-West Florida Conference of the United Methodist Church will not retaliate against any person who brings forward a complaint or reports any conduct prohibited by this policy.

All staff, leaders, and volunteers are expected to immediately report any knowledge of harassment, abuse, or misconduct to anyone of the persons listed above. Prompt and appropriate investigation and corrective action, where appropriate, will be taken, including discipline. Persons who make false accusations may also be disciplined in the event that the accusations have been proven false.

##### Investigations

All investigations and remedial measures shall take place according to the pertinent provisions of the *Book of Discipline,* Nothing contained in this policy shall be construed to in any way alter or enlarge on any requirement of the *Book of Discipline.* All complaints or reports of conduct that is in violation of this policy shall be promptly and thoroughly investigated in accordance with the *Book of Discipline.* All investigations shall be consistent with fair process as set forth in 1J2701 of the *2004 Book of Discipline* and the Decisions of The Judicial Council of the United Methodist Church.

##### Confidentiality

While The Alabama-West Florida Conference of the United Methodist Church, Inc. cannot guarantee absolute confidentiality, it will make every reasonable effort to maintain confidentiality by disclosing information concerning the complaint or the investigation only on a "need to know" basis and as necessary to promote God's call for justice, reconciliation and healing.

##### Mandatory Reporting

The Alabama-West Florida Conference of the United Methodist Church, Inc. will comply with all applicable state or federal laws regarding the mandatory reporting of misconduct of a sexual nature committed by any clergy.

##### Mediation and Reconciliation

The Alabama-West Florida Conference of the United Methodist Church, Inc. encourages resolution of disputes and conflicts by mediation and reconciliation. Where appropriate, the conference encourage parties to utilize mediation in order to reach a just and equitable resolution of the matter, giving due consideration to the severity of the situation, the position of the parties and nature of the conduct involved. Where appropriate, the conference encourages the utilization of mediation.

## Guidelines for the Responsible Use of Social Media for Alabama- West Florida Conference Clergy and Religious Professionals

##### Preface:

With the quick rise of social media in society, businesses, organizations, and other entities have begun creating guidelines for the responsible use of social media by their constituents. The reason for these guidelines is to assist their members in the appropriate use of social networks in an effort to prevent people within the organization from being abusive or abused through social media. The church is no different. The internet and rise of social media offers the church both positive and negative elements of human community and interaction.

Throughout human history new forms of communication continuously develop. The question now is "How does the Christian community use new communication tools for the mission of the church so that the world is transformed?"

The following are guidelines, not rules or regulations, created in an effort to inform the Christian community about appropriate behavior online. These guidelines are not about limiting what we can do through social media. Rather the guidelines raise the question, "What is the best use of social media for Christian community and outreach?" Christians are called to remember that in all interactions we are members of the body of Christ, and what is done in the physical and virtual world has an impact on the mission of God in the world.

Clergy and laity are accountable to one another and have a shared responsibility for living the gospel in all relationships, including those online. While the reality of human sinfulness is always a part of human life, guidelines can help us remember the grace with which God has touched human life and transformed human behavior to reflect the presence of Christ.

The Alabama-West Florida Conference Board of Ordained Ministry and Alabama-West Florida Conference Cabinet have approved these guidelines for implementation.

##### Guidelines:

* Discern what the purpose of the social media is for you.
* Is social media a tool for ministry or your private domain?
* Think before you post or tweet something always remembering that social media is a public forum.
* Weigh whether a particular posting or tweet puts your effectiveness as a pastor or Christian at risk.
  + Remember the internet is instant communication; anything can be forwarded and saved.
  + Do not use commentary deemed to be defamatory, obscene, proprietary or libelous.
  + Exercise caution with regards to exaggeration, colorful language, guesswork, obscenity, copyrighted materials, legal conclusions and derogatory remarks or characterizations.
  + Post or tweet only what you want the world to see. It is not like posting something to your website or blog and then realizing that a story or photo should be taken down. On a social networking site, basically once you post something it may be available even after it is removed from the site.
  + Do not discuss pastoral concerns or coworkers or publicly criticize The United Methodist Church or conference personnel or colleagues.
  + Know and follow the *Book of Discipline* and biblical understandings of community. Be cognizant of your association with the United Methodist Church in online social networks.
  + If you are United Methodist clergy or laity, ensure your profile and related content is consistent with how you wish to present yourself as a member of the Christian community. Pay attention to social media communication with previous parishioners and "friending" on Facebook or other social media.
  + For clergy, if a "friend" is not a member of your current congregation, remember you are friends, not their pastor. Observe appropriate boundaries and exercise care to ensure you are not a hindrance for the pastor currently appointed to that congregation and the ministry needs of that congregation.
  + Remember that people classified as "friends" have the ability to download and share your information with others.
  + Be discerning about who you "Mend." Do not initiate one-on-one "friending" with minors and, if a minor initiates such "friending" with you, carefully weigh the advisability and potential risks of such an online relationship.
  + Make sure privacy settings are set to allow only the online content you want visible to show up on your profile. When considering social media for yourself or a social media strategy for the congregation, ask:
    - What does social media mean for a faith community?
    - What is appropriate for the wall of the church?
    - Who is allowed to post on the wall of the church?
* What does the local church community want to accomplish through social media? Regularly monitor your use of social media to ensure that an inordinate amount of time and energy is not spent interacting on social media to the detriment of your effectiveness as a clergy person or religious professional. Please be aware that if persons observe you participating in postings related to games, it can be perceived as an inappropriate use of time, especially during business hours as well as excessive posting.

##### Security:

* Due to security risks, be cautious when installing the external applications that work with the social networking site. Examples of these sites are calendar programs and games.
* Check with your church IT liaison about running updated malware protection to avoid infections of spyware and adware that social networking sites might place on your computer.
* Be careful not to fall for "phishing" scams that arrive via e-mail or on your wall, providing a link for you to click, loading to a fake login page.
* Ensure your password is secure enough for others not to figure out. If you notice unusual links on your wall, change it immediately.
* Visit your profile's security and privacy settings. At a minimum, set all privacy settings to "only friends". "Friends of friends" and "Networks and Friends" open your content to a large group of unknown people. Your privacy and that of your family may be at risk. People you do not know may be looking at you, your home, your kids, your grandkids and your lives.

**List of Approved Seminaries**

The University Senate has approved these seminaries for students pursuing ordination in The United Methodist Church effective July 1, 2019 – June 30, 2020.

[**\*Boston University School of Theology**](http://www.bu.edu/sth)745 Commonwealth Avenue  
Boston, MA 02215  
(617) 353-3050

[**\*Candler School of Theology of Emory University**](http://www.candler.emory.edu/)Rita Anne Rollins Building  
1531 Dickey Drive  
Atlanta, GA 30322  
(404) 727-6326

[**\*Claremont School of Theology**](http://www.cst.edu/)1325 N. College Avenue  
Claremont, CA 91711  
(909) 447-2500

[**Colgate Rochester Crozer Divinity School**](https://www.crcds.edu)  
(Listed with Public Warning)  
320 North Goodman Street  
Rochester, NY 14620  
(585) 271-1320

[**\*Drew University Theological School**](http://www.drew.edu/theo.aspx)36 Madison Avenue  
Madison, NJ 07940  
(973) 408-3000

[**\*Duke University Divinity School**](http://www.divinity.duke.edu/)Duke University  
407 Chapel Drive  
Box 90968  
Durham, NC 27708  
(919) 660-3400

[**\*Gammon Theological Seminary**](http://www.gammon-itc.org/)653 Beckwith Street, S.W.  
Atlanta, GA 30314  
(404) 581-0300

[**\*Garrett-Evangelical Theological Seminary**](http://www.garrett.edu/)2121 Sheridan Road  
Evanston, IL 60201  
(800) SEMINARY or (847) 866-3900

[**\*Iliff School of Theology**](http://www.iliff.edu/)2323 East Iliff Ave.   
Denver, CO 80210  
(800) 678-3360 or (303) 744-1287

[**\*Methodist Theological School in Ohio**](http://www.mtso.edu/)3081 Columbus Pike  
Delaware, OH 43015  
(800) 333-6876) or (740) 363-1146

[**\*Perkins School of Theology at Southern Methodist University (Dallas)**](http://www.smu.edu/perkins)Kirby Hall 5915 Bishop Blvd.  
Dallas, TX 75275  
(888) THEOLOGY or (214) 768-8436

[**\*Perkins School of Theology (Houston-Galveston Extension Program)**](http://www.smu.edu/Perkins/FacultyAcademics/housgal)SMU │ Perkins School of Theology  
Contact: Dr. Hugo Magallanes  
(214) 768-4808 or [hugo@smu.edu](mailto:hugo@smu.edu)

[**\*Saint Paul School of Theology (Kansas)**](http://www.spst.edu/)13720 Roe Boulevard, Building C  
Leawood, KS 66224  
(913) 253-5000

[**\*Saint Paul School of Theology (Oklahoma)**](http://www.spst.edu/)Oklahoma City University Campus  
2501 N. Blackwelder Ave.  
Oklahoma City, OK 73106  
(405) 208-5757

[**\*United Theological Seminary**](http://www.united.edu/)4501 Denlinger Road  
Dayton, OH 45426  
(937) 529-2201

[**\*Wesley Theological Seminary**](http://www.wesleyseminary.edu/)4500 Massachusetts Ave., NW  
Washington, DC 20016  
(202) 885-8600

[**Anabaptist Mennonite Biblical Seminary**](http://www.ambs.edu/)3003 Benham Avenue  
Elkhart, IN 46517  
(574) 295-3726 or (800) 964-2627

[**Asbury Theological Seminary (Kentucky)**](http://www.asburyseminary.edu/)204 North Lexington Avenue  
Wilmore, KY 40390  
(859) 858-3581

[**Asbury Theological Seminary (Florida)**](http://www.asburyseminary.edu/)8401 Valencia College Lane  
Orlando, FL 32825  
(407) 482-7500

[**Asbury Theological Seminary Extended Learning Program (ExL)**](http://www.asburyseminary.edu/)(800) 227-2879

[**Ashland Theological Seminary**](http://seminary.ashland.edu/)910 Center Street  
Ashland, OH 44805  
(866) 287-6446

[**Austin Presbyterian Theological Seminary**](http://www.austinseminary.edu/)100 East 27th Street  
Austin, TX 78705  
(512) 404-4800

[**Brite Divinity School at Texas Christian University**](http://www.brite.edu/)2925 Princeton Street  
Fort Worth, TX 76109  
(817) 257-7575

[**Chicago Theological Seminary**](http://www.ctschicago.edu/)1407 E. 60th Street  
Chicago, IL 60637  
(773) 896-2400

[**Christian Theological Seminary**](http://www.cts.edu/)1000 W. 42nd Street  
Indianapolis, IN 46208  
(317) 924-1331

[**Colgate Rochester Crozer Divinity School**](http://www.crcds.edu/)1100 South Goodman Street  
Rochester, NY 14620  
(585) 271-1320

[**Eastern Mennonite Seminary of Eastern Mennonite University**](http://www.emu.edu/seminary)1200 Park Road  
Harrisonburg, VA 22802-2472  
(540) 432-4000

[**Eden Theological Seminary**](http://www.eden.edu/)475 East Lockwood Avenue  
St. Louis, MO 63119-3192  
(800) 969-3627 or (314) 961-3627

[**﻿Evangelical Seminary of Puerto Rico**](http://www.se-pr.edu/)776 Ponce de León  
San Juan, PR 00925  
(787) 763-6700

[**Evangelical Theological Seminary**](http://www.evangelical.edu/)121 South College Street  
Myerstown, PA 17067-1299  
(800) 532-5775 or (717) 866-5775

[**Fuller Theological Seminary**](http://www.fuller.edu/)135 North Oakland Avenue  
Pasadena, CA 91182  
(800) 235-2222 or (626) 584-5200

[**Harvard University Divinity School**](http://www.hds.harvard.edu/)45 Francis Avenue  
Cambridge, MA 02138  
(617) 495-5761

[**Hood Theological Seminary**](http://www.hoodseminary.edu/)1810 Lutheran Synod Dr.  
Salisbury, NC 28144  
(704) 636-7611

[**Interdenominational Theological Center (Gammon Theological Seminary, only)**](http://www.itc.edu/)700 Martin Luther King, Jr. Dr.  
Atlanta, GA 30314-3143  
(404) 527-7700

[**Lancaster Theological Seminary**](http://www.lts.org/)555 West James Street  
Lancaster, PA 17603  
(800) 393-0654 or (717) 393-0654

[**Louisville Presbyterian Theological Seminary**](http://www.lpts.edu/)1044 Alta Vista Road  
Louisville, KY 40205  
(800) 264-1839

[**Luther Seminary**](http://www.luthersem.edu/)2481 Como Avenue  
St. Paul, MN 55108  
(651) 641-3456

[**Lutheran Theological Southern Seminary of Lenoir-Rhyne University**](http://www.lr.edu/ltss)4201 North Main Street  
Columbia, SC 29203  
(803) 786-5150

[**Memphis The**](http://www.memphisseminary.edu/)[**ological Seminary**](http://www.memphisseminary.edu/)168 East Parkway South  
Memphis, TN 38104  
(901) 458-8232

[**Moravian Theolog**](http://www.moravianseminary.edu/)[**ical Seminary**](http://www.moravianseminary.edu/)60 W. Locust Street  
Bethlehem, PA 18018  
(800) 843-6541 or (610) 861-1516

[**Northeastern Seminary of Roberts Wesleyan College (main campus only)**](http://www.nes.edu/)2265 Westside Drive  
Rochester, NY 14625  
(585) 594-6800

[**Pacific School of Religion**](http://www.psr.edu/)1798 Scenic Avenue  
Berkeley, CA 94709  
(510) 849-8200

[**Palmer Theological Seminary of Eastern University**](http://www.palmerseminary.edu/)   
1300 Eagle Road  
St. Davids, PA 19087-3696  
(800) 220-3287 or (610) 896-5000

[**Phillips Theological Seminary**](http://www.ptstulsa.edu/)901 N. Mingo Road  
Tulsa, OK 74116  
(918) 610-8303

[**Pittsburgh Theological S**](http://www.pts.edu/)[**eminary**](http://www.pts.edu/)616 N. Highland Ave.  
Pittsburgh, PA 15206  
(412) 362-5610

[**Princeton Theological Seminary**](http://www.ptsem.edu/)P.O. Box 821, 64 Mercer Street  
Princeton, NJ 08542-0803  
(609) 921-8300

[**Samuel DeWitt Proctor School of Theology of Virginia Union University**](http://www.vuu.edu/theology/about-stvu)1500 N. Lombardy Street  
Richmond, VA 23220  
(804) 257-5600 or (800) 368-3227

[**Seattle Pacific Seminary of Seattle Pacific University**](http://www.spu.edu/academics/school-of-theology)Suite 200  
4 West Nickerson  
Seattle, WA 98109  
(206) 281-2136

[**Sioux Falls Seminary**](http://www.sfseminary.edu/)  
2100 S. Summit Ave.  
Sioux Falls, SD 57105  
(800) 440-6227 or (605) 336-6588

[**Union Presbyterian Seminary (North Carolina)**](https://www.upsem.edu/community-life/charlotte-campus/)5141 Sharon Road  
Charlotte, NC 28210  
(980) 636-1700

[**Union Presbyterian Seminary (Virginia)**](https://www.upsem.edu/alumni-connect/richmond-campus/)3401 Brook Road  
Richmond, VA 23227  
(800) 229-2990 or (804) 355-0671

[**Union Theological Seminary**](http://www.utsnyc.edu/)3041 Broadway at 121st St.  
New York, NY 10027  
(212) 662-7100

[**United Theological Seminary of the Twin Cities**](http://www.unitedseminary.edu/)3000 Fifth Street, Northwest  
New Brighton, MN 55112-2598  
(800) 937-1316 or (651) 633-4311

[**University of Dubuque Theological Seminary**](http://udts.dbq.edu/)2000 University Ave.  
Dubuque, IA 52001-5099  
(800) 369-UDTS or (563) 589-3112

[**Vanderbilt University Divinity School**](https://divinity.vanderbilt.edu/)411 21st Avenue South  
Nashville, TN 37240-1121  
(615) 322-2776

[**Yale University Divinity School**](http://divinity.yale.edu/)409 Prospect Street  
New Haven, CT 06511  
(203) 432-5303

* Indicates a United Methodist Theological School

### Key Words to Know

##### Associate Member (321 - 323)

Conference relationship available to persons who have reached forty years of age, have served as full-time local pastors at least four years, completed the five-year Course of Study, studies for license as a local pastor, completed a minimum of sixty semester hours toward the Bachelor of Arts or an equivalent degree in a college or university listed by the University Senate. They must also be recommended by the DCOM and the conference Board of Ordained Ministry, declared their willingness to accept continuing full-time appointment and satisfied the conference regarding their physical, mental, and emotional health.

Associate members who meet all of the provisions of **322.4** and **324.6** may apply to the Conference Board for Provisional and then Full Membership.

##### Candidacy Mentor

A deacon or elder in full connection or local pastor who has completed the Course of Study assigned by the DCOM to an Exploring Candidate to support and guide them through the candidacy process and until the

candidate is approved for local pastor or elected to provisional membership.

1. **Professional Certification** (certified)

The church's recognition that an individual has met the required standards for academic training, experience, and continuing study necessary to achieve and maintain professional excellence in a particular area of ministry such as Christian education, music, youth ministry, evangelism, camp/retreat ministry, spiritual formation, older adult ministry, or church business administrator. Information and details about this process and these careers can be found at the General Board of Higher Education and Ministry website: [www.gbhem.org/certification/index.html.](http://www.gbhem.org/certification/index.html) Information about the church business administrator process can be found at [www.umacba.org.](http://www.umacba.org/)

1. **Candidacy Certification** (certified candidate) (**310- 314**)

Candidacy phase when requirements for Inquiring and Exploring Candidate have been met.

1. **Commissioning** (commissioned minister) (**325**)

The credentialing of provisional deacons and elders. The act of the church that publicly acknowledges God's call and response, talents, gifts and training of the candidate. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the Word of God and to equip others for ministry.

##### Conference Board of Ordained Ministry (BOM)

The body responsible for credentialing provisional/commissioned ministers, local pastors, and full connection deacons and elders.

##### Course of Study

The basic theological education program of the Division of Ordained Ministry, General Board of Higher Education and Ministry. It is provided for those who are licensed as local pastors who are unable to attend an approved seminary. Participants in the program should have completed candidacy for ordained ministry, the studies for license as a local pastor, and have been approved/recommended for license by the DCOM and Conference Board of Ordained Ministry.

##### 8. Deacon (f328 - 331)

Persons called by God, authorized by the Church, and ordained by a bishop to a lifetime ministry of Word and Service to both the community and the congregation.

##### Diaconal Minister

Persons called to specialized ministries of service, justice, and love within local congregations and in the wider world. Their focus of service is through a variety of ministries, such as administration, education, evangelism, music, health ministries and community development ~ to the local congregation and the wider community. Diaconal Ministers are lay persons. No new candidates have been accepted since 1/1/97. This category has been superseded by the ordained deacon.

##### District Committee on Ordained Ministry (DCOM)

The body that oversees, cares for, and evaluates candidates for ministry through the Inquiring, Exploring and Certified Candidate phases. Also responsible for maintaining a relationship with local pastors.

##### 11. Elder (332-336)

Persons who are ordained to a lifetime ministry of Service, Word, Sacrament, and Order; authorized to preach and teach the Word of God, to administer the sacraments of baptism and Holy Communion, and to order the life of the Church for mission and ministry.

##### Exploring Candidate

The second step or phase in the candidacy process for ordained deacon, elder, or local

pastor. A mentor is assigned. The candidate and mentor work together to continue discerning the candidate's call to ministry.

##### Full Connection

The relationship of ordained deacons and elders to the Annual Conference. They have completed the process for ordination, including educational requirements, and been elected to full membership in the annual conference.

##### Inquiring Candidate

The first step in the candidacy process for ordained deacon, elder, or local pastor. The candidate's home church minister works with the candidate in reading and discussing *The Christian as Minister* and *The Ministry Inquiry Process.*

##### License for Pastoral Ministry (315 - 320)

Credential given to a local pastor when he or she is appointed as pastor of a local church.

##### Licensing School for Pastoral Ministry

The studies are the first exposure for most candidates to the practice of ministry. Public worship, pastoral care for spiritual formation, organization of a parish for nurture and mission, and educational ministries in the church are the major areas of concern covered in the eighty-hour school. The candidate must be approved by the DCOM for licensing as a local pastor before attending Licensing School. The candidate must attend the school before being approved by the clergy session of the annual conference and being appointed as a local pastor.

##### Local Pastor

Persons who are licensed and appointed to preach, conduct divine worship, and perform the duties of a pastor but are not ordained as elders.

1. **Ordination** (ordained)

The church affirms and continues the apostolic ministry through persons empowered by the Holy Spirit.

##### Provisional Membership (324 - 327)

Conference relationship of commissioned ministers (deacons and elders) who are on trial in preparation for membership in full connection in the annual conference as deacons and elders. During that two-year period, they are Residents in Ministry under the care of the Conference Board of Ordained Ministry and participants in the residency program.

##### Residency

The Alabama-West Florida Conference two-year program for provisional/commissioned ministers.