# District Committee on Ordained Ministry Handbook

**Kentucky Annual Conference**

**2009-2012 Quadrennium**

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Revised 8/19/2010
The District Committee on Ordained Ministry

The Board of Ordained Ministry (BOM), district Committee on Ordained Ministry (dCOM), along with the district superintendent (DS) are responsible for enlisting, training, and preparing candidates for licensed and ordained ministry. The district committee has primary responsibility for:

- assigning inquiring candidates to candidacy mentors
- interviewing candidates for certification
- re-certifying candidates on an annual basis

The committee also has responsibility for the licensing and ongoing supervision of local pastors. Accomplishing these tasks requires mutual trust, cooperation, and a clear understanding of the roles each has in the process. This chapter aids the dCOM with the full scope of its ministry, including organization and functions. Content checklist, action report forms, and action outlines are provided at the end of this chapter.

Amenability

The district Committee on Ordained Ministry shall be amenable to the annual conference through the Board of Ordained Ministry. (¶665).

Membership

- a representative from the BOM, named by the BOM after consultation with the district superintendent, who may be named chairperson
- the district superintendent, who may serve as the executive secretary
- at least six other clergy in the district, including women and ethnic clergy wherever possible (They are nominated by the district superintendent in consultation with the chairperson or executive committee of the BOM and approved by the annual conference.) The committee shall include elders in full connection and whenever possible, deacons in full connection, at least one clergy who is age 35 or younger and at least one elder who has taken the Course of Study.
- interim vacancies may be filled by the district superintendent
- the BOM shall provide training for the new members, including distribution of any available written guidelines (e.g., copies of this chapter)
- at least three laypersons shall be members of the committee with vote, except on matters prohibited by paragraph 33, Article II in the Constitution, nominated annually by the district superintendent, and approved by the annual conference.
Organization

The organization of the dCOM must ensure a close working relationship with the conference BOM and other district committees within the annual conference.

The dCOM shall elect its officers at the first meeting following the annual conference session when the members were elected. The Book of Discipline does not prescribe a specific structure, though all responsibilities and functions must be fulfilled. The dCOM may appoint or elect other officers, such as an enlistment officer or a continuing education officer or a secretary, taking care to assign to officers duties and responsibilities as listed below. Immediately following the election, a list of dCOM officers should be sent to the registrar of the BOM. The dCOM may have at least the following officers:

Officers

**Chairperson**: This office may be held by the BOM representative but not by the district superintendent (¶422.2). The duties are:

- to ensure the members of the committee are properly trained
- to call regular meetings of the dCOM informing each member of the time, place, and agenda
- to preside over meetings or appoint a temporary chair, if necessary--it is the chairperson's responsibility to make sure the committee understands the scope of its duties and fulfills them with care
- to maintain a close liaison with the BOM, especially with the candidacy registrar, the BOM registrar, and other officers or committee chairpersons who must regularly share information from the dCOM
- to work with other chairpersons of district committees in the conference to ensure consistent use of procedure

**Registrar**: The dCOM should elect a person other than the district superintendent or the chair of the dCOM to act as registrar for the committee. The duties are:

- to be the custodian for all dCOM files (all dCOM candidate files, including psychological assessment reports, belong to the annual conference)
- to keep a separate file on each person for whom the dCOM is responsible (see worksheets at end of chapter for contents of file)
- to inform the persons responsible what materials are needed for each file, and instruct the dCOM on what actions to take
- to immediately inform the BOM registrar of all actions taken on persons under the care of the dCOM

Revised 9/2/2009
to transfer individual files to another district or annual conference upon receipt of a written request

to forward all candidates' files to the BOM registrar when the referents become an associate or probationary member (copies of file material may be sent to the BOM along with any recommendations, without the written permission of the candidate)

to keep all persons interviewed by the district committee informed about decisions and recommendations as soon as possible in writing

Secretary: This office may be filled by the district superintendent. The duties are:

to record the minutes of each meeting and distribute copies to committee members, if a recording secretary has not been assigned this responsibility

to conduct correspondence and business necessary for the efficient functioning of the committee as directed by the chairperson

BOM representative: The BOM shall appoint one of its members to be its representative to the dCOM and provide communication between the Board of Ordained Ministry and the district committee.

Functions of the Committee

Enlistment

The district Committee on Ordained Ministry shall:

aid the local church and other agencies of the conference in the process of enlisting persons for ordained ministry as deacon or elder or for service as a local pastor (guide these persons in the process of education, training, and commissioning to specialized ministry or service as local pastor)

courage persons to enter the candidacy program

maintain a list of all candidates under its care (¶665.3)

Interviewing

Interviewing is one of the most basic personnel functions used by the church and is at the heart of the work of the dCOM. Good interviewing is as essential to the work of the dCOM as it is to the BOM. The dCOM conducts interviews for a number of different purposes. The interview focus and information needed are provided in a later chapter on interviewing.

Revised 9/2/2009
Candidacy Certification

Duties of the Committee

☐ Enroll inquiring candidates in the candidacy process and assign them to a candidacy mentor (¶311.1c); ensure that the candidate has read The Christian as Minister and completed the Candidacy Guidebook with the candidacy mentor.

☐ Examine qualified applicants for certification as candidates toward election as probationary members seeking elders or deacons orders (¶665.9).

☐ Maintain regular communication with all candidates:
  ☐ to counsel them regarding pre-theological studies (¶665.4)
  ☐ to recognize certified candidates at the district and annual conferences
  ☐ to advise and encourage them in spiritual and academic preparation for their ministry
  ☐ to review academic progress (receive transcripts and reports from college/seminary) (¶312.2)
  ☐ to inform candidates about scholarships and loans for education
  ☐ to provide them with a written statement of the disciplinary and annual conference requirements for entrance into associate and full membership (¶635.2h)
  ☐ to recommend to cabinet and bishop the service setting (deacon/elder) for certified candidates working toward probationary membership (¶324.2)

☐ Have annual interviews with each candidate (¶312)

☐ Inform the BOM candidacy registrar of the names and addresses of all who are issued certificates of candidacy.

Psychological Assessment

☐ The role of dCOM is to maintain communication with the chairperson of the psychological assessment committee of the BOM for the receipt, utilization, and return of the psychological assessment report:
  ☐ to receive the psychological reports from the chairperson of the BOM psychological assessment committee for use in the dCOM process of candidate evaluation
  ☐ to review the psychological report for the candidate’s potential for gaining sufficient levels of competence and readiness for ordained ministry
  ☐ to use appropriately the reports, including issues of confidentiality (The nature of the report is consultative rather than determinative in recommending an accept or reject decision.)
  ☐ to return the report to the psychological assessment committee chairperson for use in the BOM’s process of evaluating candidates who are seeking commissioning
Candidate File Checklist

- biographical information, form 102: membership in the recommending local church for two
  years immediately preceding application and graduation from high school or its equivalent
- medical information report, form 103
- declaration of Candidacy for Ordained Ministry/Charge Conference Recommendation, form
  104
- reference letters from the pastor and PPRC (optional)
- written application to the district superintendent
- written response to statements found in ¶310 & 311
- report of the candidacy mentor
- report of the supervisor from the service setting

Continuation of Certified Candidacy

The duties of the committee include re-certifying candidates annually when

- they have applied in writing for renewal of candidacy (¶665.9)
- they have received the recommendation for renewal by their charge conference (¶312.1)
- the candidacy mentor has submitted a report on the exploration and discernment of the
  candidate’s call
- the committee has reviewed the gifts, graces, and fruits of the candidates and noted continued
  satisfactory progress in the required studies (¶¶312, 665.9)
- a candidacy has lapsed; it may be reinstated at the discretion of the dCOM (¶313.2)

Continuing File Checklist

- recommendation by the charge conference
- for those seeking or serving as local pastors, enrollment in an approved college, seminary,
  studies for the local pastor’s license, or the ministerial Course of Study, as evidenced by a
  current transcript filed with the dCOM
- written request for continuance as a candidate
- annual report of the candidacy mentor
Local Pastor’s License

Duties of the Committee

☐ Examine qualified applicants for licensing as local pastors (¶315, ¶665.8).

☐ Help applicants enroll in a licensing school.

☐ Authorize the issuance of a license to all applicants who have satisfactorily completed the requirements (¶316).

☐ Give the BOM local pastors’ registrar the names and addresses of all persons approved for licensing as local pastors.

☐ Refer local pastors to the appropriate BOM registrar for enrollment in the Course of Study, and receive reports on their progress through the district superintendent.

☐ Recommend to the BOM persons who qualify for license or continuance as local pastors (¶¶665.8, 319).

☐ Communicate to the BOM registrar the circumstances of any discontinuance of a local pastor (¶320.1).

☐ Recommend to the BOM those persons who qualify for restoration of credentials as a local pastor (¶¶320.4, 665.8).

☐ Oversee a process of supervision of personal and professional growth for local pastors.

Local Pastor File Checklist

☐ all documentation for candidacy certification

☐ application for clergy relationship to the annual conference, form 105

☐ evidence that studies have been completed for the local pastor’s license under the leadership of the BOM, or one-third of the work toward the M.Div. degree

☐ report of the faculty of the licensing school or a seminary transcript

☐ medical information report, form 103

Renewal of Local Pastor’s License, File Checklist

☐ recommendation of district superintendent

☐ satisfactory progress in an approved college or seminary and the Course of Study for ordained ministry, as evidenced by a current transcript; satisfactory progress is required annually until the local pastor has met the educational requirements for associate membership

☐ annual report of the mentor

☐ annual evaluation of the PPRC (optional)/or pastor’s report to the charge conference

☐ records of dCOM action and reports to the BOM

Revised 9/2/2009
Associate Members

Duties of the Committee

Recommend to the BOM persons who qualify for associate membership.

(Those elected to associate membership under the 2004 Book of Discipline shall not be ordained as deacons. Instead, they shall be given a permanent license for pastoral ministry. Only those who qualify for associate membership prior to December 31, 2008 shall be ordained as deacons under the 1992 Discipline.)

Associate Members File Checklist

☐ application for clergy relationship to the annual conference, form 105
☐ biographical information, form 102; candidate must be at least 40 years of age
☐ service record: four years experience as a full-time local pastor or its equivalent
☐ Course of Study transcript: completion of the five-year Course of Study, no more than one year by correspondence or online/distance learning
☐ college transcript: 60 semester hours of college credit required
☐ recommendation of the district superintendent
☐ records of dCOM action and reports to the BOM
☐ medical information report, form 103 (not more than three years old)
☐ psychological assessment report (not more than three years old)
Provisional Membership

Duties of the Committee

☐ Recommend to the BOM those persons who qualify for provisional membership (¶¶665.8, 324.10).

☐ Each candidate must be recommended in writing on the basis of a three-fourth's majority vote of the dCOM.

☐ Recommend to the BOM and cabinet readmission to provisional membership those persons who have been discontinued and have requested readmission (¶¶665.8, 364).

Provisional File Checklist

☐ application for clergy relationship to the annual conference, form 105

☐ college transcript: a bachelor of arts degree or its equivalent as determined by the General Board of Higher Education and Ministry (GBHEM)

☐ seminary transcript: one-half of seminary course work is required for provisional membership, or advanced Course of Study transcript: completion of four units (two years) where accepted by annual conference policy

☐ reports of the mentor

☐ report of the district superintendent

☐ records of dCOM action and reports to the BOM

☐ medical information report, form 103

☐ psychological assessment reports

Readmission to Conference Membership

Duties of the Committee

☐ Recommend to the BOM and cabinet persons requesting readmission from honorable location, administrative location, or who have previously exited their ministerial office (¶¶665.8, 364, 365).

Readmission File Checklist

☐ copies of pertinent information from the permanent files of the BOM or annual conference

☐ letters of recommendation

☐ report of career counseling

☐ written request for restoration of credentials, including a rationale

Revised 9/2/2009
Support Services

☐ Assist the BOM in providing support services to all those under appointment in the district; such services may include continuing education events, self-assessment programs, training of PPRCs, enlistment programs, marriage enrichment, etc. (¶665.12).

☐ Keep complete and accurate files on all candidates for ministry under the guidelines of the General Council on Finance and Administration (GCFA) until they become associate or probationary members of the annual conference.

☐ Inform all persons interviewed by the dCOM of decisions and recommendations as soon as possible, both orally and in writing (¶665.11).

Training

The nurture and support of candidates requires ongoing training for interviewing and other functions of the committee. The BOM and the cabinet need to work together and in consultation with GBHEM to develop a training program for dCOMs. Such a program might include:

☐ development of a manual for the dCOM

☐ use of a consultant in training events

☐ use of the Ministry Inquiry Process and the Candidacy Guidebook

☐ development of consistent practices among dCOMs of the conference

☐ observation of dCOM interviews with critique and immediate response

☐ analysis of case study done by dCOMs

Training resources are available through the candidacy registrar of the Board of Ordained Ministry or staff of the General Board of Higher Education and Ministry, P.O. Box 340007, Nashville, TN 37203-0007; 615-340-7394.
Suggested dCOM Yearly Calendar

June       Annual Conference approve District Superintendent Nominations for committee

August - September       Committee meets to interview any who are eligible for commissioning as a Provisional member ¶ 324 or recommendation for Associate membership ¶ 321 of the 2004 Book of Discipline and those seeking transfer from another denomination ¶ 347.3. Committee may also interview those who are Inquiring candidates or are seeking certification as candidates.

October 31       Deadline for dCOM recommendation for Provisional or Associate Membership

January 8       Deadline for District Superintendent evaluation of candidates for Provisional or Associate membership and for those Provisional members serving in the district.

February       District Superintendent submits dCOM nominations for consideration at annual Conference.

March- April       Committee meets with all who are Inquiring candidates ¶310, who desire to become Certified candidates ¶ 311, who want to continue in candidacy ¶ 312, become a local pastor and attend license to preach school ¶ 315 or continue as a local pastor ¶ 319.

April- May       Send action report on all action taken by dCOM to Director of Ministerial Services office.

* “Districts with large numbers of local and supply pastors may consider holding annual interviews in both the fall and the spring.
2004 Disciplinary Requirements

Candidacy for Licensed and Ordained Ministry

¶ 310. Entrance Procedures into Licensed and Ordained Ministry

The licensed or ordained ministry is recognized by The United Methodist Church as a called-out and set-apart ministry. Therefore, it is appropriate that those persons who present themselves as candidates for licensed or ordained ministry be examined regarding the authenticity of their call by God to ordered ministry.

Wesley's Questions for the Examiners—In order that The United Methodist Church may be assured that those persons who present themselves as candidates for licensed or ordained ministry are truly called of God, let those who consider recommending such persons for candidacy as licensed or ordained ministers in The United Methodist Church prayerfully and earnestly ask themselves these questions:

1. Do they know God as pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?
2. Have they gifts, as well as evidence of God's grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?
3. Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their service?

As long as these marks occur in them, we believe they are called of God to serve. These we receive as sufficient proof that they are moved by the Holy Spirit.

¶ 311. Candidacy for Licensed and Ordained Ministry

Persons, upon hearing and heeding the call to servant leadership through licensed or ordained ministry, shall contact the pastor of their local church, another clergy, or the district superintendent of the district in which their United Methodist ministry setting is located to inquire about the process of candidacy. Persons are encouraged to use resources recommended by GBHEM, such as The Christian as Minister and the Ministry Inquiry Process.

1. Those beginning candidacy for licensed or ordained ministry:
   a) shall be a professing member in good standing of The United Methodist Church or a baptized participant of a recognized United Methodist campus ministry or other United Methodist ministry setting for a minimum of one (1) year;
   b) shall write to the district superintendent requesting admission to the candidacy process and the assignment of a candidacy mentor. Include a statement of call. Request registration through the district superintendent with GBHEM;
   c) after registration by the district superintendent with GBHEM, mentor and candidate will study the resources adopted by the conference Board of Ordained Ministry;
   d) shall write their statement of call and responses to Wesley’s historic questions in ¶ 310.

The candidate will consult with the pastor or equivalent in ministry setting specified by the district committee on ordained ministry to request a meeting of the pastor parish relations
committee or equivalent body specified by the district committee on ordained ministry to consider the statement of call and responses to Wesley’s historic questions;
e) After approval of the candidate by pastor parish relations committee or equivalent body specified by the district committee on ordained ministry, shall meet with a charge conference or body specified by the district committee on ordained ministry called to recommend the candidate to the district committee on ordained ministry. Approval of the candidate must be by two thirds written ballot, and the candidate shall have been graduated from an accredited high school or received a certificate of equivalency.
2. Candidates approved by the charge conference and seeking to become certified for licensed or ordained ministry shall:
a) request to meet with the district committee on ordained ministry. In preparation for meeting with the district committee on ordained ministry, consult with the mentor to provide the following written information, in addition to the material written for ¶ 311.1.d.: (i) the most formative experience of their Christian life; (ii) God’s call to licensed or ordained ministry and role of the church in their call; (iii) their beliefs as a Christian; (iv) their gifts for ministry; (v) their present understanding of their call to ministry as elder, deacon, or licensed ministry; and (vi) their support system;
b) complete and release required psychological reports, criminal background and credit checks. They shall submit, on a form provided by the conference Board of Ordained Ministry:
(1) a notarized statement detailing any convictions for felony or misdemeanor or written accusations of sexual misconduct or child abuse; or
(2) a notarized statement certifying that this candidate has neither been accused in writing nor convicted of a felony, misdemeanor, any incident of sexual misconduct, or child abuse.
The district committee on ordained ministry through the Board of Ordained Ministry shall seek ways to consider cultural and ethnic/racial realities in meeting these requirements.
c) provide other information as the district committee may require for determining gifts, evidence of God’s grace, fruit, and demonstration of the call to licensed or ordained ministry; and
(d) agree for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as clergy, to make a complete dedication of themselves to the highest ideals of the Christian life as set forth in ¶¶ 102-104; 160-166. To this end they shall agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God.³ Where possible, the local church is encouraged to assist candidates with the expenses of candidacy.
e) Upon vote of certification, shall be encouraged by the district committee on ordained ministry to attend a United Methodist seminary.
3. In special circumstances, the district committee on ordained ministry may authorize other United Methodist ministry settings to serve in the role of the local church for the purpose of recommending candidacy and specify the persons or bodies that will serve in the roles of pastor, pastor parish relations committee and charge conference.

¶ 312. Continuation of Candidacy

Revised 9/2/2009
The progress of candidates shall be reviewed annually by the district committee on ordained ministry which shall interview the candidate annually and may then continue the candidacy when the following conditions have been met satisfactorily:

1. The candidate has received the annual recommendation of his or her charge conference or equivalent body as specified by the district committee on ordained ministry (see ¶ 311.3).

2. The candidate is making satisfactory progress in his or her studies. A candidate preparing for ordained ministry who is enrolled as a student in a school, college, university, or school of theology recognized by the University Senate shall present annually to the district committee on ordained ministry an official transcript from the school the person is attending. The transcript shall be considered by the district committee on ordained ministry as part of the evidence of his or her progress.

3. The candidate continues to evidence gifts, fruits and God’s grace for the work of ministry. A person who is a certified candidate or who is in the candidacy process may have her or his status or studies accepted by another district committee in the same or another annual conference.

¶ 313. Discontinuance and Reinstatement of Certified Candidates

1. Discontinuance of a Certified Candidate—Certified candidates may be discontinued on their own request, upon severing their relationship with The United Methodist Church, or upon action to discontinue by the district committee on ordained ministry. The district committee on ordained ministry shall file with the conference Board of Ordained Ministry a permanent record of the circumstances relating to the discontinuance of the certified candidate.

The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be upon all users to show that their use of it is consistent with the highest ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon users to show that their action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior.

Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ordained ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed. (See Judicial Council Decision 318.)

The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the Discipline regarding the character and commitment of persons seeking ordination and affirms its high standards.

For more than 200 years candidates for ordination have been asked Wesley's Questions, including "... Have they a clear, sound understanding; right judgment in the things of God; a just conception of salvation by faith? ..." (¶ 310).

2. Reinstatement of Certified Candidate’s Status—Certified candidates whose status has been discontinued by a district committee on ordained ministry of an annual conference of The United Methodist Church shall only be reinstated by the district committee of the district in which they were discontinued. When approved by the district committee on ordained ministry, their certified candidate’s credentials shall be reissued and they shall be eligible to continue the process.
¶ 314. Appointment of Certified Candidates

A certified candidate is eligible for appointment as a local pastor upon completion of License for Pastoral Ministry (¶ 315). Those appointed as local pastors are clergy members of the annual conference (¶ 602.1) and are no longer listed as certified candidates. They do not continue with candidacy mentors but are assigned a clergy mentor (¶ 349.4)

License for Pastoral Ministry

¶ 315. License for Pastoral Ministry

All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor shall have a license for pastoral ministry. The Board of Ordained Ministry (¶ 635.2g) may recommend to the executive session of the annual conference the licensing of those persons who are:

1. Provisional elders commissioned by the annual conference, or
2. Local pastors who have completed the following:
   a) The conditions for candidacy certification in ¶¶ 311.1-2 and;
   b) The studies for the license as a local pastor as prescribed and supervised by the Division of Ordained Ministry or one-third of their work for a Master of Divinity degree at a school of theology listed by the University Senate;
   c) Been examined and recommended by the district committee on ordained ministry (¶ 665.8); or
3. Associate members of the annual conference

All candidates agree to make a complete dedication of themselves to the highest ideals of the Christian life and to this end agree “to exercise responsible self-control, by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God” (¶ 304).

The character and commitment of candidates for the ordained ministry is described or examined in six places in the Book of Discipline (¶¶ 304, 310, 311.2, 324, 330, and 335). These say in part: “Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity and faithful in the discharge of their duties” (¶ 324).

4. Deacons in full connection, seeking to qualify for ordination as an elder; or
5. Licensed or ordained clergy from other denominations who have training equivalent to the studies for license as a local pastor prescribed by the Division of Ordained Ministry, but do not meet the educational requirements for provisional membership in the annual conference.

6. In every case, those who are licensed shall have:
   a) Released the required psychological reports, criminal background and credit checks, and reports of sexual misconduct and/or child abuse. They shall submit, on a form provided by the conference Board of Ordained Ministry:
      (1) a notarized statement detailing any convictions for felony or misdemeanor or written accusations of sexual misconduct or child abuse; or
(2) a notarized statement certifying that the candidate has not been convicted of a felony or misdemeanor, or accused in writing of sexual misconduct or child abuse.

b) Been approved by the Board of Ordained Ministry (¶ 635.2g);

c) Provided the board with a satisfactory certificate of good health on a prescribed form from a physician approved by that board.

¶ 316. Responsibilities and Duties of Those Licensed for Pastoral Ministry

Provisional elders approved annually by the Board of Ordained Ministry.

The statement on ordination (¶ 304.2) states: "The Church expects those who seek ordination to make a complete dedication of themselves to the highest ideals of the Christian life . . . [and to] agree to exercise responsible self-control by personal habits. . . .”

There are eight crucial steps in the examination of candidates. They are:

1. The self-examination of the individual seeking ordination as he or she responds to God’s call in personal commitment to Christ and his church.

2. The decision of the committee on pastor-parish relations, which makes the first recommendation to the charge conference when a member seeks to become a candidate for ordained ministry.

3. The decision of the charge conference, which must recommend the candidate.

4. The decision of the district committee on ordained ministry, which must recommend the candidate to the conference Board of Ordained Ministry and, where applicable, the decision of the district conference.

5. The decision of the Board of Ordained Ministry, which must recommend deacon’s ordination and provisional membership. See Judicial Council Decisions 513, 536, 542.

6. The decision of the clergy members of the annual conference, who must elect candidates to provisional membership.

7. The recommendation of the Board of Ordained Ministry for deacon’s or elder’s ordination and full membership.

8. The election to deacon’s or elder’s ordination and full membership by the clergy members of the annual conference.

Ministry and local pastors approved annually by the district committee on ordained ministry may be licensed by the bishop to perform all the duties of a pastor (¶ 340), including the sacraments of baptism and Holy Communion as well as the service of marriage (where state laws allow), burial, confirmation, and membership reception, within and while appointed to a particular charge or extension ministry. For the purposes of these paragraphs the charge or extension ministry will be defined as “people within or related to the community or ministry setting being served.” Those licensed for pastoral ministry may be appointed to extension ministry settings when approved by the bishop and the Board of Ordained Ministry.

2. Such authorization granted by the license may be renewed annually by the district committee or the Board of Ordained Ministry.

3. The license shall remain valid only so long as the appointment continues and shall be recertified by the bishop when assignments change between sessions of the annual conference.

4. A local pastor shall be under the supervision of a district superintendent and shall be assigned a clergy mentor while in the Course of Study or in seminary (¶ 349).

All clergy members of the annual conference are accountable as to character and effectiveness to the annual conference throughout their entire ministry.
The General Conference has made it clear in the “Doctrinal Standards and Our Theological Task” (Part II of the Discipline) that Scripture, tradition, experience, and reason are our guidelines. “United Methodists share with other Christians the conviction that Scripture is the primary source and criterion for Christian doctrine.”

In the Social Principles, the General Conference has said that “we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.” Furthermore, the Principles state that “we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God’s blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage.”

Also, “we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single.”

The General Conference affirms the wisdom of our heritage expressed in the disciplinary provisions relating to the character and commitment of ordained ministers. The United Methodist Church has moved away from prohibitions of specific acts, for such prohibitions can be endless. We affirm our trust in the covenant community and the process by which we ordain ministers. In our covenant we are called to trust one another as we recommend, examine, and elect candidates for the ordained ministry and conference membership. See Judicial Council Decision 480.

5. Local pastors shall be amenable to the clergy session of the annual conference in the performance of their pastoral duties and shall attend the sessions of the annual conference.

6. The membership of local pastors under full-time and part-time appointment is in the annual conference where they shall have the right to vote on all matters except constitutional amendments, election of delegates to general, jurisdictional, or central conferences, and matters of ordination, character, and conference relations of clergy.

7. All local pastors shall receive written communication about decisions made regarding their relationship with the annual conference.

8. Local pastors who have completed the Course of Study may upon retirement annually request from the District Committee of Ordained Ministry and the bishop a license to continue to serve in the local church where they hold membership for the purpose of providing sacramental rites of baptism and Holy Communion, at the request of the appointed pastor.

¶ 317. Interim License as Local Pastor

Between sessions of the annual conference, persons who have completed the conditions for licensing listed above may be granted interim license as a local pastor upon recommendation of the cabinet, the district committee on ordained ministry, and executive committee of the conference Board of Ordained Ministry, and may be appointed by the bishop.

¶ 318. Categories of Local Pastor

Upon satisfactory completion of the requirements of ¶ 315, the district committee on ordained ministry shall certify the completion of the prescribed studies to the candidates and the Board of Ordained Ministry, and they shall be listed in the journal as eligible to be appointed as local pastors. Award of the license shall not be made until an appointment to a pastoral charge is made.
in accordance with ¶ 337. In recommending to the annual conference those who have met the requirements to serve as local pastors for the ensuing year, the Board of Ordained Ministry shall classify them in three categories with educational and other requirements of their category. Any person who fails to meet these requirements shall be discontinued as a local pastor. The categories shall be defined as follows:

1. Full-Time Local Pastors—Those eligible to be appointed full-time local pastors are persons (a) who may devote their entire time to the church in the charge to which they are appointed and its outreach in ministry and mission to the community; (b) who receive in cash support per annum from all Church sources a sum equal to or larger than the minimum base compensation established by the annual conference for full-time local pastors; (c) who, unless they have completed the Course of Study or other approved theological education, shall (i) complete four courses per year in a Course of Study school, or (ii) shall have made progress in the correspondence curriculum prescribed by the General Board of Higher Education and Ministry (¶ 1421.3d), or (iii) be enrolled as a pre-theological or theological student in a college, university, or school of theology approved by the University Senate; (d) who, when they have completed the Course of Study, are involved in continuing education (¶ 351); (e) who shall not be enrolled as a full-time student in any school.

2. Part-Time Local Pastors—Those eligible to be appointed as part-time local pastors are persons (a) who have met the provisions of ¶ 315; (b) who do not devote their entire time to the charge to which they are appointed; or (c) do not receive in cash support per annum from all Church sources a sum equal to or larger than the minimum base compensation established by the annual conference for full-time local pastors; and (d) who, unless they have completed the Course of Study or other approved theological education, shall (i) complete two courses per year in a Course of Study school, or (ii) have made progress in the correspondence curriculum prescribed by the General Board of Higher Education and Ministry, or (iii) be enrolled as a pre-theological or theological student in a college, university, or school of theology approved by the University Senate.

Part-time local pastors may be appointed to small membership churches that are grouped together in a charge under the supervision of a mentor.

3. Students Appointed as Local Pastors—Students enrolled as pre-theological or theological students in a college, university, or school of theology listed by the University Senate (a) who have met the provisions of ¶ 315, and (b) who shall make appropriate progress in their educational program as determined by the Board of Ordained Ministry may be appointed as part-time or full-time local pastors.

4. Upon recommendation of the Board of Ordained Ministry, the clergy members in full connection may vote approval annually for students of other denominations enrolled in a school of theology listed by the University Senate to serve as local pastors for the ensuing year under the direction of the district superintendent, provided that they shall indicate to the satisfaction of the Board of Ordained Ministry their agreement to support and maintain the doctrine and polity of The United Methodist Church while under appointment.

5. Local pastors may serve on any board, commission, or committee with voice and vote, except on matters of clergy character, qualifications, status, and ordination, except the Board of Ordained Ministry and the district committee on ordained ministry (¶ 635.1). They shall not be eligible to vote on or serve as delegates to the general, jurisdictional, or central conference.
¶ 319. Continuance as a Local Pastor

1. Persons licensed as local pastors who are not provisional members shall continue in college, in a program of theological education at an approved seminary, or in the Course of Study.
2. Upon completing each year’s education and other qualifications, a local pastor who is not a provisional member may be recommended for continuance by the district committee on ordained ministry. The clergy members in full connection of the annual conference may approve continuance of a local pastor after reference to and recommendation by its Board of Ordained Ministry.
3. A full-time local pastor shall complete the Course of Study curriculum within eight years and a part-time local pastor within twelve, unless a family situation or other circumstance precludes the local pastor’s opportunity to meet said requirements. The local pastor may be granted an annual extension beyond the prescribed limit upon a three-fourths vote of the district committee on ordained ministry, recommendation by the conference Board of Ordained Ministry, and the vote of the clergy members in full connection.
4. A local pastor may choose to remain in a local relationship with the annual conference upon having completed the five-year Course of Study.
5. None of the provisions in this legislation shall be interpreted to change or limit authorizations to local pastors ordained as deacon and elder prior to 1996.

¶ 320. Exiting, Reinstatement, and Retirement of Local Pastors Who Are Not Probationary Members

1. Discontinuance of Local Pastor—Whenever a local pastor retires or is no longer approved for appointment by the annual conference as required in ¶ 318, whenever any local pastor severs relationship with The United Methodist Church, whenever the appointment of a local pastor is discontinued by the bishop, or whenever the district committee on ordained ministry does not recommend continuation of license, license and credentials shall be surrendered to the district superintendent for deposit with the secretary of the conference. After consultation with the pastor, the former local pastor shall designate the local church in which membership shall be held. The Board of Ordained Ministry shall file with the resident bishop a permanent record of the circumstances relating to the discontinuance of local pastor status as required in ¶ 635.3d.
2. Withdrawal Under Complaints and Charges—When a local pastor is accused of an offense under ¶ 2702 and desires to withdraw from the Church, the procedures described in ¶ 2719.2 shall apply.
3. Trial of Local Pastor—When a local pastor is accused of an offense under ¶ 2702, the procedures described in ¶¶ 2703-2713 shall apply.
4. Reinstatement of Local Pastor Status—Local pastors whose approved status has been discontinued from an annual conference of The United Methodist Church or one of its legal predecessors may be reinstated only by the annual conference that previously approved them, its legal successor, or the annual conference of which the major portion of their former conference is a part, only upon recommendation by the district committee on ordained ministry from which their license was discontinued, the Board of Ordained Ministry, and the cabinet. Persons seeking...
reinstatement shall provide evidence that they have been members of a local United Methodist church for at least one year prior to their request for reinstatement. The district committee shall require a recommendation from the charge conference where his or her membership is currently held. When approved by the clergy members in full connection as provided in ¶ 337, their license and credentials shall be restored, and they shall be eligible for appointment as pastors of a charge. They shall complete current studies and meet requirements as provided in ¶¶ 315, 318.

Whenever persons whose approval as local pastors has been discontinued by an annual conference are being considered for appointment or temporary employment in another annual conference, the Board of Ordained Ministry where these persons are being considered shall obtain from the Board of Ordained Ministry of the conference where approval has been discontinued verification of their qualifications and information about the circumstances relating to the termination of their approval as local pastors.

5. Retirement of Local Pastor—A local pastor who has made satisfactory progress in the Course of Study as specified in ¶ 318.1 or .2 may be recognized as a retired local pastor. Retirement provisions for local pastors shall be the same as those for clergy members in ¶ 358.1, .2, .4, with pensions payable in accordance with ¶ 1506.5a. Retired local pastors may attend annual conference sessions with voice but not vote. A retired local pastor may be appointed by the bishop to a charge and licensed upon recommendation by the district committee on ordained ministry without creating additional claim upon the conference minimum compensation nor further pension credit.

6. Status of Retired Local Pastors—A local pastor who retires or is no longer approved for appointment by the annual conference as required in ¶ 318 prior to completing the Course of Study and is not appointed in accordance with ¶ 320.5 shall be considered a layperson for all purposes of this Discipline. A local pastor who retires after having completed the Course of Study or is no longer approved for appointment by the annual conference as required in ¶ 318 and is not appointed in accordance with ¶ 320.5 may elect, by notification to the bishop and the Board of Ordained Ministry, to be recognized either as a layperson, or as a “retired local pastor.” A retired local pastor shall have the right to attend annual conference with voice and such voting privileges as are accorded active local pastors. Retired local pastors shall be counted as clergy for equalization purposes. Nothing in this section shall be construed to change in any way a local pastor’s pension status or rights.

Associate Membership

¶ 321. Eligibility and Rights of Associate Members

Associate members of an annual conference are in the itinerant ministry of the Church and are available on a continuing basis for appointment by the bishop. They offer themselves without reserve to be appointed (and to serve as their superiors in office shall direct). They shall be amenable to the annual conference in the performance of their ministry and shall be granted the same security of appointment as provisional members and members in full connection.

1. Associate members shall have a right to vote in the annual conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the general and

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jurisdictional or central conferences; (c) all matters of ordination, character, and conference relations of clergy.

2. Associate members may serve on any board, commission, or committee of an annual conference. They shall not be eligible for election as delegates to the general or jurisdictional or central conferences.

3. Associate members shall be subject to the provisions governing sabbatical leave, leave of absence, location, retirement, minimum salary, and pension.

¶ 322. Requirements for Election as Associate Members

1. Local pastors may be elected to associate membership by vote of the clergy members in full connection, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions. They shall have: (1) reached age forty; (2) served four years as full-time local pastors; (3) completed the five-year Course of Study for ordained ministry in addition to the studies for license as a local pastor, up to one half of which may be taken by correspondence or online/distance learning courses; (4) 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; (5) been recommended by the district committee on ordained ministry and the Board of Ordained Ministry; (6) declared their willingness to accept continuing full-time appointment; (7) satisfied the board regarding their physical, mental, and emotional health (the annual conference shall require psychological reports, criminal background and credit checks, and reports of sexual misconduct and/or child abuse to provide additional information on the candidate’s fitness for the ministry); (8) for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of his/her influence as a clergy member of the annual conference, be willing to make a complete dedication of himself/herself to the highest ideals of the Christian life; and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God; and (9) prepared at least one written sermon on a biblical passage specified by the Board of Ordained Ministry and given satisfactory answers in a written doctrinal examination administered by the Board of Ordained Ministry. (Consideration shall be given to the questions listed in ¶ 324.9.)

2. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate part-time service to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors.

3. Associate members may retire under the provisions of ¶ 358 of the Discipline. They shall retain their license for pastoral ministry for service in the local church and maintain their relationship as retired clergy members of the annual conference.

4. Associate members may be received as provisional members in the annual conference under conditions as set forth in ¶ 324.6 upon receiving a three-fourths majority vote of the clergy members of the conference in full connection, present and voting.

The Commissioned Minister as Provisional Member

¶ 324. Qualifications for Election to Probationary Membership and Commissioning

A person shall be eligible for election to provisional membership in the annual conference by vote of the clergy session on recommendation of its Board of Ordained Ministry after meeting the following qualifications.
1. Candidacy Requirement: Each candidate shall have been a certified candidate for provisional membership for at least one year and no more than twelve years.

2. Service Requirement: Each candidate shall have demonstrated his or her gifts for ministries of service and leadership to the satisfaction of the district committee on ordained ministry as a condition for provisional membership.

3. Undergraduate Requirement: A candidate for provisional membership shall have completed a bachelor’s degree from a college or university recognized by the University Senate. Exceptions to the undergraduate degree requirements may be made in consultation with the General Board of Higher Education and Ministry in some instances, for missional purposes, for persons who have a minimum of sixty semester hours of Bachelor of Arts credit and:
   a) have been prevented from pursuit of the normal course of baccalaureate education,
   b) are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or
   c) have graduated with a bachelor’s degree or its equivalent from a college not recognized by the University Senate and have completed one half of the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

4. Graduate Requirement:
   a) Candidates for deacon or elder shall have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. 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.
   b) a candidate for ordination as an elder shall have completed one half of the studies toward a Master of Divinity degree or its equivalent, including one half of the basic graduate theological studies from a seminary listed by the University Senate.
   c) a candidate for ordination as a deacon shall have:
      (1) completed one half of the studies of a master’s degree from a United Methodist seminary or one listed by the University Senate, or
      (2) received a master’s degree in the area of the specialized ministry in which the candidate will serve
      (3) completed one half of the basic graduate theological studies, in a context which will provide formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

5. In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:
   a) shall have reached thirty-five years of age at the time to become a certified candidate;
   b) completed a bachelor’s degree, received professional certification or license in the area of ministry in which the candidate will serve, have completed a minimum of eight semester hours of graduate credit or equivalent quarter hours in the area of specialization, and have been recommended by the conference Board of Ordained Ministry;
   c) have completed one half of the minimum of twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism;
worship/liturgy; and United Methodist doctrine, polity, and history, in a context which will provide a cohesive program and formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

6. Local pastors may fulfill the requirements for provisional membership when they have:
   a) reached forty years of age;
   b) satisfied all requirements of Sections 1-2 and 7-14 of this paragraph.
   c) completed the five-year Course of Study for ordained ministry, of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study may be online courses; and
   d) an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry that shall include United Methodist history, doctrine, and polity.10

7. The Board of Ordained Ministry shall require an official transcript of credits from each school before recognizing any of the applicant’s educational claims. In case of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry.

8. Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional standards and is able to render effective service as a provisional member.

9. Each candidate shall respond to a written and oral doctrinal examination administered by the conference Board of Ordained Ministry. The examination shall cover the following:
   a) Describe your personal experience of God and the understanding of God you derive from biblical, theological, and historical sources.
   b) What is your understanding of evil as it exists in the world?
   c) What is your understanding of humanity, and the human need for divine grace?
   d) How do you interpret the statement Jesus Christ is Lord?
   e) What is your conception of the activity of the Holy Spirit in personal faith, in the community of believers, and in responsible living in the world?
   f) What is your understanding of the kingdom of God; the Resurrection; eternal life?
   g) How do you intend to affirm, teach and apply Part II of the Discipline (Doctrinal Standards and Our Theological Task) in your work in the ministry to which you have been called?
   h) The United Methodist Church holds that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. What is your understanding of this theological position of the Church?
   i) Describe the nature and mission of the Church. What are its primary tasks today?
   j) Discuss your understanding of the primary characteristics of United Methodist polity.
   k) How do you perceive yourself, your gifts, your motives, your role, and your commitment as a probationary member and commissioned minister in The United Methodist Church?
   l) Describe your understanding of diakonia, the servant ministry of the church, and the servant ministry of the provisional member.

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m) What is the meaning of ordination in the context of the general ministry of the Church?

n) Describe your understanding of an inclusive church and ministry.

o) You have agreed as a candidate for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as ministers, to make a complete dedication of yourself to the highest ideals of the Christian life, and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God. What is your understanding of this agreement?

p) Explain the role and significance of the sacraments in the ministry to which you have been called.

10. Each candidate shall have been recommended in writing to the conference Board of Ordained Ministry, based on a three-fourths majority vote of the district committee on ordained ministry.

11. Each candidate shall have a personal interview with the conference Board of Ordained Ministry to complete his or her candidacy.

12. Each candidate shall submit on a form provided by the Board of Ordained Ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background, credit checks and reports of child abuse.

13. Each candidate shall file with the board a written, concise, autobiographical statement (in duplicate on a prescribed form) regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

14. Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the conference Board of Ordained Ministry.
TO: CEOs of United Methodist Theological Schools  
CEOs of Non-United Methodist Theological Schools  
Listed by the University Senate

FROM: The University Senate

DATE: July 21, 2010

RE: Clarification of Requirement Regarding Distance Education

At the June 2010 meeting of the Commission on Theological Education and the University Senate, the Commission reiterated and clarified the requirements regarding the portion of the degree for ordination that can be taken as distance education courses.

In 2003, the Commission on Theological Education established working rules that no more than one-third (1/3) of credits toward masters degrees leading to ordination could be earned as distance education courses. Specifically, it was clarified that hybrid courses, defined as including both on-line and on campus instruction, are to be counted as distance education courses and included in the one-third allowed in the degree program. The definition of distance education courses is the same as the Association of Theological Schools Standard 10.3.1. At the time the Commission established this rule, it also required that institutions identify distance education courses on students’ transcripts. At the June 2010 meeting the University Senate affirmed the working rule as stated above.

The rationale prepared by the Commission on Theological Education is attached as a file.

I hope this will be helpful and will clarify the requirements regarding distance education courses and their application in a degree program leading to ordination.
RATIONALE FOR THE UNIVERSITY SENATE POLICY ON DISTANCE LEARNING

Theological education requires continuing reformation not only in light of new insights into the world offered by the sciences, humanities, and arts, but also in response to socio-cultural changes including technological developments. Education for ministry must incorporate pedagogies that utilize developing technologies yet must also recognize the inherent relational quality of ministry. Christian ministry in the United Methodist tradition recognizes in a unique and profound way that our ministry is collegial, covenantal and connectional. Education for ministry in The United Methodist Church needs to be deeply relational and covenantal. In order to facilitate an education that is both technologically astute and relationally adept, the University Senate maintains the standard that two-thirds of theological education towards ordination shall occur on campus or in residence, and no more than one-third may occur by means of distance or on-line learning. This standard applies to United Methodist and non-United Methodist seminaries. The University Senate understands “on campus” or “in residence” to mean courses that include a significant component of in person dialogue and conversation occurring on campus either at a school’s primary location or at an approved extension location. “Hybrid courses,” which combine on-line and on campus instruction, are considered distance learning or on-line education for the purposes of this standard. Any exceptions to this standard, whether in the amount of distance learning allowed or in the consideration of the status of hybrid courses, will require specific approval of the Commission on Theological Education.
¶ 271. Certified Lay Minister

In order to enhance the quality of ministry to small membership churches, expand team ministry in churches and in deference to an expression of gifts and evidence of God's grace associated with the lay ministry of early Methodism, the certified lay minister is to be recognized and utilized.

1. The certified lay minister shall preach the Word, provide a care ministry to the congregation, assist in program leadership, and be a witness in the community for the growth, missional and connectional thrust of The United Methodist Church as part of a ministry team with the supervision and support of a clergy person.

2. A certified lay speaker or a person with equivalent training as defined by his/her district or conference may be certified as a lay minister by the District Committee on Ordained Ministry after he/she has:
   a) Been recommended by the pastor of the local church where he/she holds membership and by vote of the Church Council or Charge Conference.
   b) Completed courses relevant to his/her assignment including preaching and exegesis, the care of the congregation, and other courses as recommended by the General Board of Discipleship and General Board of Higher Education and Ministry in consultation with leaders in the annual conference, and other appropriate Agencies and organizations.
   c) Demonstrated appreciation of the history, polity, doctrine, worship and liturgy of The United Methodist Church through service in his/her local church.
   d) Been recommended by the District Superintendent after completion of appropriate screening.
   e) Made application in writing to the District Committee on Ordained Ministry.
   f) Appeared before the District Committee on Ordained Ministry for review and approval.

3. The certified lay minister is to apply in writing for recertification bi-annually to the District Committee on Ordained Ministry upon:
   a) Ministry Review by Church Council or Charge Conference from the congregation of which he/she is a member.
   b) Satisfactory completion of an approved Continuing Education event, and
c) Recommendation of the District Superintendent.

4. The certified lay minister under assignment is to appear bi-annually before the District Committee on Ordained Ministry for recertification after:
   a) Ministry Review by Church Council or Charge Conference where assigned,
b) Satisfactory completion of an approved Continuing Education event, and
c) Recommendation of the District Superintendent.
5. Transfer of Certification by Certified Lay Ministers
A certified lay minister who moves may transfer certification to the new district upon receipt of a letter from the previous district's Committee on Ordained Ministry confirming current certification.

6. The certified lay minister is a lay person and as such is not eligible for support by equitable compensation funds or pension which are provided for clergy members. The local congregation is encouraged to provide appropriate compensation.
Candidacy

An Overview

Candidacy is a vocational, decision-making process, developed by the General Board of Higher Education and Ministry in consultation with the General Board of Discipleship and the General Board of Global Ministries. Candidacy begins with an inquiry into ministry in The United Methodist Church and the variety of forms it takes.

The first stage in this inquiry begins with a reading of *The Christian as Minister*. The candidate then enters into an exploratory study done under the guidance of a candidacy mentor. Participants may consider a specific form of lay ministry, ordination as a deacon or an elder, or licensing as a local pastor.

The basic requirements for candidacy are set forth in *The Book of Discipline*, ¶311. The basic resources include:

   - The process into ordained ministry begins with the inquiry stage. To begin, candidates contact the pastor in a local church, another ordained deacon or elder, or their district superintendent to inquire about the process of candidacy. Persons are encouraged to use the resources above for this inquiry. (¶311) They are available from Cokesbury, 1-800-672-1789.

2. *The Candidacy Guidebook:*
   - This Guidebook is an exploratory and procedural study to be done under the guidance of a candidacy mentor trained by the Board of Ordained Ministry and assigned by the district Committee on Ordained Ministry with the district superintendent.

The Candidacy Process

Those seeking to begin candidacy for licensed or ordained ministry shall apply to their district superintendent in writing, in a letter describing their sense of call to licensed or ordained ministry, for admission to the candidacy program with a copy for the district committee on ordained ministry; and shall be assigned a candidacy mentor by the district committee on ordained ministry in consultation with the district superintendent; and shall complete with the mentor the preliminary studies in the *Candidacy Guidebook* in a way that gives consideration to the candidate’s background and experience. (¶311.1)

When an inquiring candidate chooses to pursue ordination as a deacon or an elder or licensed as a local pastor, the person enters into a covenantal relationship with a candidacy mentor who will lead the candidate through an in-depth exploration of the forms of ministry the candidate wishes to pursue. The individual can explore any topics that seem relevant to the vocational decisions involved.

Revised 8/19/2010
Those who are ready to publicly declare themselves to be candidates for licensed or ordained ministry shall consult with their pastor and committee on pastor staff-parish relations and request a recommendation for certification; and also be recommended by the charge conference. (¶311.2)

This public declaration is made through a consultation with the pastor/staff parish relations committee and the charge conference or equivalent body specified by the district committee on ordained ministry. Form 104 is used for the charge conference recommendation. See forms chapter.

Candidates who desire to be certified candidates for licensed or ordained ministry shall appear before the district committee on ordained ministry for examination and complete and release required psychological reports, criminal background and credit checks on a form provided by the conference board of ordained ministry. They may be asked to provide other information as deemed appropriate by the district committee on ordained ministry. (¶311)

The candidate seeking certification before the district committee on ordained ministry is accompanied by the candidacy mentor who has submitted a report on the issues they explored together. This report and the candidate’s written response to questions found in ¶310 & 311.2a, and the psychological assessment report provide the context for the certification interview. The approval for certification should be recorded on form 113.

**Continuation of Candidacy**

An individual continues as a certified candidate under the supervision of the district Committee on Ordained Ministry (dCOM) until becoming a probationary member of the annual conference, entering service as a local pastor, withdrawing from or being discontinued from candidacy for ordained ministry. During this period of time, the candidate continues to work with a candidacy mentor who monitors the development of the candidate's educational, spiritual, and vocational goals and maintains the mentoring relationship on behalf of the dCOM and BOM.

Although there is a definite order to decisions about candidacy moving from the candidate and mentor to the P/SPRC and charge conference and then to the dCOM, there is flexibility in arranging the way each candidate explores the issues of vocational choice. Some candidates have already made most of their vocational choices and are preparing for ordination as a deacon or an elder through college or seminary training.

While most candidates meet with the mentor before discussing the possibility of being recommended as a candidate by P/SPRC and the charge conference of the local church or equivalent body specified by the dCOM, some candidates may receive the recommendation of the charge conference before applying for candidacy through the district superintendent. Though we encourage candidates to explore their vocational options with a mentor prior to seeking the support of the charge conference, district committees can be flexible with the order in which a candidate moves through the inquiry and beginning stages of candidacy, provided that the requirements of ¶311 are complete prior to certification by the dCOM.
Goals of Candidacy

The candidacy process is designed to provide settings in which candidates can examine, explore, and affirm personal and vocational choices, whether for the ordained or licensed ministry or for any other calling, and to provide ways the church can respond with pastoral care to these candidates and their families, friends, and churches. In this process both the candidate and the church have a central goal:

For the candidate, the central goal is to explore the vocational options of lay, ordained, and licensed ministry available through The United Methodist Church and to understand one’s own personal and career development in order to reach decisions that best express an appropriate response to God's call.

For The United Methodist Church, the central goal is to examine the calling, grace, gifts, and potential effectiveness of persons who present themselves as candidates for lay, licensed, or ordained ministry.

For the candidate, the goal is not necessarily to choose to enter the Order of Deacon or the Order of Elder. Some persons may inquire about ordained ministry or explore it in greater depth and then decide that ordination is not where God is calling them to be. If these persons become more aware of God's presence in their lives, God’s calling, and the opportunities for ministry through all forms of Christian vocation, then the candidacy process may be considered a success. It is not the number of candidates for ordained ministry certified by the dCOM that is important, but the quality of a candidate’s commitment to a Christian vocation — a calling that seems best for all in the light of the leading of the Holy Spirit.

For the church, the goal is to select the most capable persons available for ordained and licensed ministry and to support them in their preparation for the ministry to which they have been called. This implies that in some instances declared candidates will not be certified as candidates for ordained ministry by the dCOM. In these instances, it is just as important for the candidacy mentor and for the district committee and others involved to provide pastoral support and consultation to the person who is not accepted. The possibility of a decision not to enter ordained ministry is one reason for suggesting that the exploration stage normally precede any public statement about the individual's intention of entering orders.

Intent of the Candidacy Studies

The entire candidacy process is based upon careful consultation between the candidate and various church representatives. Because we assume that the call of God to participate in the ministry of Christ through the church is the foundation of the process, the candidacy process allows the candidate, the candidate's spouse and/or family, the local church, the dCOM and BOM to consider the many dimensions of Christian vocation—or calling—in the context of supportive concern for the individual and for the future of the church and its ministry.

The spiritual dimension of the candidacy process runs through all of the candidacy studies. The mentors assigned to an exploring candidate are chosen because they can lead a candidate on a spiritual journey. Spirituality is not added on to the vocational exploration process but is central to its purpose.
The purposes of the exploring stage of candidacy are to:

- inform the candidate about a connectional church with an itinerant and a non-itinerant ministry;
- give the candidate a biblically and ecclesiastically-based understanding of the meaning of the call to ministry, including lay ministry, licensed ministry, and ordained ministries of deacon and elder in The United Methodist Church;
- assist the candidate in developing a personal theology of vocation;
- enable the candidate to understand self and the call of God in relation to the world of work, family, community, and the potential for ministry within the church;
- provide opportunities for a candidate to obtain a realistic, inside perception of licensed ministry and ordination as a deacon or an elder, including an appreciation of its demands, frustrations, opportunities, and joys;
- provide support to the candidate in the process of trying to understand how others perceive the candidate's gifts, grace, and potential effectiveness in ministry; and
- give the candidate a model for vocational development that can continue throughout life with greater awareness of the development stages through which adults grow, and how these can be opportunities for growing in grace with God and others.

The candidacy studies encourage the candidate to take enough time to make decisions and plans. In the light of the leading of the Holy Spirit, the studies seek to elicit many facets of these decisions and enable the candidate to seek the church's affirmation as a certified candidate only if and when it seems right for the candidate.

It is important that the candidate see the public declaration of these decisions as a coming to terms with the inner call of God that must be affirmed by the outer call of the church through its appropriate committees and boards. The candidacy studies are among the first steps the candidate takes to consider whether his/her gifts and evidence of God's grace match the inner and outer call.

The candidate is encouraged to remain open to the possibility that discerning one’s Christian vocation is an ongoing process that may lead into different forms of ministry at different times in life. It is a calling rather than a single event which predetermines the shape and form of ministry for all time. It is therefore possible for a person to leave the ordained relationship to the church without leaving ministry and fulfill one’s calling through some form of lay ministry. Through the work of a candidacy mentor, the hope is that persons will not feel victimized or locked into ordained ministry as the only vocational option.

Built into the philosophy of the candidacy studies is an appreciation for individual differences. Each person is unique before God, with physical, mental, emotional, volitional, and spiritual dimensions. It is not presumed that all persons who consider candidacy will come from similar backgrounds with similar needs. Instead, the opposite is presumed: that each person approaches candidacy with a unique blend of background, experiences, needs, and significant others. To demonstrate and promote this appreciation for individual differences, the materials are developed to be used as guides, not as a lockstep sequence through which all candidates must move.
ORDERING OF MINISTRY CANDIDACY ¶311

The Foundation of Ministry: Baptism
The ministry of all Christians, the mission and ministry of the United Methodist Church, the ministry of the Ordained

1. Inquiring Candidates
   1. Contact a deacon or elder
   2. Read The Christian as Minister
2. Exploring Candidate
   1. Member of the United Methodist Church for one year
      Or a baptized participant of a recognized UM campus ministry
      Or other UM ministry setting
   2. Apply to DS in writing and be assigned a candidacy mentor
   3. Apply to GBHEM for Candidacy Guidebook
   4. Complete exploration of candidacy with the mentor
   5. Complete Background Check
   6. Notarized statement regarding sexual misconduct, felony or misdemeanor
3. Declared Candidate
   1. High school graduate
   2. Pastor-staff parish committee review
   3. Recommended by charge conference
      Or equivalent body specified by dCOM
4. Certified Candidate
   1. Written response to ministry
   2. Psychological assessment
   3. Examination and approval by district committee
   4. Annual recommendation by charge conference

Requirements for Probationary Members and Commissioning Toward Deacon’s Orders, ¶324 Qualifications
Certified Candidate for 1 year, maximum 12 years
Demonstrated service leadership to satisfaction of dCOM

Education
Bachelor’s degree
Master’s in specialized ministry
completed ½ of basic graduate theological studies
minimum 24 hours
Health certificate
Doctoral examination/biographical statement
Interview and recommendation of district committee
Interview and recommendation of conference board

Alternative education for deacon in full connection, ¶324.5
thirty-five years of age
bachelor’s degree
Certification or license in area of service (minimum of eight graduate hours)
Basic graduate theological studies (minimum 24 hours)

Requirements for Probationary Members and Commissioning Toward Elder’s Orders, ¶324 Qualifications
Certified Candidate for 1 year, maximum 12 years
Demonstrated service leadership to satisfaction of dCOM

Education
Bachelor’s degree
M.Div (one-half of the studies)
including ½ of the basic graduate theological studies
minimum 24 hours
☐ completed one of two required preaching courses
☐ Completed at least one of the three required UM courses
Health certificate
Doctoral examination
☐ Biographical statement
Interview and recommendation of district committee
Interview and recommendation of conference board

Alternative Education for Elder, ¶324.6
Forty years of age
Bachelor’s degree
Five years Course of Study
32 hours of graduate theological studies

The Local Pastors, ¶315
Qualifications
Certified Candidate

Education
Studies for license as a local pastor or 1/3 the work for M.Div degree
Health certificate
Examination and recommendation of dCOM
Approval of conference board

Continuation
Satisfactory progress in Course of Study

Associate Member, ¶322
60 semester hours undergraduate study
Five year Course of Study
Four years of full-time service

Revised 8/19/2010
Guidelines for Service Setting during Certified Candidacy

¶324.2: Each candidate shall have had a minimum of two (2) years in a service setting as determined by the district committee on ordained ministry as a condition for probationary membership and commissioning. This required service may be concurrent with academic study, provided there is adequate mentoring and supervision in the theology and practice of servant leadership. A service setting shall be in a position approved by the bishop and cabinet in the conference where the candidacy relationship is held, even if the service setting is outside the bounds of the annual conference.

The following service setting standards shall be used for all certified candidates in the Kentucky Conference:

1. All service settings must be recommended by the dCOM and approved by the Cabinet and Bishop.

2. Each semester in a field education experience within a degree program equals ½ year in a service setting. The number of hours per week is set by the school.

3. Each semester in a ministry setting outside a degree program which is at least 10 hours/week equals ½ year in a service setting. Mentoring (i.e. candidacy mentor) and supervision (i.e. Staff Parish Relations Committee, pastor, agency director, etc.) must be clarified.

4. Thirteen weeks during the summer in a ministry setting which is full-time (35 to 40 hours/week) equals one year in a service setting. Thirteen weeks during the summer which is 20 hours/week equals ½ year in a service setting. Mentoring (i.e. candidacy mentor) and supervision (i.e. Staff Parish Relations Committee, pastor, agency director, etc.) must be clarified.

5. Only one year of credit in a service setting will be given in an annual conference year.

6. If the certified candidate is on the elder track, at least one year of the service setting must be in a local church.

7. Clinical Pastoral Education does not count for this service setting.

8. Licensed local pastors fulfill this service setting requirement if they have served two years prior to probationary membership.
Annual Renewal of Certified Candidacy

The following are required for candidacy renewal:

1. Annual recommendation of the candidate’s home church charge conference.

2. A written report from the candidacy mentor.

3. An official transcript from the school, college, or seminary.

4. A written report from the candidate on the service setting and/or progress in ministry with reference to ¶312 (i.e. growth in these areas since certification).

5. If the candidate is in the process of meeting the requirements in a service setting (¶324.2), a written report from the supervisor in that setting.

6. A copy of the field education report from the seminary, if applicable.

7. If the candidate is not in college, seminary, or a ministry setting, a letter from the local church pastor as to the candidate’s involvement in the local church.

8. Annual interview with and approval by the district committee on ordained ministry. Such action shall be reported to the conference registrar on the appropriate form.

Note: The district committee must let the candidate know what is required. The candidate has the responsibility for requesting these reports be sent to the district committee.
Guidelines for Accepting a Certified Candidate From Another Annual Conference

¶312.3

Kentucky Conference, Board of Ordained Ministry

¶312.3, The Discipline states that “a person who is a certified candidate or who is in the candidacy process may have her or his status or studies accepted by another district committee in the same or another annual conference.

1. The candidate requests that his/her file be sent to the Office of Ministerial Services, 7400 Floydsburg Road, Crestwood, KY. 40014-8202

2. The file must include all of the items required by the Kentucky Conference at whatever stage of candidacy. For example,
   - At the exploring candidacy level, must have
     ✓ validation of enrollment in candidacy studies
     ✓ criminal and sex offenders background check
     ✓ Background check
     ✓ medical report.
   - At the declared candidacy level, all preceding items plus
     ✓ record of the Charge Conference approval.
   - At the certified candidacy level, all preceding items plus
     ✓ the psychological assessment (tier 1)
     ✓ the written response to ministry
     ✓ mentor reports
     ✓ recommendation from the former district Committee on Ordained Ministry
     ✓ district superintendent’s recommendation
     ✓ annual renewal of candidacy.
   - For a licensed local pastor, all preceding items plus
     ✓ documentation of licensing (copy of the license)
     ✓ annual renewal of the license for pastoral ministry
     ✓ transcripts showing progress in the course of study
     ✓ transcripts of undergraduate education if applicable
     ✓ recommendation from the current district superintendent.

3. The district Committee on Ordained Ministry reviews the candidate’s file.

4. An interview is required prior to acceptance of candidacy.

5. If the candidate is certified and is requesting local pastor status, the district Committee makes a recommendation regarding licensing by the Kentucky Conference. Licensing is dependent upon the person receiving an appointment in the Kentucky Conference.

6. The action is reported to the registrar of the Board of Ordained Ministry for approval by the Board.

Revised July 13, 2009
Candidacy Process for the Deacon, Elder, and Local Pastor

Inquiring Candidate: 2004 Book of Discipline ¶311.1
1. Contact the pastor in the local church, another deacon or elder, or the DS
2. Read *The Christian as Minister*

Phase One: ¶311.1
1. Member of The United Methodist Church for one (1) year immediately preceding application for candidacy, including a year of service in some form of congregational leadership
2. Apply to DS, in writing, for admission to candidacy program and be assigned a candidacy mentor by DS/dCOM
3. Apply to GBHEM for *Candidacy Guidebook* online
4. Complete exploration of candidacy with the mentor

Phase Two: ¶311.2
1. Consult with pastor and request for recommendation from S/P-PRC
2. High school degree or equivalent
3. Written statement of call and interview by Pastor/Staff Parish Relations Committee
4. Recommendation by charge conference
5. Continue candidacy program with candidacy mentor and academic requirements

Certified Candidate: ¶311.2
Completion of the following:
1. Written response to ministry questions (¶311.3b & c)
2. Psychological assessment and report
3. Provide other information upon request
4. Agree to make a complete dedication of themselves to the highest ideals of the Christian life
5. Examination and approval by dCOM

Local Pastor - Completed candidacy certification, licensed, and assigned a clergy mentor ¶315.

Continuation of Candidacy: ¶312
1. Annual recommendation by charge conference
2. Annual interview and approval by dCOM
3. Annual report of satisfactory progress of studies and copy of transcripts from university or school of theology

Completion of Candidacy ¶324
1. Certified candidate for minimum of one (1) year, maximum twelve (12) years
2. One (1) year in service ministry
3. Completion of academic requirements
4. Health certificate completed by medical doctor
5. Written and oral doctrinal exam and written autobiographical statement
6. Interview and recommendation by three-fourths vote of dCOM
7. Notarized statement certifying that the candidate has neither been accused in writing nor convicted of a felony, misdemeanor, or any incident of sexual misconduct or child abuse
8. Interview and recommendation by the BOM
9. Election to probationary membership by clergy session

Commissioning to specialized ministry as probationary member

Revised July 13, 2009
Kentucky Conference, The United Methodist Church

CANDIDACY CHECKLIST

Steps into Certified Candidacy for Licensed or Ordained Ministry

1. __________________________ Date reviewed *The Christian as Minister* with his/her local church pastor, another ordained deacon or elder, or his/her district superintendent. Local pastor should have a copy of *Christian as Minister*. If not then it is available from the District Office.

2. __________________________ Date graduated from high school or equivalency.

3. __________________________ Date professing member in good standing of The United Methodist Church or a baptized participant of a recognized United Methodist campus ministry or other United Methodist ministry setting for a minimum of one (1) year. ¶ 311.1

4. __________________________ Date letter submitted to his/her district superintendent, with a copy to the district committee on ordained ministry, describing his/her sense of call and applying for admission to the candidacy program and assignment of a candidacy mentor. ¶ 311.1

5. __________________________ Date registered with GBHEM through the online candidacy program. (Form 101) Lists candidacy mentor as one of the two persons teaching the candidacy class in which s/he is participating.

6. __________________________ Date of online signature of district superintendent on Form 101

7. __________________________ Date completed IRAI online through GBHEM website. IRAI sent to candidacy mentor.

8. __________________________ Date registered online with the KAC Pathways to Ministry program

9. __________________________ Date received from the District Office and completed biographical form and medical form.

10. __________________________ Date completed a Background Check (attach certified check or money order for $65 to Kentucky Annual Conference) Form can be downloaded from www.kyumc.org *(Be certain to use the form from the Ministerial Services page as that is the only complete form.)*
11. ______________________ Date completed Notarized Statement certifying candidate has not been accused in writing nor convicted of a felony, misdemeanor, or any incident of sexual misconduct or child abuse. These forms must be completed and returned to the District Office at least one month prior to an interview with the district committee on ordained ministry.

12. ______________________ Date assigned to and participates in a district Candidacy Mentoring class.

13. ______________________ Date of interview with the Pastor/Parish Committee.

14. ______________________ Date written responses to ¶ 310.1-3, 2008 Book of Discipline submitted to SPRC and the dCOM.

15. ______________________ Date received 2/3 approval vote of the Charge Conference (form 104, signed by district superintendent or presiding elder).

16. ______________________ Date of Psychological Assessment. Contacts one of the approved psychologists and schedules testing and interview. Cost is $400 paid by candidate.

- Dr. Richard Johnson
  8135 New LaGrange Road
  Louisville, KY  40222-4682
  502-429-0989
  Districts Assigned: Elizabethtown, Frankfort, Louisville

- Dr. Emily Calvert
  320 Whittington Parkway, Suite 101
  Louisville, KY 40222
  502-339-4511
  Districts Assigned: Madisonville, Bowling Green, Owensboro, Lexington

- Dr. Kirk Day
  4010 Dupont Circle
  Suite 379
  Louisville, KY  40207
  (502) 894-9380
  Districts Assigned: Ashland, Columbia, Corbin, Covington, Prestonsburg
17. __________________________ Date Candidacy Mentor completes the Mentor Report and sends to district Committee on Ordained Ministry.

18. __________________________ Date written responses to questions in ¶311.2a and written evidence of understanding of ministries of local pastors, deacons, and elders within The United Methodist Church submitted to the district Committee on Ordained Ministry.

19. __________________________ Date of request for an interview with district committee on ordained ministry by writing a letter to the district committee with a copy to the district superintendent when all required documents have been submitted. In most cases, all documents must be received at least one month prior to the Certification Interview with the district committee on ordained ministry.

20. __________________________ Date responses were posted on Pathways to Ministry program to questions in ¶311.2d prior to the interview with the district Committee on Ordained Ministry.

21. __________________________ Date of interviews with district committee on ordained ministry for the Certification Interview.

22. __________________________ Date dCOM registrar submits the DCOM Approval Report for Certified Candidacy (form 113) to the Division of Ordained Ministry of the General Board of Higher Education and Ministry (P.O. Box 340007, Nashville, TN 37203) and to the Office of Ministerial Services (7400 Floydsburg Rd, Crestwood, KY 40014) with a copy to the District Office.

23. Candidacy Mentor and candidate meet to discuss interview and results of meeting with district committee.

¶ 312 Continuation of Candidacy

24. Certified candidacy is renewed annually by Charge Conference and district committee on ordained ministry. An annual interview with the district committee is required and transcripts of all educational progress shall be submitted. The Candidate must request from the district committee what documents need to be submitted for this annual renewal including Continuation of Ministry form.

25. Candidacy Mentor maintains contact with Certified Candidate until the candidate is licensed or commissioned.
Psychological Testing Procedures

Tier 1

1) Mentors role
   a. All Mentors
      i. Contact Kelly 2 weeks prior to first scheduled meeting of mentor group to have her to mail psychological testing packet (Packet will include: MMPI II RF, UMC Incomplete Sentences, SDS, Adult Family History Questionnaire) Will also include interview to be done after tests are scored.
   b. Setting up Interviews
      i. Mentors in Prestonsburg, Ashland, Covington, Corbin, BG, Lexington, Madisonville, O’boro, and Columbia contact assigned psychologist at least two weeks prior to the first night of candidacy group meeting and set up date psychologist will be in town to do interviews.
      ii. Mentors in Elizabethtown, Frankfort and Louisville administer tests then give contact info for their assigned psychologist and have candidates contact them ASAP
   c. Administer the tests on first night of group schedule
      i. Mentors also collect fees ($400, checks made out to assigned psychologist fee must be collected when test is administered or candidate cannot take test) when candidate receives test packet
   d. Candidates are put in room by themselves to take all of the tests
   e. Mentors collect tests, put in envelope to mail, along with checks
   f. Mentors send to their assigned psychologist the bundle of tests and fees
   g. Mentors assist candidates in preparing for interview
      i. Mentors in L’ville, E’town, and Frankfort give contact info for their assigned psychologist and have candidates contact them ASAP
      ii. Mentors in other districts will inform the candidates of the previously scheduled date that the psychologist will be in town to interview and assign times
2) **Psychologist’s role**
   a. Upon receipt of packet psychologist will score the tests
   b. Conducting the interview
      i. Johnson is contacted directly by his candidates
      ii. Day and Calvert conduct interviews on previously agreed upon dates in the districts assigned
   c. Upon completion of interview all submit a written report to Kelly within 30 days of interview

3) **Assigned Districts**
   a. Johnson
      i. Louisville, Frankfort and Elizabethtown
   b. Day
      i. Columbia, Corbin, Prestonsburg, Ashland, Covington
   c. Calvert
      i. Madisonville, Bowling Green, Owensboro, Lexington

**Tier 2 & 3 testing**

All candidates are required to set up their own interview times with the psychologist. Testing is done in psychologist’s office.
Candidate's District File
Content Checklist

Name _________________________________________________________________

Address __________________________________________________________________
________________________________________________________________________

Phone (with area code) __________________________________

Date file begun _____________

_____ Biographical information report (form 102)

_____ Declaration of candidacy for ordained ministry and charge conference recommendation
(form 104)

_____ Written response to statements found in ¶ 310 & 311.3b

_____ Candidacy mentor ___________________________

_____ Candidacy mentor’s report

_____ Psychological assessment report

_____ Medical information report (form 103)

_____ Academic progress documents

_____ dCOM form recording vote of certification Date ________________________

_____ Certification reviewed Date ________________________

_____ Date ________________________

_____ Date ________________________

_____ Date ________________________

_____ Letter of recommendation to Board of Ordained Ministry for probationary membership
toward deacon’s orders, or probationary membership toward elder’s orders

_____ File sent to BOM registrar Date ________________________
THE UNITED METHODIST CHURCH
APPLICATION FOR CANDIDACY GUIDEBOOK

NAME ______________________________________________________________________________

PRESENT ADDRESS
________________________________________________________________________
(Street) (City) (State) (Zip)

TELEPHONE (_______)______________________ EMAIL __________________________

BIRTHDATE ______________________ AGE ____________

GENDER: M ______ F ______

ETHNIC ORIGIN: African/African American_____ Asian/Asian American_____ Caucasian_____
Hispanic/Latino_____ Native American_____ Pacific Islander_____ Other ____

CONFERENCE ____________________________________ DISTRICT ___________________

LOCAL CHURCH MEMBERSHIP _________________________________________________

EDUCATION: High School_____ Some College_____ College Graduate_____
Some Graduate_____ Graduate Degree_____ Some Seminary_____ Master of Divinity_____
I would like to receive the Candidacy Guidebook in: English_____ Spanish_____
I would like to receive information from the United Methodist theological schools. Yes____ No____

I hereby declare my interest in exploring ordained or licensed ministry in the United Methodist
Church.
Order of Deacons_____ Order of Elders_____ Local Pastor_____ Chaplain_____

Signature of Exploring Candidate _____________________________________________
Date: _______________

Signature of District Superintendent ___________________________________________

Signature of Candidacy Mentor ________________________________________________

Print Name of Candidacy Mentor ______________________ Conference: _________________
Mentor’s Address
____________________________________________________________________________
(Street) (City) (State) (Zip)

Mentor’s Telephone __________________ Fax __________________
Email ___________________________

BEFORE MAILING, PLEASE BE SURE THAT THESE ARE DONE:
1. Signatures of the Candidate, District Superintendent, and Candidacy Mentor are on the application.
2. All grid marks on IRAI score sheet are in dark pencil and Candidacy Mentor’s name and address is at the top.
3. Dark grid marks are entered for candidate's name, birth date, today's date and sex.
4. The Candidate and Candidacy Mentor retain a copy of the completed and signed application.
5. Place the original application and answer sheet FLAT in a 9x12 envelope. DO NOT FOLD.
6. A check for the $50.00 program fee, payable to Division of Ordained Ministry, is enclosed.
7. The envelope is addressed to the Division of Ordained Ministry, P.O. Box 340007, Nashville, TN 37203-0007

This Section for Division of Ordained Ministry Use Only:
Date Received ______________ Mentor ___________ Fee __________ IRAI __________ CGBK ____________

Revised July 13, 2009
1. **DEFINITION OF LOCAL PASTOR** *(see 2008 Book of Discipline, ¶340)*

All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor shall have a license for pastoral ministry. Local pastors who have completed the following may be recommended to the executive session of the annual conference for licensing for pastoral ministry by the Bishop when they receive an appointment:

- The conditions for candidacy certification (¶311)
- Been examined and recommended by the district Committee on Ordained Ministry
- Licensing School (held in May).
- Been approved by the Board of Ordained Ministry
- Provided the BOM with a satisfactory certificate of good health.
- Have provided the BOM with the required financial and criminal background checks and reports. A local pastor is approved annually by the district Committee on Ordained Ministry and licensed by the Bishop to perform all the duties of a pastor at his/her charge, including the sacraments of baptism and Holy Communion as well as the service of marriage, burial, confirmation, and membership reception, while appointed to a particular charge.
- Granting of the license for pastoral ministry is made when an appointment to a pastoral charge is made.

2. **AUTHORITY AND DUTIES OF THE LOCAL PASTOR** *(see 2008 Book of Discipline, ¶340)*

A. The local pastor may be assigned beyond the local church when approved by the Bishop and the Conference Board of Ordained Ministry. (¶316)

B. The local pastor is licensed by the Annual Conference to serve only to the charge to which they are assigned and does not extend beyond it.

C. The charge is defined, by the church, as people in or related to the community being served.

D. The license must be renewed annually by the district Committee on Ordained Ministry and the conference Board of Ordained Ministry.

E. The local pastor may perform weddings after receiving a Local Pastor’s License, but only after he/she has been appointed to a local church.

F. The Local Pastor License is valid only to the charge to which the pastor is assigned. If the local pastor is moved between sessions of the Annual Conference, the license shall be re-certified by the bishop. The local pastor (including student local pastor) relates to the district Committee on Ordained Ministry in the district where he/she is appointed.

G. The local pastor is supervised by the District Superintendent and a Clergy Mentor assigned by the district Committee on Ordained Ministry in consultation with the District Superintendent, who will oversee the local pastor’s work in Course of Study and in the performance of duties as a local pastor.
Clergy Mentors For Local Pastors Shall:

- Establish a covenant with the local pastor or a cluster of pastors for the development of a vocational identity which grows out of ministry in the parish setting; each local pastor continuing in the Course of Study is assigned a mentor who may or may not be the same person who worked with the candidate as a guide; the mentor will be recommended by the District Superintendent and be trained and assigned by the BOM/dCOM

- The covenant will include:
  *mutual support in faith development
  *review of the learning goals and plans the local pastor had as a certified candidate; these goals may need to be modified to coincide with new responsibilities
  *an examination of those significant incidences of ministry growing out of the local pastor’s responsibilities for preaching, teaching the scriptures, celebration of the sacraments, worship, church administration, pastoral care, etc.; such an examination should lead to the development of specific goals related to the ministry of the local pastor
  *evaluative feedback
  *work in the Course of Study; a full-time local pastor is required to take a full year of work in the Course of Study for Ordained Ministry each year, a part-time local pastor, half a year of work each year; this will usually be done at one of the Course of Study schools of a seminary campus during the months of June, July, or August, but many local pastors take this work by correspondence through the Division of Ordained Ministry; mentors are an integral part of the educational program of local pastors in an examination of their experiences in ministry to help them learn from those experiences; they also monitor preparation of material for Course of Study classes and help local pastors integrate into their practice of ministry, theology, and theory they have learned
  *after completion of the Course of Study, the full-time local pastor is required to complete 4 continuing education units (CEU’s) per year and the part-time local pastor must complete 2 CEU’s per year.

Once the mentor establishes a learning goals covenant with the local pastor (s), the mentor shall aid the local pastor in attaining those goals and shall make an annual report to the dCOM. This report shall be reviewed by the dCOM when considering the continuance of a local pastor. The report shall be kept in the local pastor’s file by the dCOM until that person is received into associate or provisional membership in the annual conference.

H. The local pastor shall attend each session of the Annual Conference and is responsive to the directives of the Annual Conference.

I. Membership of the full-time and part-time local pastor is in the Annual Conference. They may vote on all matters presented to the Annual Conference, except constitutional amendments, election of delegates to General or
jurisdictional conferences, and matters of ordination, character, and conference relations of clergy.

J. Local pastors may serve on any board, commission, or committee with voice and vote, except on matters of clergy character, qualifications, status, and ordination, except the Board of Ordained Ministry and the district committee on ordained ministry (¶635.1). They shall not be eligible to vote on or serve as delegates to the General, Jurisdictional, or Central conference. (¶318.5)

K. Student Local Pastors may retain their membership in their home church and conference, but are subject to the directives and administrations of the District Superintendent and the dCOM in the district where they serve unless formal arrangements are made otherwise. They shall have the right to voice but not vote in the annual conference.

L. All local pastors shall receive written communication about decisions made regarding their relationship with the annual conference.

3. CATEGORIES OF LOCAL PASTOR (see 2008 Book of Discipline, ¶318)

In recommending to the Annual Conference those who have met the requirements to serve as local pastors for the ensuing year, the Board of Ordained Ministry shall classify them in three categories with educational and other requirements of their category. Any person who fails to meet these requirements shall be discontinued as a local pastor. The categories shall be defined as follows:

1. **Full-time Local Pastor**
   Those eligible to be appointed full time local pastors are persons:
   (a) who may devoted their entire time to the church in the charge where they are appointed and its outreach in ministry and mission to the community; (b) who receive in cash support per annum from all Church sources a sum equal to or larger than the minimum base compensation established by the annual conference for full-time local pastors; (c) who, unless they have completed the Course of Study or other approved theological education, shall (i) complete four courses per year in a Course of Study School, or (ii) shall have made progress in the correspondence curriculum prescribed by the General Board of Higher Education and ministry (¶1421,3d), or (iii) be enrolled as a pre-theological or theological student in a college, university, or school of theology approved by the University Senate; (d) who, when they have completed the Course of Study, are involved in continuing education (¶351); (e) who shall not be enrolled as a full-time student in any school.

2. **Part-time Local Pastor**
   1. Has met the requirements for licensing (¶315)
   2. Does not devote his/her entire time to ministry in the local church
   3. Does not receive in cash support per year from all Church sources a sum equal to or larger than the minimum base compensation established by the annual conference for full-time local pastors

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1 See Judicial Council Decisions 343, 572.
4. Shall complete at least two courses per year in a Course of Study school or the correspondence curriculum prescribed by the General Board of Higher Education and Ministry, until they complete the Course of Study

5. Following completion of the Course of Study maintains a continuing education program consisting of 2 CEUs per year

C. Student Local Pastor

1. If enrolled in an appropriate school of higher education or seminary approved by the University Senate, is appointed in a conference other than their home conference

2. Has met the requirements for licensing (¶315)

3. Makes appropriate progress in their educational program as determined by the Board of Ordained Ministry

4. REQUIREMENTS FOR LICENSE AS A LOCAL PASTOR (see 2008 Book of Discipline, ¶315)

All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor in a local church shall have a license for pastoral ministry. The Board of Ordained Ministry (¶635.2g), may recommend to the executive session of the annual conference the licensing of those persons who meet the following requirements:

- Completed the conditions for candidacy certification (see section on Candidacy Certification in this Handbook and ¶311.1-2);

- Been examined and recommended annually by the district Committee on Ordained Ministry;

- Completed the studies for the license as a local pastor as prescribed and supervised by the General Board of Higher Education and Ministry. (see sections on Licensing School in this Handbook);

- Been examined and recommended by the district committee on ordained ministry (¶665.8) or

- Receive an appointment by the Bishop.

5. STEPS TO OBTAINING A LICENSE AS A LOCAL PASTOR

A summary: Become a certified candidate

1. Receive the recommendation of the district Committee on Ordained Ministry
2. Complete the studies for the license for pastoral ministry, and attend Licensing School or have completed 1/3 or M. Div. at an approved seminary
3. Been approved by the Board of Ordained Ministry and the executive session of the Annual Conference.

4. **LICENSING SCHOOL**

Studies for License as a Local Pastor are a joint enterprise between the district Committee on Ordained Ministry, the annual conference Board of Ordained Ministry, and the General Board of Higher Education and Ministry, Section of Elders and Local Pastors. The first basic philosophy which informs this program is within the covenant of United Methodist ordained ministers. Full members have a basic and continuing responsibility to work in the preparation of new candidates. They can fulfill that responsibility by sharing practical knowledge and skills for the practice of ministry. The second basic tenet is that persons licensed must exhibit certain basic minimum competencies. Basic to this concept is the fact that these studies are not another hoop through which to jump or a roadblock to be bypassed. They are what the church considers the knowledge/skill components essential to the practice of ministry.

See above for the requirements for those seeking to become licensed local pastors. To be considered for an appointment as a local pastor a person must attend this school, unless he/she has completed 1/3 of their seminary training. However the attending of this school does not guarantee an appointment to a local church. The license as a local pastor may be withheld until such time as one is appointed to a charge.

**Date:** See Conference Calendar for dates. Begins on Sunday at 4:00 p.m. Central time and concludes the next Sunday.

**Location:** Lindsey Wilson College, Columbia, Kentucky.

**Registration:** Registration forms are distributed through the district superintendent and the district office. **Registration deadline is April 1st.**

There is some work required prior to the beginning of the school. Early registration is therefore advised. **Note:** Those attending Licensing School may not be taking a seminary course at the same time as Licensing School.

**Assignments:** All assignments are due to bom@kyumc.org no later than May 1st. All work should be submitted in Word 97-2003 format only.

**Cost:** The Kentucky Annual Conference Board of Ministry underwrites the entire cost for those individuals who will be serving appointments in Kentucky. Those serving in other conferences pay $650.00.

For Information contact: Office of Ministerial Services
7400 Floydsburg Road
Crestwood, KY 40014
1-800-530-7236

Revised 8/18/2010
7. CONTINUANCE AS A LOCAL PASTOR (see 2008 Book of Discipline, ¶319))

It is the responsibility of the district Committee on Ordained Ministry to annually review and recommend for continuance all persons who are licensed local pastors. The following guidelines (¶319) will be used:

1. Persons licensed as local pastors who are not provisional members shall continue in college, in a program of theological education at an approved seminary, or in the Course of Study.

2. You must request in writing each year to the district Committee on Ministry for continuance. Upon recommendation by the district Committee on Ordained Ministry, and by the conference Board of Ordained Ministry, the clergy members in full connection may approve the continuance as a licensed local pastor.

3. Full-time local pastors shall complete the five-year Course of Study curriculum within eight years, part-time local pastors shall complete the Course of Study curriculum within twelve years, unless family or other circumstances preclude the local pastor's ability to meet these requirements. An extension beyond the prescribed limit may be granted annually by a three-fourths vote of the district Committee on Ordained Ministry, recommendation by the conference Board of Ordained Ministry, and the vote of the clergy members in full connection.

4. A local pastor may choose to remain in a local relationship with the annual conference upon having completed the five-year Course of Study. Full time local pastors are required to receive a minimum of four CEU’s per year. Part time local pastors are required to receive two CEU’s per year. If there is a question as to what qualifies for CEU credit contact your district superintendent.

5. All local pastors shall be assigned a Clergy Mentor by their district Committee on Ministry in consultation with the District Superintendent. This mentoring can be done in a group setting. The Clergy Mentors shall work with the local pastor in meeting the above requirements for continuance. It is the responsibility of the local pastor to ensure that a Clergy Mentor has been assigned, and to contact that mentor for the help needed. Additional mentoring programs will be provided for the local pastor throughout his/her career.

8. DISCONTINUANCE OF THE LOCAL PASTOR (see 2008 Book of Discipline, ¶320.1)

Please refer to the 2008 Book of Discipline for information regarding discontinuance and surrendering of license and credentials. When a local pastor retires or the district Committee on Ordained Ministry does not recommend continuation of license, license and credentials are surrendered to the district superintendent for deposit with the secretary of the conference. After consultation with the pastor, the former local pastor shall designate the local church in which membership shall be held.
Reinstatement takes place only upon recommendation by the district Committee on Ordained Ministry from which their license was discontinued, the Board of Ordained Ministry, and the cabinet. Persons seeking reinstatement shall provide evidence that they have been members of a local United Methodist church for at least one year prior to their request for reinstatement. A recommendation from the charge conference where membership is held is required. When approved by the clergy members in full connection as provided in ¶ 337, their license and credentials shall be restored, and they shall be eligible appointment as pastors of a charge. They shall complete current studies and meet requirements as provided in ¶¶ 315, 318.

9. RETIREMENT OF THE LOCAL PASTOR (see 2008 Book of Discipline, ¶320.5)

A local pastor who has made satisfactory progress in the Course of Study as specified in ¶ 318.1 or .2, as recommended by the district Committee on Ordained Ministry, may be recognized as a retired local pastor. Retirement provisions for local pastors shall be the same as those for clergy members in ¶ 358.1, .2, .4 with pensions payable in accordance with ¶ 1506.5a. Retired local pastors may attend annual conference sessions with voice but not vote. A retired local pastor may be appointed by the bishop to a charge and licensed upon recommendation by the district committee on ordained ministry without creating additional claim upon the conference minimum compensation nor further pension credit.

10. COURSE OF STUDY SCHOOLS (see 2008 Book of Discipline, ¶319)

Persons licensed as local pastors who are not provisional members shall continue in college, in a program of theological education at an approved seminary, or in the five-year Course of Study. The Course of Study in The United Methodist Church is provided and administered by the General Board of Higher Education and Ministry for persons:

- Who are certified candidates for ordained ministry
- Who have successfully completed the Kentucky Conference Licensing School (special permission from the DS and the DCOM can allow a person to attend a licensing school in another Conference)
- Who have been licensed by the Bishop after approval by the district Committee and Board of Ordained Ministry
- Who are unable to attend an approved school of theology

The Course of Study is a basic theological education program of the Division of Ordained Ministry, Section of Elders and Local pastors. 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 and the Kentucky Conference licensing school.

The Course of Study is offered at regional Course of Study schools held each summer on the campuses of United Methodist theological seminaries. Extension courses for part-time local pastors are held throughout the year at certain locations. These extension centers usually offer
courses in a two or three weekend format which allows bi-vocational local pastors to participate without taking a lot of time away from their work.

The Course of Study includes a five-year curriculum with four courses per year as follows (2008 curriculum):

**First Year:**
- The Pastor as Interpreter of the Bible
- Theology in the Wesleyan Spirit
- Pastoral Care for Spiritual Formation
- Pastoral Leadership and Administration

**Second Year:**
- Hebrew Bible I
- Theological Heritage: Early and Medieval
- Formation for Discipleship
- Practice of Preaching

**Third Year:**
- New Testament I
- Theological Heritage: Reformation
- Our Mission: Evangelism
- Pastoral Care and Counseling

**Fourth Year:**
- Hebrew Bible II
- Wesleyan Movement
- Worship and Sacraments
- Personal and Social Ethics

**Fifth Year:**
- New Testament II
- Contemporary Theology
- Our Mission: Transforming Agent
- Theology and the Practice of Ministry

**Read carefully the following guidelines for special circumstances related to these courses:**
In case of emergency or unusual circumstances, with the approval of the Board of Ordained Ministry, courses may be also taken through a correspondence curriculum provided by the General Board of Higher Education and Ministry. In the Kentucky Conference, a maximum of four courses only may be taken by correspondence or Internet. Applications for correspondence courses may be obtained from the Registrar of the Conference Board of Ordained Ministry.
A candidate who has attended an accredited theological seminary may request that work completed in the school of theology be evaluated by the General Board of Higher Education and Ministry for transfer to the Course of Study. The request for evaluation must come from the Kentucky Conference Board of Ordained Ministry through the Registrar of the Conference Board of Ordained Ministry and an official transcript must be supplied.

Usually no credit is recognized in the Course of Study for work completed on the undergraduate level. However, a special petition to the dCOM can be made to pursue acceptance.

At the discretion of the General Board, clinical pastoral education units or credit from an accredited graduate degree program may be applied to the Course of Study.

It is the policy of the General Board of Higher Education and Ministry to limit students to four courses per year in the Course of Study while enrolled in the basic five-year curriculum. The reason for the limitation is that Course of Study students are expected to participate in a program of supervised ministry with a pastoral mentor who will assist in the preparation of assignments and the integration of what has been learned with the practice of pastoral ministry. In addition, licensed local pastors do not usually attend the Course of Study the first summer they are appointed.

When attending the Course of Study, pastors should make arrangements for their pastoral duties and preaching/worship responsibilities to be covered by someone else during that month. All one’s time during the School should be devoted to studies. Travel home should be for personal and family reasons only.

**Where to go and how to register:**

Tuition for the four-week summer residential Course of Study Schools is paid by the General Board of Higher Education and Ministry. The Kentucky Conference pays the student $250.00 per class. After room and board is deducted, the remainder is used by student for food, appliance rental, etc. Your expenses will surely be larger than your stipend, so care should be taken to have extra funds available. Books and supplies are the responsibility of each local pastor. Many churches provide budget money for the educational needs of their pastor. Please note that the Board of Ordained Ministry approved a policy in 1993 that local pastors who receive a failing grade (“F”) in a class will be required to repeat the course at their own expense.

**Seven Course of Study schools** best serve the needs of local pastors in the Kentucky Conference, but persons may attend any COS they choose. (Consult with the Kentucky Conference Director of Ministerial Services for the most current information on the Course of Study Schools)

- Appalachian Local Pastors School, Barbourville, Kentucky
- Candler School of Theology, Emory University, Atlanta, Georgia
- Duke Divinity School, Durham, North Carolina.
Methodist Theological School of Ohio, Delaware, Ohio
St. Paul School of Theology, Kansas City, Missouri
Indiana Area Extension Course of Study School, Indianapolis, Indiana
Tennessee/Holston Course of Study, Madisonville and Pulaski, Tennessee

Please note that all costs figures listed here are subject to change, and one must consult the school for the current expenses involved. The Kentucky Conference BOM pays $250 per course for Full or Part time Pastors in attendance of Course of Study Schools. (Information provided regarding costs and contact persons is correct as of Jan. 1, 2005. Contact the Office of Ministerial Services for most current information.)

Appalachian Local Pastors School (ALPS) is an extension of the Emory Course of Study School. Courses are available for both full-time and part-time pastors attending the two-year Congregational Development Program. Part time local pastors may take all of their training at ALPS, but full time persons may only take the eight Congregational Development courses which amount to two years. Their remaining schooling must be on the campus of one of the seminary Course of Study Schools. Congregational Development (CD) consists of eight courses emphasizing the skills for developing lay leadership to carry out the mission of the local church. Each CD class has an equivalent in the regular Course of Study curriculum. In addition to the eight CD courses, ALPS offers additional Course of Study classes. The remaining 12 courses are spread over a three-year rotating period.

ALPS classes are currently held at Union College, Barbourville, Kentucky for two weeks in the month of May. Campus housing and cafeteria meals are available.

- Tuition: $200.00 per course or $700.00 for four courses
- Registration Fee: $60.00
- Campus Housing: $120.00 to $250.00 for two weeks
- Campus Meals: $155.00 for two weeks

The cost of books and travel is additional.

Registration deadline is December 15 and registration forms are available by contacting:

Kitty Allen, Director
Appalachian Local Pastors School
301 East Mt. Vernon
Somerset, KY 42501
606-451-2220
606-451-2271 – Fax
alpsky@charter.net

Revised 8/18/2010
Appalachian Local Pastors School also offers weekend course of study classes for part-time and some full-time local pastors (depending on the course). These courses meet for two weekends (Friday evenings and Saturdays).

Housing and meal arrangements are made by the student. Following is a list of expenses:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition</td>
<td>$200.00 per course</td>
</tr>
<tr>
<td>Registration Fee</td>
<td>$30.00 per course</td>
</tr>
</tbody>
</table>

The cost of books, meals, housing, and travel are additional.

Class offering schedule, location, and registration forms are available by contacting Kitty Allen at the above address.

The Candler School of Theology at Emory University has a four week school.

Registration Fee - $180
Activity Fee - $15

Housing is available on campus and you must contact the school for that information.

For a Course of Study Catalog and registration information contact:

Course of Study School
211 Bishops Hall
Candler School of Theology
Emory University
Atlanta, GA 30322
404-727-4587
email: cos@emory.edu

Duke Divinity School offers full time local pastors four courses taught in four consecutive weeks during July. The Duke Course of Study is not divided into two week sections. On-campus housing in dormitories is available in single or double rooms. Meals are the responsibility of the student. Campus cafeterias are available as are numerous local restaurants. Each dormitory has facilities for storage and cooking of food. Off-campus housing is available through campus housing. Apartments are available for one person or families.

The following is a typical breakdown of costs:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Registration fee (due with application)</td>
<td>50.00</td>
</tr>
<tr>
<td>Activity fee</td>
<td>25.00</td>
</tr>
<tr>
<td>Least expensive housing (Dormitory room, dble. occup.)</td>
<td>477.90</td>
</tr>
<tr>
<td>Total</td>
<td>$552.90</td>
</tr>
</tbody>
</table>

Revised 8/18/2010
Meals are up to the individual. 
Apartment rents vary according to number of bedrooms, occupancy, etc. 
Costs for books and materials are additional.

Registration forms are obtained from the Seminary. Complete the form, obtain the signature of your district superintendent, make a copy for your file, and send with the registration fee to the Registrar of the Conference Board of Ordained Ministry for the Registrar’s signature. The Registrar will send the form to the seminary. Registration deadline is June 1.

The address for Duke is:
Course of Study School
Duke Divinity School
Box 90966
Durham, NC 27708-0966
919-660-3528; Email: div-conted@duke.edu

The Course of Study School at Methodist Theological School of Ohio (MTSO) offers a summer two-week intensive during which students take two courses. This begins the second week of July. A three-weekend course is taught in the fall and the spring. Students take one course during each of these sessions.

The Registration Fee is $25 per course.
Students will be housed on Campus and meals will be in the Dining Hall.

For information, application form, and summary of all costs contact:

Leo Cunningham
Ohio Valley Course of Study School
MTSO, P.O. Box 8004
Delaware, Ohio 43015
749-362-3340
e-mail: cos@mtso.edu

The Course of Study School at Saint Paul School of Theology offers a four week school

Costs for the four weeks:
Registration Fee - $380
Approximate Housing cost - $900
Cost of books is extra.

For more information and a Registration Form contact:

Janet Barnhard
Saint Paul School of Theology
Course of Study School  
4123 Truman Road  
Kansas City, MO 64127  
816-483-9600, extension 111  
email: cos@spst.edu

**Indiana Area Extension Course of Study School** is an extension of the Garrett-Evangelical School of Theology COS School. Sessions are held at the University of Indianapolis. Tuition is $500 for non-Indiana conferences. Students pay for textbooks and other personal expenses. Check with the school for their current schedule.

For more information contact:  
Rev. J. Wilbur Yates  
1502 Sanders Drive  
Auburn, IN 46706  
(260) 925-1167  
email: jwy@locl.net

**Tennessee/Holston Course of Study** is an extension of the Emory Course of Study. They offer four Schools a year on two campuses simultaneously, Hiwassee College in Madisonville, Tennessee, and Martin Methodist College in Pulaski, Tennessee. Students may take one course in each of the four Schools. Each course requires two weekends to complete.

- Tuition: $200 per course  
- Registration: $45

Students are asked to make their own housing arrangements.

For more information, please contact:  
Brady Whitehead  
Lambuth University  
Box 438  
705 Lambuth Blvd.  
Jackson, TN 38301  
(731) 425-3328  
email: brady@lambuth.edu

For information about other Course of Study Schools, contact the Registrar of the Conference Board of Ordained Ministry or go to the General Board of Higher Education and Ministry website at [www.gbhem.org/cos.html](http://www.gbhem.org/cos.html). Care should be taken when making the decision as to which school to attend. There are many factors to consider, including geographic location,
facilities, class periods, and individual needs. District Superintendents, mentors, and the Board of Ministry Registrar can offer advice as to particular circumstances. One option is to contact a present or past student to learn of the particulars that are most important to you.

The curriculum at each school discussed is reasonably close to identical. Both require advance reading and writing assignments and will assign reading and writing work to be completed after classes. Again, it is mandatory for the student to arrange for substitute preachers while in school. Weekend time is needed for study and rest. Traveling home to preach adds to the stress of school (not to mention the added time needed for sermon preparation). Your District Superintendent may be able to assist you with suggestions for substitute preachers. Also work with the laity in your church(es) for pulpit help.

**Hispanic Course of Study Schools**

The General Board of Higher Education and Ministry sponsors three Hispanic Course of Study Schools. They are held at Perkins Course of Study school in Dallas, TX, the North Central Jurisdictional Course of Study School at Garrett-Evangelical in Evanston, Illinois, and the Course of Study School at Claremont in California. Students interested in taking the Course of Study in the Spanish language may apply to the director of the Course of Study School at any of these schools. The Kentucky Conference is working to have some Hispanic courses taught within our state. Check with the Kentucky Conference Director of Ministerial Services for current information. The General Board of Higher Education and Ministry underwrites both the tuition and the transportation costs of students attending these schools. For more information, contact the Office of Ministerial Services. If you have other specific language needs, contact the Office of Ministerial Services for assistance and options.

**United Methodist Course of Study in Israel**

A special educational Program of the Division of Ordained Ministry, The General Board of Higher Education and Ministry, offers part-time and full-time local pastors an opportunity to experience the Holy Land, receive on-site instruction, and receive Course of Study credit. Contact the Office of Ministerial Services or visit the following web site:

http://www.netdoor.com/com/umcos/

**New Congregational Development and Lay Missioner Training Schools**

The New Congregational Development and Lay Missioner Training Schools prepare students for new congregational development among poor and marginalized people as part of the mission strategy of the United Methodist Church. Those who successfully complete the program may qualify for license as a local pastor and/or credit in the Course of Study. The Course of Study School at Emory in Atlanta and the Appalachian Local Pastors School in the Red Bird Missionary Conference have offered training in new congregational development. In Kentucky,
New Church and Congregational Development manages a leadership development process known as the Vital Church Leadership Incubator. The Incubator is an environment in which leaders and ideas are born, nurtured, and developed. The purpose can be summed up by:

1. **Loving God** – The Incubator creates an environment of peers for personal spiritual development and change. To continue to develop the leader's personal life of devotion to Jesus Christ and stoke the fires of passion for Jesus. We believe leading is more being than doing.

2. **Learning** – Participants will develop a 10 point Ministry Action Plan (M.A.P.) with and for their ministry assignment. The Incubator will facilitate accountability.

3. **Leading** – Provides resources, incentives, and encouragement for ministry competencies in the 21st century. Participants experience exposure to critical ideas and support.

The general goals of the Incubator are to create an environment in a small group for personal spiritual development and change as well as provide tools and processes for building a ministry action plan. In Kentucky such further training in the Leadership Incubator process is done through the Office of New Church and Congregational Development and is not a part of the Course of Study for Local Pastors.

The Perkins Course of Study School in Dallas, TX, has offered Lay Missioner Training for Hispanic lay leaders and their pastors. A similar program is planned for the Hispanic School at Garrett-Evangelical Seminary in Evanston, Illinois.

11. **LOCAL PASTORS PREPARING FOR ASSOCIATE MEMBERSHIP, PROVISIONAL MEMBERSHIP AND ELDER’S ORDERS UNDER THE 2008 DISCIPLINE**

**ASSOCIATE MEMBERSHIP** (See 2008 Book of Discipline ¶ 321)

1. Rights of Associate Membership (¶ 321)

2. Requirements for Election as Associate Members (2008 Discipline ¶322)

¶ 322. Requirements for Election as Associate Members — 1. Local pastors may be elected to associate membership by vote of the clergy members in full connection, upon recommendation of the board of ordained ministry, when they have met the following conditions. They shall have: (1) reached age forty; (2) served four years as full-time local pastors; (3) completed the five-year Course of Study for ordained ministry in addition to the studies for license as a local pastor, up to one half which may be taken by correspondence or online/distance learning courses; (4) 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; (5) been recommended by the district committee on ordained ministry and the Board of Ordained Ministry; (6) declared their willingness to accept continuing full-time appointment; (7) satisfied the board regarding their physical, mental, and emotional health (the annual conference shall require psychological reports, criminal background and credit checks, and reports of sexual misconduct and/or child abuse to provide additional information on the candidate's fitness for the ministry); (8) for the sake of the mission of
Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of his/her influence as a clergy member of the annual conference, be willing to make a complete dedication of himself/herself to the highest ideals of the Christian life; and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God; and (9) prepared at least one written sermon on a biblical passage specified by the board of ordained ministry and given satisfactory answers in a written doctrinal examination administered by the board of ordained ministry. (Consideration shall be given to the questions listed in ¶ 324.9.)

2. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate part-time service to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors.

3. Associate members may retire under the provisions of ¶ 358 of the Discipline. They shall retain their license for pastoral ministry for service in the local church and maintain their relationship as retired clergy members of the annual conference.

4. Associate members may be received as provisional members in the annual conference under conditions as set forth in ¶ 324.6 upon receiving a three-fourths majority vote of the clergy members of the conference in full connection, present and voting.

PROVISIONAL MEMBERSHIP (¶ 324.)

6. Local pastors may fulfill the requirements for provisional membership when they have:
   a) reached forty years of age;
   b) satisfied all requirements of Sections 1-2 and 7-14 of this paragraph. (¶324)
   c) completed the five-year Course of Study for ordained ministry, of which no more than four courses may be taken by correspondence or Internet; and
   d) an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry that shall include United Methodist history, doctrine and polity.2

7. The Board of Ordained Ministry shall require an official transcript of credits from each school before recognizing any of the applicant's educational claims. In case of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry.

8. Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional standards and is able to render

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effective service as a provisional member.

9. Each candidate shall respond to a written and oral doctrinal examination administered by the Conference Board of Ordained Ministry. (See questions in ¶324.9a-p)

10. Each candidate shall have been recommended in writing to the conference board of ordained ministry, based on a three-fourths majority vote of the district committee on ordained ministry.

11. Each candidate shall have a personal interview with the conference Board of Ordained Ministry to complete his or her candidacy.

12. Each candidate shall submit on a form provided by the board of ordained ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background, credit checks and reports of child abuse.

13. Each candidate shall file with the board a written, concise, autobiographical statement (in duplicate on a prescribed form) regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

14. Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the conference board of ordained ministry.

**Advanced Course of Study**

The purpose of the Advanced Course of Study for Ordained Ministry is to provide a curriculum which will enable a local pastor to meet the educational requirements for Provisional membership.

- The Courses chosen will not duplicate those included in the basic five-year curriculum.
- Courses selected shall include both foundational and functional studies appropriate to each candidate. Foundational courses include studies in the areas of theology, church history, biblical study, or church in society. Functional courses include advanced work in counseling, church administration, evangelism, preaching, teaching or worship.
- Four to six semester hours of credit may be earned each summer in the Advanced Course of Study.
- Advanced Course of Study students may enroll in the Master of Divinity curriculum courses.
- Each student shall have courses approved and recorded by the General Board of Higher Education and Ministry.
- Graduate studies not taken in a theological school, which parallel courses offered for advanced studies, may be approved by the General Board of Higher Education and Ministry.
Ministry to a maximum of nine semester hours. Such studies must have been taken within the last 10 years.

- One basic unit of Clinical Pastoral Education may be recognized as the equivalent of six semester hours in the Advanced Course of Study.
- Kentucky Conference students must meet the educational requirements set by the Board of Ordained Ministry for provisional membership. These are identical to the ones in the Discipline with the addition of a course in preaching and ½ unit of CPE.

Advanced Course of Study Courses are offered during the summer sessions with the regular Course of Study Schools. See Section 11 Course of Study Schools above for registration and cost information. MEF money may be used for Advanced Course of Study Classes only if one is taking the classes to apply for status of elder in full connection.
12. FELLOWSHIP OF LOCAL PASTORS AND ASSOCIATE MEMBERS (see 2008 Discipline, ¶323)

The 2008 Discipline says that each annual conference shall organize a Fellowship of Local Pastors and Associate Members. All licensed local pastors and associate members shall be members of and participate in the fellowship. The fellowship will provide mutual support for its members for the sake of the life and mission of the church. The Discipline outlines the functions of the fellowship to include providing for regular gatherings of local pastors and associate members, encouraging local pastors to continue study beyond the Course of Study, developing a bond of unity and common commitment among the members, and enabling the creation of relationships that allow mutual support and trust.

In the Kentucky Conference the purpose of the fellowship will be to provide mutual support for its members for the sake of the life and mission of the church. The fellowship will provide for regular gatherings of local pastors and associate members for continuing formation in relationship to Jesus Christ through such experiences as Bible study, study of issues facing the church and society, and theological exploration in vocational identity and leadership. The fellowship will encourage local pastors in continued study beyond the course of study; develop a bond of unity and common commitment to the mission and ministry of the United Methodist Church and the annual conference; and enable the creation of relationships that allow mutual support and trust.

The Board of Ordained Ministry provides financial support for the fellowship. A Steering Committee with elected officers provides leadership for the fellowship.

14. PENSIONS AND RELATED BENEFITS FOR LOCAL PASTORS

Full time local pastors are eligible for CRSP and UMPIP. They are also eligible for CPP under certain conditions. The church is required to pay pension costs for CRSP and CPP. Each full-time local pastor is required to be enrolled in the conference health insurance plan. The church pays the ministers part (whatever it is at the time) and the Local Pastor would be responsible for paying for their family. Family enrollment is optional. Part time local pastors are eligible for the CRSP portion of pension as well as enrollment in UMPIP. They are not eligible for conference health insurance. Student local pastors are eligible for enrollment in UMPIP if the local church agrees to sponsor UMPIP (sponsorship does not cost the church anything).

15. LICENSED LOCAL PASTORS AND THE WALK TO EMMAUS AND CHRYSALIS

The Kentucky Conference Cabinet has made the following policy regarding licensed local pastors serving communion and serving as spiritual directors for the Walk to Emmaus:

For part-time and full-time licensed local pastors, the Kentucky Conference Cabinet defines “the community being served” to include Emmaus communities when permission is given on an appointment year basis by the district superintendent for a local pastor to serve as spiritual director and to serve Holy Communion on a Walk to Emmaus weekend.
Clergy persons are critical elements in The Walk to Emmaus and in Chrysalis. The two programs depend on the partnership between laity and clergy. This partnership is a model that can be used in churches to enhance the ministry of the church.

It is important to have a thorough understanding of the role of the clergy in Emmaus and Chrysalis. In addition, it is important to have clarity about what is expected of the clergy who serve Emmaus and Chrysalis. It is also important to have a good understanding of how men and women are recognized as clergy and those things that qualify them to be called clergy. Below you will find the qualifications for the various clergy positions in Emmaus and Chrysalis.

**Community Spiritual Director**

The ministry and mission of The Upper Room Walk to Emmaus and The Upper Room Chrysalis depend on the Community Spiritual Director for leadership and oversight of the spiritual life of the community. The Community Spiritual Director serves as the moral, ethical, and spiritual conscience of the Board, the community and the teams. The Community Spiritual Director assists the Board in the development and nurture of clergy leaders and also assists in selecting those to serve on Emmaus/Chrysalis teams. The Community Spiritual Director shall be recognized as a competent spiritual leader within his or her church or denomination and by other church leaders in the area. This person should also represent the best Emmaus/Chrysalis has to offer.

Only persons who meet all the following criteria can serve as the Community Spiritual Director. Those who:

- are ordained as UMC elders or the equivalent in other denominations/churches who have completed a four year undergraduate degree and have received a Master of Divinity degree from a seminary accredited by the Association of Theological Schools (ATS, www.ats.edu);
- have completed an undergraduate degree and The United Methodist Church (UMC) Basic Course of Study Program, and the Advanced Course of Study Program, (or the equivalent in other churches or denominations). (The description of the UMC Basic Course of Study Program is attached.)

In addition the following criteria must be met:

- are able to maintain theological balance and be sensitive to the variety of perspectives in this ecumenical setting.
- have showed commitment to the Upper Room Walk to Emmaus and Chrysalis models as stated in the Letters of Agreement,
- have served as Weekend Spiritual Director.
- are actively engaged in full-time professional ministry (or retired while in good standing).
- are able to be a role model of a servant leader in a team environment.
- are able to guide and coordinate the full participation of other clergy.
• are authorized to consecrate the elements of Holy Communion in Emmaus and Chrysalis settings.

**Weekend Spiritual Director**

The Weekend Spiritual Director (WSD) is the primary clergy leader of the Emmaus or Chrysalis event. The Weekend Spiritual Director is selected by the Board of Directors with the recommendation of the Emmaus or Chrysalis Community Spiritual Director. The WSD is responsible to the board as the spiritual leader of the Walk, Flight or Journey. As with the Lay Director, the weekend Spiritual Director must have sufficient experience, training, and ability for the job.

Only persons who meet the following criteria can serve under this category. Those who:

- are ordained as UMC elders or the equivalent in other denominations/churches who have completed a four year undergraduate degree and have received an Master of Divinity degree from a seminary accredited by the Association of Theological Schools (ATS, www.ats.edu);

Or,

- who have completed an undergraduate degree and The United Methodist Church (UMC) Basic Course of Study Program and the Advanced Course of Study Program (or the equivalent in other churches or denominations). *(The description of the UMC Course of Study Program is attached.)*

Or,

- are United Methodist Licensed Local Pastors; or, their equivalent in other churches or denominations, who are current in their Course of Study or seminary; or, who have completed their Course of Study Program or seminary, are serving a local church under the appointment of the Bishop, and who are not ordained. These persons need to secure written authorization from the Bishop, District Superintendent, or supervisory body to consecrate the elements of Holy Communion in Emmaus or Chrysalis settings. This letter of authorization must be on file with the local Community Spiritual Director, and the Emmaus/Chrysalis International Office prior to serving as the WSD. This letter must be renewed annually (or for each walk, journey or flight if the authorization is event specific).

Or,

- are Upper Room Certified Clergy (see Upper Room Certification Process attached).

In addition the following criteria must be met:

- Being able to maintain theological balance and be sensitive to the variety of perspectives in this ecumenical setting.

- Being willing to serve on a team, working in concert and cooperation with the weekend Lay Director, and abiding by The Upper Room model for Emmaus and Chrysalis as presented in the most recent editions of the Handbooks, the Manuals, and the other official documents.

- Being actively engaged in professional ministry (or retired in good standing from professional ministry).
• Having served at least once for the entire three days as an Assistant Spiritual Director under the leadership of an experienced Weekend Spiritual Director.
• Have given a minimum of two of the five clergy talks other than the Emmaus Means of Grace talk; of the Chrysalis God's Gifts to You talk.
• Being authorized to consecrate the elements of Holy Communion in Emmaus or Chrysalis settings.

Assistant Spiritual Directors

The Team Selection Committee and the Community Spiritual Director select prospective Assistant Spiritual Directors for the weekend. Assistant Spiritual Directors will assist the Weekend Spiritual Director in the clergy duties for the Emmaus/Chrysalis event.

Only persons who meet the following criteria can serve as Assistant Spiritual Directors. Those who are:

• qualified to serve as Weekend Spiritual Director.

Or,

• licensed for Pastoral Ministry, including Full and Part-Time local Pastors, Student Local Pastors, Commissioned Probationary Elders and Deacons, and Associate Members, who are under appointment or subject to appointment, and who are current in their Basic Course of Study or approved ATS seminary (or the equivalent in another church/denomination).

Or,

• UMC ordained Deacons.

Or,

• Upper Room Certified Clergy (see Upper Room Certification Process attached).

In addition the following criteria must be met:

• Being able to maintain theological balance and be sensitive to the variety of perspectives in this ecumenical setting.
• Being willing to serve on a team, working in concert and cooperation with the weekend Lay Director, and abiding by The Upper Room model for Emmaus and Chrysalis as presented in the most recent editions of the Handbooks, the Manuals, and the other official documents.

• Being actively engaged in professional ministry (or retired in good standing from professional ministry).

Note: The United Methodist Church has the category of Certified Lay Ministers. These persons are laypersons and therefore are not eligible to serve in any clergy capacity in Emmaus or Chrysalis. This same standard applies to churches and other denominations with similar categories.
Additional considerations:

Using persons who do not meet the above-mentioned criteria is not wise. It compromises Chrysalis/Emmaus standards for clergy leadership and undermines the sacramental role of the weekend Spiritual Director. Moreover, practices such as assigning Holy Communion services to Assistant Spiritual Directors or having Assistant Spiritual Directors consecrate the Communion elements for the weekend Spiritual Director can lead to questions in the minds of participants about clergy qualifications of a weekend Spiritual Director and to confusion about the significance of genuine clergy leadership in Emmaus/Chrysalis. While such practices may simplify clergy selection in the short term, it will undermine the role of the clergy and diminish the relationship of Emmaus/Chrysalis with historic and established church.

Some Emmaus and Chrysalis Boards face difficult decisions regarding who can serve as a Spiritual Director. Some persons’ relationship with the church may not be clearly defined as clergy or laity. Some who serve in pastoral roles in the church or with young people may not be clergy. Others may be licensed to preach, ordained in their own denomination, or ordained by a local church but lack the educational and pastoral preparation expected of clergy in mainstream denominations as well as in Emmaus and Chrysalis. Still others may present credentials stating they are clergy, but the credentials have been obtained through a non-accredited source. These matters must be approached by the Board with Christian love and respect for the persons involved while upholding the clergy criteria and integrity of the Emmaus and Chrysalis programs.

Several aspects of Chrysalis and Emmaus need to be kept in mind as persons are being considered as Spiritual Directors.

- **Persons who are recognized as clergy within their local church may not always be qualified and equipped for the role of Spiritual Directors in Emmaus and Chrysalis.** For this reason, the selection of clergy for Spiritual Director roles cannot be decided simply on the basis of whether or not someone is considered clergy in his or her denomination or tradition. The burden rests with the local Emmaus or Chrysalis Board, Emmaus or Chrysalis Community Spiritual Director, and the Team Selection Committee to seek out the clergy who have the training, experience, pastoral sensitivity, theological depth, ecumenical breadth, and Christian maturity needed for spiritual leadership in Emmaus or Chrysalis.

- **Emmaus or Chrysalis Boards and Community Spiritual Directors also are responsible for providing the appropriate training needed for clergy to become potential Spiritual Directors in Emmaus and Chrysalis.** The International Emmaus/Chrysalis Office has Clergy Regional Representatives who stand ready and willing to assist the local board.

- **While clergy from various churches or denominations who have attended Emmaus may in principle be considered to serve on Chrysalis and Emmaus teams, not all clergy bring an outlook on God’s grace, the Christian life, or sacraments that is representative of the Emmaus or Chrysalis model.** The Chrysalis and Emmaus movements are shaped from within the biblical and theological mainstream of the church as reflected in the United Methodist and Wesleyan tradition.

- **In Emmaus and in Chrysalis, teams are selected with the expectation that Spiritual Directors and Assistant Spiritual Directors meet the Emmaus and Chrysalis clergy
criteria reflective of clergy in the United Methodist Church and other mainstream denominations, as described in the preceding paragraphs. Assigning the role of Spiritual Director to gifted persons who have little formal theological and pastoral training; or, whose standing as clergy is questionable, undermines the ministry of Emmaus and Chrysalis. It causes other clergy to lose confidence in the local board, and sets a poor precedent for team selection.

- **Team members and participants should be able to recognize and respect the Spiritual Directors as clergy.** If the person’s ordination or clergy standing is questionable in the minds of the team and/or participants, then that person’s presence as Spiritual Director will detract from the Emmaus or Chrysalis event.

- **Every clergy and layperson serving on a team has specific roles and responsibilities. No one should be jealous about a particular role.** The clergy-laity partnership must be lived and demonstrated.

- **No person, lay or clergy, has the right to serve in any capacity in Emmaus or Chrysalis, even if all the criteria are met.** Service is never a right, but always a response to the call of the Holy Spirit through the Emmaus/Chrysalis Board.

- **Clergy serving in Emmaus/Chrysalis must have been a pilgrim in Emmaus/Chrysalis or a recognized Fourth-Day movement.** In order to be an effective servant leader, one must have experience in a recognized Fourth-Day model (a list of recognized expressions of the Fourth-Day movement is available from the Clergy or Lay Regional Representative or the International Office).

Emmaus and Chrysalis team is a ministry partnership between clergy and laity. That partnership represents these persons’ equality before God as baptized members of the body of Christ; while, at the same time honoring their distinctive roles in the ministry of the church. This relationship is lost if communities become lax about the criteria for selecting Spiritual Directors. Chrysalis and Emmaus both seek to overcome clergy domination of Christian ministry by moving laypersons forward as the front line of ministry in the world through intentional partnership and mutual respect—not by diminishing the historic and essential role of the clergy. Emmaus and Chrysalis leaders should never discount the role of clergy or convey an anti-clergy attitude. Those persons who are unwilling to honor the ministry partnership and the validity of clergy leadership should not be selected as leaders for Emmaus and Chrysalis.

**Implementation plan for the clergy criteria (in the U.S.A. and U.S. Territories only):**

The updated clergy criteria document was distributed to all Community Spiritual Directors and Community Lay Directors in November of 2006 with the request that the community begin to move toward these clergy standards on January 1, 2007 and provide feedback to the Clergy Regional Representatives and the International Spiritual Director in the process. The expectation at that time was that all Emmaus and Chrysalis Boards would be in compliance with these qualifications by January 1, 2008.

(1) We give thanks to God and celebrate the fact that many Emmaus/Chrysalis boards and communities have met these expectations and are moving forward without difficulty.
(2) We have learned that some boards and communities are unable to be in compliance by January 1, 2008. Therefore, a process is now in place that will allow for a grace period to be established through direct conversation between the local Community Spiritual Director and the Clergy Regional Representative.

(3) Boards needing clarification on the implementation of these qualifications should contact their Clergy Regional Representative for consultation and advice. (Please refer to a complete list of Lay and Clergy Regional Representatives for Emmaus & Chrysalis posted in our web pages).

**Annual Local Pastor Continuance**

1. Evidence of satisfactory progress in the required studies:
   a) Local pastors preparing for provisional membership shall complete the Local Pastors’ Licensing School and then present annually to the district committee on ordained ministry an official transcript from college, seminary, or Course of Study.
   b) All other local pastors shall complete the Local Pastors’ Licensing School and present annually until completion an official transcript from the five-year Course of Study (must be completed within eight years for Full Time Local Pastors and in ten years for Part-time Local pastors, see ¶319.3).

2. For local pastors preparing for provisional membership:
   - A written report on the service setting and progress in ministry with reference to ¶311.3b (i.e. growth in these areas since certification)
   - If applicable, a copy of the field education report from seminary.

3. Annual written report of the clergy mentor.

4. Recommendation of the district superintendent. For local pastors preparing for provisional membership who are completing the service setting requirement in ¶324.2, a written report is required for their file.

5. Annual interview with and approval by the district committee on ordained ministry. Such action shall be reported to the conference registrar on the appropriate form.

Note: The district committee must let the local pastor know what is required. The local pastor has the responsibility for requesting these reports be sent to the district committee.
Local Pastor's District File  
Content Checklist

Name ________________________________________________________________

Address __________________________________________________________________

Phone (with area code) __________________________________

Date file begun _____________

Current appointment (charge) _______________________________________________

Date of appointment ___________________________

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Or

Completed 1/3 of M.Div degree (¶315.2b)

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LP license renewed (must be renewed annually)

Dates __________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

________ Credentials (must be returned if no longer appointed)
**Mentors**

**Candidacy Mentor**

Each candidate is to be assigned a candidacy mentor by the dCOM in consultation with the district superintendent. The candidacy mentor shall be recommended by the DS, selected, trained, and held accountable by the Board of Ordained Ministry, and is accountable to both the dCOM and the BOM. In the Kentucky Annual Conference we are doing Candidacy Mentoring through group processes.

The purposes of the candidacy mentor are: to assist the person through the stages of candidacy, using the discernment process of the call to ministry outlined in the Candidacy Guidebook; to develop learning goals which can be reviewed annually by the dCOM; and to maintain a line of communication which will enable both the dCOM and the BOM to track the growth of candidates.

The relationship between the candidate and the candidacy mentor will include helping the candidate outline his or her vocational goals. Steps of growth in one's vocational identity is to be reviewed with the candidacy mentor once or twice during the year with reflection and reporting to the dCOM. The annual report of the candidacy mentor shall be required by the dCOM as part of the process for recommending a candidate for continuance. If the candidate is applying for license as a local pastor or for probationary membership, the candidacy mentor report shall also be part of the dCOM interview.

The establishment and maintenance of vocational goals is an ongoing part of the covenant which exists between the candidate and the candidacy mentor; from candidacy to license as a local pastor and/or election to probationary membership. Each year these goals are to be examined, evaluated, and modified, taking into consideration the changes which occur in the candidate's life situation. Some goals will be reached within a year; others will take many years to attain.

The development of new skills and insights will have an influence on vocational goals. Success, failure, and intrusion of the unforeseen may also require a candidate to modify vocational goals. As these developments occur, it is the responsibility of the candidacy mentor to help the candidate assess the goals which have been attained, monitor progress on existing goals, and construct new goals to address new issues and concerns.

Candidacy mentors will work with the candidate until that candidate begins serving in an appointive ministry as a local pastor or as a commissioned minister (¶349.a). Mentors may work with one individual or with a group as assigned, ¶349.3.

**Clergy Mentors**

Clergy mentors are clergy in full connection, associate members, or full-time local pastors who have completed the Course of Study trained to provide ongoing oversight and counsel with local pastors and provisional members pursuing ordained ministry. Local pastors will be assigned a clergy mentor by the district committee on ordained ministry in consultation with the District
Superintendent. Provisional members will be assigned a clergy mentor in full connection by the Conference Board of Ordained Ministry in consultation with the district superintendent. A candidacy mentor may continue with the same person if trained to serve as a clergy mentor. (¶ 349.1b)

The BOM and dCOM shall clarify a number of issues which are important for the effectiveness of the program:

- who recommends the mentor
- who approves, trains, and assigns the mentor
- the nature of the mentor's ministry
- the accountability structure
- the reporting process

Since clergy mentors are to be assigned to provisional members pursuing ordained ministry and to local pastors, ¶349 provides for a common method by which all mentors are to be recommended, selected, trained, and assigned. In every case the clergy mentor is to seek the development of vocational clarity for the new clergy person. The process shall be reviewed annually and reported to the dCOM and/or BOM.

For provisional members, the mentor shall:

- work in the development of vocational clarity which shall be reported annually to the dCOM and/or BOM
- develop a covenant for growth and decision making in the pursuit of effective ministry
- for those seeking elder's orders, focus on preaching, teaching the scriptures, celebration of the sacraments and other services of worship, ordering the life of the congregation for nurture and care, as well as all other aspects of the practice of ministry of elders (¶332)
- for those seeking deacon’s orders, focus on teaching and proclamation of the word, forming and nurturing disciples, leading in worship with others, and assisting the elders in the administration of sacraments, interrelating worship in the gathered community with service to God in the world, as well as other aspects of the practice of ministry of deacons (¶328)
- work under the direction of the BOM, in consultation with the district superintendent, making an annual report of their activities to the BOM (the BOM may consider assigning one mentor to supervise several local pastors or provisional members preparing for full conference membership)

For local pastors, the mentor shall:

- establish a covenant with the local pastor for the development of a vocational identity which grows out of ministry in the parish setting; each local pastor continuing in the Course of Study is assigned a mentor who may or may not be the same person who worked with the candidate as a candidacy mentor; the mentor will be recommended by the district superintendent and be trained and assigned by the BOM

Revised 9/2/2009
☐ The covenant will include:

☐ mutual support in faith development

☐ review of the learning goals and plans the local pastor had as a certified candidate; these goals may need to be modified to coincide with new responsibilities

☐ an examination of those significant incidences of ministry growing out of the local pastor's responsibilities for preaching, teaching the scriptures, celebration of the sacraments, worship, church administration, pastoral care, etc.; such an examination should lead to the development specific goals related to the ministry of the local pastor

☐ evaluative feedback

☐ work in the Course of Study; a full-time local pastor is required to take a full year of work in the Course of Study for Ordained Ministry each year, a part-time local pastor, half a year of work each year; this will usually be done at one of the Course of Study schools on a seminary campus during the months of June, July, or August, but many local pastors take this work by correspondence through the Division of Ordained Ministry; mentors are an integral part of the educational program of local pastors; they assist local pastors in an examination of their experiences in ministry to help them learn from those experiences; they also monitor preparation of material for Course of Study classes and help local pastors integrate into their practice of ministry theology and theory they have learned

Once the mentor establishes a learning goals covenant with the local pastor, the mentor shall aid the local pastor in attaining those goals and shall make an annual report both to the dCOM and to the BOM. This report shall be reviewed by the dCOM and the BOM when considering the continuance of a local pastor. The report shall be kept in the local pastor's file by the dCOM and BOM until that person is received into associate or probationary membership in the annual conference.
The Meaning of Ordination and Conference Membership

¶ 301.

1. Ministry in the Christian church is derived from the ministry of Christ, who calls all persons to receive God's gift of salvation and follow in the way of love and service. The whole church receives and accepts this call, and all Christians participate in this continuing ministry (see ¶¶ 120-138).

2. Within the church community, there are persons whose gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community, and who respond to God's call by offering themselves in leadership as ordained ministers (¶ 302).

¶ 302. Ordination and Apostolic Ministry

The pattern for this response to the call is provided in the development of the early church. The apostles led in prayer, teaching and preaching, ordered the spiritual and temporal life of the community, established leadership for the ministry of service, and provided for the proclamation of the gospel to new persons and in new places. The early church, through the laying on of hands, set apart persons with responsibility to preach, to teach, to administer the sacraments, to nurture, to heal, to gather the community in worship, and to send them forth in witness. The church also set apart other persons to care for the physical needs of others, reflecting the concerns for the people of the world. In the New Testament (Acts 6), we see the apostles identifying and authorizing persons to a ministry of service. These functions, though set apart, were never separate from the ministry of the whole people of God. Paul states (Ephesians 4:1-12) that different gifts and ministries are given to all persons.

¶ 303. Purpose of Ordination

1. Ordination to this ministry is a gift from God to the church. In ordination, the church affirms and continues the apostolic ministry through persons empowered by the Holy Spirit. As such, those who are ordained make a commitment to conscious living of the whole gospel and to the proclamation of that gospel to the end that the world may be saved.

2. Ordination is fulfilled in leadership of the people of God through ministries of Service, Word, Sacrament, and Order. The Church's ministry of service is a primary representation of God's love. Those who respond to God's call to lead in service and to equip others for this ministry through teaching, proclamation, and worship and who assist elders in the administration of the sacraments are ordained deacons. Those whose leadership in service includes preaching and teaching the Word of God, administration of the sacraments, ordering the Church for its mission and service, and administration of the Discipline of the Church are ordained as elders.

3. Ordained persons exercise their ministry in covenant with all Christians, especially with those whom they lead and serve in ministry. They also live in covenant of mutual care and accountability with all those who share their ordination, especially in The United Methodist Church, with the ordained who are members of the same annual conference and part of the same Order. The covenant of ordained ministry is a lifetime commitment, and those who enter into it dedicate their whole lives to the personal and spiritual disciplines it requires.

4. The effectiveness of the Church in mission depends on these covenantal commitments to the ministry of all Christians and the ordained ministry of the Church. Through ordination and
through other offices of pastoral leadership, the Church provides for the continuation of Christ's ministry, which has been committed to the church as a whole. Without creative use of the diverse gifts of the entire body of Christ, the ministry of the church is less effective. Without responsible leadership, the focus, direction, and continuity of that ministry is diminished. It is out of the faith and witness of the congregation that men and women respond to God's call to ordained ministry. Every local church should intentionally nurture candidates for ordained ministry and provide spiritual and financial support for their education, where practical, as servant leaders for the ministry of the whole people of God.

5. In keeping with ancient Christian teaching and our Wesleyan tradition, we affirm that ordination for the same, or equivalent order, is not repeatable.

¶ 304. Qualifications for Ordination

1. Those whom the Church ordains shall be conscious of God's call to ordained ministry, and their call shall be acknowledged and authenticated by the Church. God's call has many manifestations, and the Church cannot structure a single test of authenticity. Nevertheless, the experience of the Church and the needs of its ministry require certain qualities of faith, life, and practice from those who seek ordination as deacons and elders. In order that The United Methodist Church may be assured that those persons who present themselves as candidates for ordained ministry are truly called of God, the Church expects persons seeking ordination to:
   a) Have a personal faith in Christ and be committed to Christ as Savior and Lord.
   b) Nurture and cultivate spiritual disciplines and patterns of holiness.
   c) Acknowledge a call by God to give themselves completely to ordained ministry following Jesus' pattern of love and service.
   d) Communicate persuasively the Christian faith in both oral and written form.
   e) Make a commitment to lead the whole Church in loving service to humankind.
   f) Give evidence of God's gifts for ordained ministry, evidence of God's grace in their lives, and promise of future usefulness in the mission of the Church.
   g) Be persons in whom the community can place trust and confidence.
   h) Accept that Scripture contains all things necessary for salvation through faith in God through Jesus Christ; be competent in the disciplines of Scripture, theology, church history, and Church polity; possess the skills essential to the practice of ordained ministry; and lead in making disciples for Jesus Christ.
   i) Be accountable to The United Methodist Church, accept its Doctrinal Standards and Discipline and authority, accept the supervision of those appointed to this ministry, and be prepared to live in the covenant of its ordained ministers.

2. For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of the influence of an ordained minister on the lives of other persons both within and outside the Church, the Church expects those who seek ordination to make a complete dedication of themselves to the highest ideals of the Christian life. To this end, they agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and in the knowledge and love of God.

3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest
standards of holy living in the world. The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

4. The United Methodist Church entrusts those persons who are in the ordained ministry with primary responsibility for maintaining standards of education and preparation for ordination. Having been originally recommended by a charge conference and by authorization of the ordained members in full connection with the annual conference, according to the procedures set out in the Book of Discipline for the examination and approval of candidates for ordination, persons are elected to membership in the annual conference and ordained by the bishop.

5. In all cases where the district committee on ordained ministry, conference boards of ordained ministry, or ordained members in full connection in clergy session vote on granting any status regarding license, ordination, or conference membership, it is understood that the requirements set forth herein are minimum requirements only. Each person voting is expected to vote prayerfully based on personal judgment of the applicant's gifts, evidence of God's grace, and promise of future usefulness for the mission of the Church.
Steps Into Ordained Ministry — Deacon and Elder

*Ordained ministers are called by God to a lifetime of servant leadership in specialized ministries among the people of God. Ordained ministers are called to interpret to the Church the needs, concerns, and hopes of the world, and the promise of God for creation. Within these specialized ministries, deacons are called to ministries of Word and Service, and elders are called to ministries of Service, Word, Sacrament, and Order.* —¶138, 2008 Book of Discipline

Steps into Licensed and Ordained Ministry

(¶ 311, 2008 Book of Discipline)

Candidacy for ordained ministry is the first formal step toward ordination as a deacon or an elder or licensing in The United Methodist Church.

Inquiring about Candidacy

- Persons exploring a call to licensed or ordained ministry should contact the pastor of their local church, another elder or deacon, or the district superintendent of the district in which their United Methodist setting is located to inquire about the candidacy process.
- As people begin considering the candidacy process they are encouraged to use resources such as *The Christian as Minister* and the *Understanding God’s Call: A Ministry Inquiry Process* to learn more about the ways they can serve. These resources are available from Cokesbury, 1-800-672-1789 or at www.cokesbury.com.

Beginning Candidacy

- The inquiring candidate who wishes to begin the candidacy process writes to their district superintendent including a statement of call, requests admission to the candidacy program, and the assignment of a candidacy mentor.
- The potential candidate shall have been a member in good standing of The United Methodist Church or a baptized participant of a recognized United Methodist campus ministry or other United Methodist ministry setting for a minimum of one year.
- After completing the online enrollment to the candidacy program (including the $75 fee), with information from the district superintendent's office, the candidate and candidacy mentor will study the resources adopted by the conference board of ordained ministry. Fulfilling God’s Call: Guidelines for Candidacy will be available upon enrollment.
- The candidacy mentor helps the candidate examine the call of God in light of the biblical record, the role and function of United Methodist clergy, personal gifts and grace, and evidence of leadership.

Declaring Candidacy

- The candidate will consult with the pastor and Pastor/Staff Parish Relations Committee in their local church, or the equivalent in the ministry setting as authorized by the district committee on ordained ministry in order to request a meeting to declare their intent and seek a recommendation. The statement of call and the responses to John Wesley's historic questions found in ¶310 of the United Methodist Book of Discipline will be used in the consideration.
- The committee will interview the candidate and make a recommendation to the charge conference or the equivalent in the ministry setting.
- The charge conference will vote whether to recommend the candidate to the district committee on ordained ministry. The recommendation must be confirmed by a two-thirds majority vote.

Revised 9/2/2009
Certified Candidacy

• In order to be certified, the candidate will request to meet with the district committee for an interview and approval as a certified candidate. The following must be completed and/or prepared prior to the meeting:
  • a written response to questions regarding God’s call and the role of the church in the call, formative Christian experiences, beliefs as a Christian, gifts for ministry and present understanding of the call to ministry as deacon, elder, or licensed ministry;
  • required psychological reports, credit checks, criminal background check, and notarized statement regarding convictions for felony or misdemeanor or written accusations of sexual misconduct or child abuse;
  • other information as the district committee may require;
  • agree to maintain the highest ideals of Christian life as set forth in the Book of Discipline, ¶¶102-104; 160-166.

Local Pastor Studies

(¶ 314-315, Book of Discipline)

• A certified candidate may apply for license as a local pastor after completing the steps above for candidacy certification and the studies for license prescribed by the General Board of Higher Education and Ministry or after completing one-third of the work for a Master of Divinity degree at a school of theology approved by the University Senate. (See www.gbhem.org)
• Licensing studies are a prerequisite to appointment as a full-time or part-time local pastor.
• Following licensing and recommendation, an appointed local pastor must make satisfactory progress in the prescribed Course of Study.
• Those who are appointed as licensed local pastors are no longer certified candidates and are assigned a clergy mentor.

Continuing Candidacy

(¶ 312, Book of Discipline)

• The progress of candidates must be reviewed annually by the district committee which will interview and vote for continuance when the following conditions have been met satisfactorily.
  • The candidate has received the annual recommendation of his or her charge conference or equivalent body.
  • The candidate is making satisfactory progress in his or her studies. One who is enrolled as a student shall present an official transcript to the district committee annually.
  • The candidate continues to evidence gifts, growth, and God's grace for the work of ministry.

Completion of Candidacy for Provisional Membership and Commissioning

(¶ 324, Book of Discipline)

• Candidacy requirement: Each candidate shall have been a certified candidate for at least one (1) year and no more than twelve (12) years.
• Service requirement: Each candidate shall have demonstrated his or her gifts for ministries of service and leadership to the satisfaction of the district committee on ordained ministry.
• Undergraduate education requirement: A candidate shall have completed a bachelor’s degree from a college or university recognized by the University Senate.
• In some instances exceptions may be made, in consultation with the General Board of Higher Education and Ministry. Exceptions will be considered for missional purposes and for persons who have a minimum of 60 semester hours of Bachelor of Arts credit.

Additionally, the candidate:
  a) Must have been prevented from pursuit of the normal course of undergraduate education;
  b) Must be a member of a group whose cultural practices and training enhance
insight and skills for effective ministry that are not available through conventional formal education; or

c) have graduated with a bachelor's degree or its equivalent from a college not recognized by the University Senate.

• Graduate education requirement:
  a) Candidates for deacon or elder shall have completed one-half of the basic graduate theological studies (BGTS) in the areas of Old Testament, New Testament, theology, church history, mission, worship/liturgy, evangelism, and United Methodist doctrine, polity, and history. These courses may be included within or in addition to a seminary degree.
  b) A candidate for elder shall have also completed one-half of the studies toward a Master of Divinity or its equivalent including one-half of the BGTS from a seminary listed by the University Senate.
  c) A candidate for deacon shall have also completed one-half of the studies of a theological master’s degree from a University Senate-approved school, or received a master’s degree in the area of ministry in which the candidate will serve, and completed one-half of the BGTS.

• Alternate routes to ordination:
  a) See Discipline ¶324.5 for alternate route for deacons.
  b) See Discipline ¶324.6 for route for licensed local pastors.

• Other requirements: Each candidate shall a) present a satisfactory certificate of health; b) respond to a written and oral doctrinal examination; c) provide a written, concise autobiographical statement; d) be interviewed and recommended by a three-fourths majority vote of the district committee; e) submit a form provided by the BOM with a notarized statement detailing any written accusations or convictions for felony, misdemeanor, or incident of sexual misconduct or child abuse; and f) have a personal interview with the board or ordained ministry.

**Steps to Ordination as a Deacon or an Elder and Full Membership**

(¶¶ 330, 335, Book of Discipline)

• A candidate who has been a provisional member for at least two (2) years following completion of educational requirements may be admitted into membership in full connection in an annual conference and ordained as a deacon or an elder.

• A candidate for deacon who has a) served under episcopal appointment in a ministry of service for at least two full annual conference years following completion of educational requirements; b) been supervised throughout the provisional period by a district superintendent and by the board of ordained ministry; and c) responded to an examination administered by the board on the covenantal relationship to God, the Church, and the Order of Deacons, the understanding of diakonia, servant leadership, and the interrelatedness of the church and the world may be recommended to the clergy session for ordination as deacon in full connection.

• A candidate for elder who has a) served full time under episcopal appointment for at least two full annual conference years following the completion of the educational requirements; b) been supervised throughout the provisional period by a district superintendent and the board of ordained ministry; c) satisfied the board regarding physical, mental, and emotional health; d) prepared a sermon on a passage specified by the board and presented a plan for teaching a book of the Bible; and e) responded to an examination administered by the board in the areas of theology and vocation may be recommended to the clergy session for ordination as elder.
The Ministry of the Deacon

Those who respond to God’s call to lead in service and to equip others for this ministry through teaching, proclamation, and worship and who assist elders in the administration of the sacraments are ordained deacon. –¶303.2, 2008 Book of Discipline

Ordained to Word and Service
Deacons are 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 in a ministry that connects the two. Deacons exemplify Christian discipleship, create opportunities for others to enter into discipleship, and connect the needs and hurts of the people with the church.

• In the world, the deacon seeks to express a ministry of compassion and justice and assists lay persons as they claim their own ministry.

• In the congregation, the ministry of the deacon is to teach and to form disciples, and to lead worship together with other ordained and lay persons, connecting the needs and hurts of the people with the church. (¶329)

Deacons give leadership
Deacons are called to a lifetime of servant leadership. In the church’s life they give leadership:

• in the teaching and proclamation of the Word

• in worship and in assisting the elders in the administration of the sacraments of baptism and the Lord’s Supper

• in forming and nurturing disciples

• in conducting marriages and burying the dead

• in the congregation’s mission to the world and

• in leading the congregation in interpreting the needs, concerns, and hopes of the world

Deacons are accountable to the annual conference and the bishop for the fulfillment of their call to servant leadership. (¶328)

Called and Set Apart for a Ministry of Service
From the earliest days of the church, deacons were called and set apart for the ministry of love, justice, and service; of connecting the church with the most needy, neglected, and marginalized among the children of God. This ministry grows out of the Wesleyan passion for social holiness and ministry among the poor.

The ministry of the deacon is a faithful response of the mission of the Church meeting the emerging needs of the future.

Conference Membership
The deacon in full connection is a clergy member of the annual conference and shall have the rights of voice and vote in the clergy session and the annual conference where membership is held. They shall be eligible to serve as clergy on boards, commissions, or committees of the annual conference and hold office on the same; and shall be eligible for election as a clergy delegate to the General, central, or jurisdictional conference. (¶329.2)

Appointment
Deacons may be appointed to serve as their primary field of service: (1) through agencies and settings beyond the local church that extend the witness and service of Christ’s love and justice in the world by equipping all Christians to fulfill their own calls to Christian service; or (2) through United Methodist church-related agencies, schools, colleges, theological schools, ecumenical agencies; or (3) within a local congregation, charge, or cooperative parish or within the connectional structures of the UMC. The appointment of deacons in full connection shall be made by the bishop. It may be initiated by (1) the individual deacon in full connection, (2) the agency seeking their service, (3) the bishop, or (4) the district superintendent. They will be non-itinerant.

When deacons in full connection serve in an agency or setting beyond the local church, the bishop, after consultation with the deacon and the pastor in charge, shall appoint the deacon to a local congregation where they will take missional responsibility for leading other Christians into ministries of service. (¶331)
Steps into the Ministry of the Deacon

Is God calling you? If you believe God is calling you to the ministry of the deacon, to connect the church with the world, spend time in discernment, listening to God.

Talk to your pastor or deacon. God uses others to help in your discernment. Listen to what they say. Read The Christian as Minister and the Ministry Inquiry Process.

Meet with the Pastor Staff/Parish Relations Committee. With their approval and consultation with the District Superintendent you can continue your discernment with a mentor.

Meet with the District Committee on Ordained Ministry. You will be interviewed to become a “certified candidate.” After meeting the educational requirements for commissioning your District Committee will make a recommendation to the Conference Board of Ordained Ministry.

Complete Your Educational Requirements. There are four routes to becoming a deacon.
1. Bachelor’s Degree and Master of Divinity OR
2. Bachelor’s Degree and Master’s Degree from approved seminary OR
3. Bachelor’s Degree and Master’s Degree in area of specialization and Basic Graduate Theological Studies OR
4. Bachelor’s Degree and Professional Certification and Basic Graduate Theological Studies (over 35 years old)

Become Ordained a Deacon in full connection. This begins a lifetime of servant ministry to Word and Service.

Deacon appointments may include:
Local church (rural or urban)
Within team ministry
• Music ministry
• Christian education
• Mission outreach

• Parish visitor
• Youth ministry
• Business administration
• Evangelism
• Ethnic ministries

A group of churches or district
• Music ministry
• Disaster relief
• Homeless ministry
• Outreach to community
• Unemployed ministry
• Youth ministry
• Mission strategy
• Rehabilitation programs
• Counseling
• Ethnic ministries

Agencies
• Community centers
• Schools
• Aged-care facilities
• Counseling
• Hospice-care centers
• Hospitals
• Prisons
• Industry
• General agencies
• Group homes

Parish ministries
• With children, elderly, homeless, unemployed, drug abusers, disabled
• As parish nurse
• Legal assistant

Annual Conference
• Connectional ministries
• Mission strategy
• Social justice
• Campus ministry

For further information contact
Kentucky Annual Conference of the United Methodist Church
The Office of Ministerial Services
7400 Floydsburg Road
Crestwood, KY 40014-8202
Office 800-530-7236, Fax 502-326-8902
www.kyumc.org

Revised 9/2/2009
Stipend Policy for Deacon Studies
(For Part Time Students Only)

The Section of Deacons and Diaconal Ministries, Division of Ordained Ministry, General Board of Higher Education and Ministry, has available Ministerial Education Fund tuition grants in the amount of $500 for 3 semester hours credit or equivalent for each of the following 3 hour courses in Deacon Studies: Old Testament, New Testament, Theology, Mission of the Church in the World, Worship/Liturgy, Church History, and Evangelism. United Methodist Studies (UM History, Doctrine, and Polity) are eligible for grants totaling $1,000 divided between two courses or $1,050 for three courses, when taken for a total of six semester hours of credit. All grants will be sent directly to the school and designated for the tuition of that student. These policies are renewed every year.

This program of financial assistance is designed to assist deacon candidates who are not eligible to receive scholarship aid from the school as a part time student. Students should also contact their Conference Board of Ordained Ministry for financial aid. This program is designed to address a particular need among students unable to afford a theological degree.

Requirements for Receiving Grants
1. The applicant must have applied to the Division of Ordained Ministry through their district superintendent using Form 101, indicating their intention to become a deacon in full connection in the UMC, and have been assigned a candidacy mentor. Requests by persons who have not applied to be candidates for deacon in full connection will be denied.
2. The applicant must be officially registered in the seminary for taking basic graduate theological studies either as a part-time degree student or special student. Full-time degree students are not eligible for this financial assistance. Full-time is defined by the school.
3. The applicant must obtain and submit this grant application Form 4360 to the seminary Registrar for verification and forwarding to the office of the Section of Deacons and Diaconal Ministries. Forms may be obtained from the Section at the address below. Each form must be signed, stamped and mailed by the school Registrar to the Section. The Registrar for mailing to the Section should combine forms, when possible. Forms may be completed and mailed prior to completion of a course but not before the starting date of the course. Sending the forms indicates the student is attending the class.
4. The Section of Deacons and Diaconal Ministries will review and approve or disapprove each grant application received based on compliance with these requirements. Not more than one half of the courses may be taken off-campus unless they are in a University Senate approved Extension Center. Online course credit hours may not exceed a total of ten (10) semester hours (or equivalent quarter hours).
5. Courses may be taken as regular courses within the curriculum of seminaries approved by the United Methodist University Senate and/or intensive short-term courses within the curriculum of United Methodist seminaries. Candidates pursuing an alternate route of entry to ordination as deacon in full connection should take courses for at least three (3) semester (or equivalent quarter) hours of credit. United Methodist Studies (History, Doctrine and Polity) must be taken for a total of six (6) semester hours (or equivalent quarter hours) of credit.
6. Grants must be applied for in the calendar year in which the classes are taken. Incomplete, withdrawn, or failed courses do not qualify for a second grant.
7. Candidates are responsible for obtaining the release of their academic transcripts to their District Committee on Ordained Ministry.
8. The registrar is asked to send notification of course completion to the Section of Deacons and Diaconal Ministries.

For information on the availability of tuition stipends for denominational Deacon Studies please contact:

Revised 9/2/2009
Deacon Studies Scholarship Application Form
(for part-time students only)

Name of Applicant ____________________________________________

Present Address City/St/Zip ________________________________________

Permanent Address City/St/Zip ________________________________________

Telephone Home ____________________________ Office ___________________________
E-mail Address _________________________________________________________
Social Security ____________________________________ Male Female Ethnic Group_____

Church Membership Annual Conference _______________________________________________________
Date Application (Form 101) for Candidacy Guidebook was sent to the Division of Ordained Ministry __________

Graduate Theological Seminary where enrolled: _______________________________________________________

Name of official to receive funds _______________________________________________________________
Address of school City/St/Zip ____________________________________________________________

Number of Course Title of Course ____________________________________________________________
Which requirements in basic theological studies does this course meet? _________________________________
If taken off campus, list location _______________________________________________________________
Indicate if course was Classroom study Online Independent study _________________________________

Instructor’s Name ___________________________________________________________________________

Beginning & Ending Dates of Course to Semester/year ____________________________________________
Semester Hours Credit OR Quarter Hours Credit _________________________________________________

Signature of Registrar and School Seal Signature of Applicant Date _____________________________

Please complete a separate sheet for each course. Use additional sheets if needed. Request for scholarship assistance must be submitted during the calendar year when the course is offered for our office to honor the request. Scholarships will not be considered if applicants have not applied to be certified as candidates to be deacons. THIS FORM MUST BE SIGNED, STAMPED AND SUBMITTED BY THE REGISTRAR OR FINANCIAL AID OFFICER OF THE SCHOOL OR SEMINARY. PLEASE MAIL TO:

Section of Deacons and Diaconal Ministry
Division of Ordained Ministry
P. O. Box 340007, Nashville, TN 37203-0007
Telephone number 615-340-7375
http://www.gbhem.org, sddm@gbhem.org

Revised 9/2/2009
The Ministry of the Elder

Those whose leadership in service includes preaching and teaching the Word of God, administration of the sacraments, ordering the Church for its mission and service, and administration of the Discipline of the Church are ordained as elders. –2008 Discipline, ¶303.2

Ordained to Word, Sacrament, and Order
The elder has primary responsibility for Word, the apostolic task of the faithful transmission of the faith and proclamation of the Word of God. For the elder, this includes primary responsibility for the preaching and teaching ministry, though preaching in Methodism has included the lay preacher, the local pastor and the associate member. The unique focus of the elder is the responsibility for administration of the sacraments and the ordering of the ministry of the church. For most elders, this will be lived out as the pastor in charge of a local congregation, but the elder’s ministry is not restricted to the parish. They may be appointed to extension ministries (¶343), serving in a variety of settings. Because elders have been ordained to ordering the ministry of the church and administering the Discipline, bishops and district superintendents are chosen from ordained elders. Elders lead and serve the whole church in ministry of Word, Sacrament, and Order.

Ordained to Service
All ordained ministry is rooted in servant leadership. Ordination to service makes clear that elders embody the teachings of Jesus in servant ministries and servant leadership wherever they are appointed. (¶340.2d) For Wesley this meant refusing the constraints of parish boundaries and claiming the world as his parish. For us it means that elders lead in service to order the Church for its mission and service in the world. Through prophetic preaching, biblical interpretation, sacramental administration, theological reflection, and ordering the Church for ministry, the elder equips all Christians for their ministry of service in the world. Some elders serve in extension ministries which reach beyond the local church through ministries such as military chaplaincy, pastoral care and counseling, campus ministry, and education. Wherever they serve, elders carry their vows of ‘Word, Sacrament, Order, and Service’ as ordained representatives of the church of Jesus Christ.

Itinerant Clergy
For more than 200 years, the distinguishing mark of elders in the Methodist tradition has been the willingness to offer themselves “without reserve to be appointed and to serve” (¶333) wherever they are needed for the sake of the mission of the church. The elder makes a commitment to full-time service in the connection as an itinerant, “traveling preacher” under the authority of the bishop. All elders who are in good standing shall be continued under appointment unless they are on leave and are assured equitable compensation for their ministry. (¶342)

The itinerant system has assured pastoral leadership for every local congregation and has enabled the appointment of women and ethnic minority persons throughout the church. It represents the missional thrust of Methodism and the desire to go wherever
there is need for the preaching of the gospel, the celebration of the sacraments, and the mission of the church in the name of Christ.

**Elder as Pastor in Charge**

As pastor of a local congregation, the elder assumes responsibility to oversee the total ministry of the local church in its nurturing ministries and in fulfilling its mission of witness and service in the world. These responsibilities include administrative oversight, evangelistic leadership, and programmatic planning as well as spiritual nurture and pastoral care in the congregation. (Duties are outlined in ¶340). The pastor sets the vision and direction of the congregation for witness in the world and leads the church in worship and liturgical life.
Steps into the Ministry of the Elder

Listen for God’s Call
The call to ministry as an elder in the church is different from a career option or a job opportunity. It is a call from God to serve the church and the world, proclaiming the gospel and leading the church in its mission and ministry. Listen for God’s call in your life.

Talk to a Pastor
Your pastor is one of the most important guides in your discernment of the call. Others will serve in this role as well. Consult with youth workers, deacons, camp counselors, Sunday School teachers, campus ministers, and other Christian leaders who can help you discern the direction of God’s leading in your life.
Get a copy of The Christian as Minister and the Ministry Inquiry Process from your pastor or another church leader. They can help you use these texts for further discernment of a call to ministry. Copies of these texts are available from a Cokesbury Book Store.

Meet with the District Superintendent
If God is leading you to pursue ministry as an elder, you will meet with the district superintendent, enroll in the Candidacy program, and be assigned to a candidacy mentor who will work with you through the Candidacy Guidebook. This program will prepare you for a public declaration of your call to ministry before the Pastor Staff/Parish Relations Committee, the Charge Conference, and the district Committee on Ordained Ministry.

Recommendation of Charge Conference
After completion of your explorations of ministry with a candidacy mentor, you will meet with the Pastor Staff/Parish Relations Committee and the Charge Conference. With Charge Conference approval, you will be recommended for certification as a candidate for ordination as an elder in The United Methodist Church.

Approval of District Committee
Once you have worked through the Candidacy Guidebook with a mentor, and received the recommendation of the Charge Conference, you then will be interviewed by the district Committee on Ordained Ministry that will approve you as a candidate for elder’s orders.

Complete Your Education
For most persons this means an undergraduate degree plus three years in a United Methodist seminary or other approved school of theology. Upon completion of the educational requirements, you will be received into probationary membership in the annual conference for a period of at least three years.

Ordination as an Elder
Ordination comes as the fulfillment of this journey of faith, but it marks the beginning of a lifetime of leadership in “Service, Word, Sacrament, and Order.”

For further information contact
Kentucky Annual Conference of the United Methodist Church
Office of Ministerial Services
7400 Floydsburg Rd.
Crestwood, KY 40014-8202
Office 800-530-7236 Fax 502-326-8902
www.kyumc.org

Revised 9/2/2009
The Ministry of the Licensed Local Pastor

Full-time and part-time licensed local pastors under appointment are clergy members of the annual conference in which they are appointed. Those who are licensed for pastoral ministry and appointed to the local church shall preach, conduct divine worship and perform the duties of a pastor. —2008 Book of Discipline, ¶¶ 602, 315

Licensed to Word, Sacrament, and Service
The licensed local pastor has answered the call from God to serve the mission of Jesus Christ through the work of the local congregation in The United Methodist Church. The licensed local pastor while appointed to a particular charge shall perform all the duties of a pastor, including proclamation of the Word of God, leading in worship and liturgy, performing the sacraments of baptism and holy communion, the services of marriage (where state laws allow), burial, confirmation, and membership reception.

The licensed local pastor has the authority of a pastor only within the setting and during the time of the appointment and shall not extend beyond it.

Licensed not Ordained
The licensed local pastor is not ordained in The United Methodist Church but is licensed for pastoral ministry to perform the duties of a pastor as described previously. In order to receive a license for pastoral ministry one must:

- complete the candidacy process, becoming certified as a candidate for ministry.
- be recommended by the district Committee on Ordained Ministry (dCOM).
- complete the studies for the licensed local pastor. (A licensed local-pastor school is normally conducted within the bounds of each conference.)
- be approved by the conference Board of Ordained Ministry.
- provide the annual conference with a satisfactory certificate of good health and other evaluations as required by the annual conference.
- be approved by the clergy session of annual conference.
- be licensed and receive an appointment from the bishop.

Licensed to Order the Life of the Congregation(s)
Within the setting of the appointment, the licensed local pastor shall oversee the total ministry of the congregation(s) on the charge in its nurturing ministries and in fulfilling its mission of witness and service in the world. The licensed local pastor will give pastoral support, guidance, and training to the lay leadership and help them fulfill the ministry to which they are called. The licensed local pastor is to provide ministry within the charge and to the world by using the process of goal setting and planning through which the laity take responsibility for ministry in the name of Jesus Christ. The licensed local pastor is to have administrative oversight of the charge and to supervise the working program of the congregation(s) on the charge. (Duties are outlined in ¶340 in the 2008 Book of Discipline)

Local Pastor Relationships
- Bishop—the bishop of the conference will issue the license for pastoral ministry once all requirements have been met and will make the appointment where one serves in ministry.
• District superintendent—the district superintendent will have supervision over the process of education and the appointment within the district.
• Local pastor registrar—this person is a member of the conference board of ordained ministry and works directly with local pastors.
• District Committee on Ordained Ministry—a group within the district where the local pastor is appointed who guides one in education, formation and conducts annual review and makes recommendations about continuing as a licensed local pastor.
• Clergy mentor—a person assigned to assist the local pastor in all areas of ministry and in the Course of Study.
• Fellowship of Local Pastors and Associate Members—an organization within the conference to offer support for its members while in ministry in The United Methodist Church.

Academic Qualifications
Licensed local pastors must have graduated from an accredited high school or have received a certificate of equivalency before becoming a certified candidate. The licensed local pastor must pursue theological education through an approved seminary or in the Course of Study. The Course of Study is a basic theological education program prescribed by the Book of Discipline and offered by the General Board of Higher Education and Ministry (GBHEM), the Division of Ordained Ministry (DOM). It includes licensed local-pastor school (see above). The Course of Study also includes the five-year basic Course of Study and the advanced Course of Study.

The basic Course of Study is a five-year curriculum with four courses each year. The curriculum is as follows:

**Year one:**
• The Pastor As Interpreter of the Bible
• Theology in the Wesleyan Spirit
• Pastoral Care for Spiritual Formation
• Pastoral Leadership and Administration

**Year two:**
• Hebrew Bible I
• Theological Heritage: Early and Medieval
• Formation for Discipleship
• Practice of Preaching

**Year three:**
• New Testament I
• Theological Heritage: Reformation
• Our Mission: Evangelism
• Pastoral Care and Counseling

**Year four:**
• Hebrew Bible II
• Wesleyan Movement
• Worship and Sacraments
• Personal and Social Ethics

**Year five:**
• New Testament II
• Contemporary Theology
• Our Mission: Transforming Agent
• Theology and the Practice of Ministry

A full-time local pastor shall complete the basic Course of Study within eight years of when they were licensed and a part-time local pastor shall complete the basic Course of Study within 12 years of when they were licensed.

Students who complete the five-year Course of Study, have 60 semester hours of undergraduate credit, and have served four years as full-time local pastors may apply for associate membership in the annual conference. ¶324.6

The advanced Course of Study is a curriculum that enables a local pastor to meet the educational requirements for probationary membership, full conference membership, and ordination as an elder in The United Methodist Church. It consists of 32 semester hours of graduate theological study or its equivalent as determined by GBHEM (see ¶324.6 of the 2008 Book of Discipline). Included in this curriculum must be United Methodist history, doctrine
and polity for a minimum of two semester hours in each field of study. There are other guidelines regarding the advanced Course of Study, and it is important to seek this information from the conference and GBHEM, DOM. The basic Course of Study and some advanced Course of Study courses are offered through the Course of Study schools located in several regions in the United States. The list of the schools, including the directors names and addresses, are found on the Web site www.gbhem.org/cos.html

**Student Local Pastor**

Student local pastors are those who are licensed for pastoral ministry and who are students enrolled as pre-theological or theological students in a college, university, or school of theology approved by the University Senate of The United Methodist Church. They shall make appropriate progress in their educational program as determined by the conference Board of Ordained Ministry.
Clergy Orders in The United Methodist Church

¶ 305. Orders in Relation to the Ministry of All Christians

Baptism is God's gift of unmerited grace through the Holy Spirit. It is an incorporation into Christ which marks the entrance of each person into the church and its ministry (Romans 6:3, 4, 18).

The New Testament witness to Jesus Christ makes clear that the primary form of his ministry in God's name is that of service, diaconia, in the world. Very early in its history, the church came to understand that all of its members were commissioned in baptism to ministries of love, justice, and service within local congregations and the larger communities in which they lived; all who follow Jesus have a share in the ministry of Jesus, who came not to be served, but to serve. There is thus a general ministry of all baptized Christians (see also ¶ 125-135).

Within the people of God, some persons are called to the ministry of deacon. The words deacon, deaconess, and diaconate all spring from a common Greek root—diakonos, or “servant,” and diakonia, or “service.” Very early in its history the church, as an act of worship and praise of God, instituted an order of ordained ministers to personify or focus the servanthood to which all Christians are called. These people were nameddeacons. This ministry exemplifies and leads the Church in the servanthood every Christian is called to live both in the church and the world. The deacon embodies the interrelationship between worship in the gathered community and service to God in the world.

Within the people of God, other persons are called to the ministry of elder. The elders carry on the historic work of the presbyteros in the life of the Church. Beginning in some of the very early Christian communities, the presbyteros assisted the bishop in leading the gathered community in the celebration of sacraments and the guidance and care of its communal life. The ministry of elder exemplifies and leads the Church in service to God in the world, in remembering and celebrating the gifts of God and living faithfully in response to God's grace.

¶ 306. Order of Deacons and Order of Elders

There shall be in each annual conference an Order of Deacons and an Order of Elders. All persons ordained as clergy in The United Methodist Church upon election to full membership in the annual conference shall be members of and participate in an Order appropriate to their election. An order is a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church. These orders, separately or together, seek to respond to the spiritual hunger among clergy for a fulfilling sense of vocation, for support among peers during this stressful time of change in the Church, and for a deepening relationship with God.

¶ 307. Purpose of an Order

The specific and limited function of each Order is to: (1) provide for regular gatherings of ordained deacons and ordained elders for continuing formation in relationship to Jesus Christ through such experiences as Bible study, study of issues facing the church and society, and theological exploration in vocational identity and leadership; (2) assist in plans for individual study and retreat experiences; (3) develop a bond of unity and common commitment to the

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mission and ministry of The United Methodist Church and the annual conference; (4) enable the creation of relationships that allow mutual support and trust; and (5) hold accountable all members of the Order in the fulfilling of these purposes. All of the functions of the Order(s) shall be fulfilled in cooperation and coordination with the board of ordained ministry and do not replace the normal supervisory processes, the processes of evaluation for ordained ministers, or the responsibilities of the board of ordained ministry, the cabinet, or the clergy session.

¶ 308. Organization of an Order

The bishop shall convene and provide continuing spiritual leadership for the Order, with the support and assistance of the board of ordained ministry. Necessary financial support shall be provided by the annual conference through the budget of the board. The board may also use other appropriate funding sources for this purpose. The board shall nominate from within the Order's membership and the Order shall elect quadrennially a chairperson of the Order who, in cooperation with and under the guidance of the bishop, will provide continuing leadership for the Order. The chairperson will be responsible for implementation of plans and activities of the Order and will represent the Order to the conference board of ordained ministry. The chairperson will serve as a member of the board's executive committee. Activities of the Order and proposals for funding shall be regularly reported to the board.

¶ 309. Membership in an Order

1. Persons shall become members of the Order of Deacons or Order of Elders following their election to full membership in the annual conference. Acceptance of the status of full membership will constitute a commitment to regular participation in the life of the Order.
2. Changing Orders—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:
   a) informed the bishop and district superintendent of their intention,
   b) applied in writing to the board of ordained ministry,
   c) articulated their call to the ministry of the deacon or the elder,
   d) completed all academic and other requirements for admission to the order for which they are applying, ¶ 324, ¶ 330, ¶ 335, and
   e) completed at least two years under appointment while licensed for pastoral ministry or for a specialized ministry of the deacon.
3. Such persons shall be ordained to the order for which they have been called and qualified, and shall surrender to the conference secretary the credentials of the order from which they are leaving.

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¶ 323. Fellowship of Local Pastors and Associate Members

Each annual conference may organize a Fellowship of Local Pastors and Associate Members. All licensed local pastors and associate members may be members of and participate in the Fellowship. The Fellowship will provide mutual support for its members for the sake of the life and mission of the church.

1. The specific and limited function is to:

   a) provide for regular gatherings of local pastors and associate members for continuing formation in relationship to Jesus Christ through such experiences as Bible study, study of issues facing the church and society, and theological exploration in vocational identity and leadership;
   b) encourage local pastors in continued study beyond the Course of Study;
   c) develop a bond of unity and common commitment to the mission and ministry of The United Methodist Church and the annual conference; and
   d) enable the creation of relationships that allow mutual support and trust.

2. The bishop will convene the fellowship and the board of ordained ministry shall coordinate its life and work. Necessary financial support shall be provided by the annual conference through the budget of the board. The Fellowship will elect a chairperson from its membership who, with the guidance and support of the board of ordained ministry, will provide leadership for the Fellowship. Activity of the Fellowship will be reported regularly to the Board of Ordained Ministry.
The Interview Process

Face-to-face communication forms the heart of Board of Ordained Ministry (BOM) work, especially in the interview process. Inherent in the process is theological understanding of the purpose of the interview, the biases and commitments of the persons on the interview team, and the process of making the decision on recommendations for ordination and changes in conference membership. Information for interviews may include: autobiographical statements, personal references, performance observations, sermons, doctrinal statements, academic records, psychological assessment, physical examination reports, and background checks. All of these are brought together in the personal interview.

Theology

Theology is our effort to reflect upon God’s gracious action in our lives… Our theological explorations seek to give expression to the mysterious reality of God’s presence, peace, and power in the world. By so doing, we attempt to articulate more clearly our understanding of the divine-human encounter and are thereby more fully prepared to participate in God’s work in the world. . . . Theological inquiry can clarify our thinking about what we are to say and do.

¶104

In interviewing a candidate for probationary or full membership or a change in conference relationship, we are about the work of God in our lives. Therefore, we need to understand the theology of the interview, so that we may come to a more full experience of the “divine-human encounter” and we are “more fully prepared to participate in God’s work” in these moments. Engaging in a theology of the interview will help to clarify our purpose and process.

What is the purpose of an interview? The purpose comes from, at the very least, our theology of community, covenant, and hospitality.

Community

The pattern for this response to the call is provided in the development of the early church. The apostles led in prayer, teaching, and preaching, ordered the spiritual and temporal life of the community, established leadership for the ministry of service, and provided for the proclamation of the gospel to new persons and in new places. The early church, through the laying on of hands, set apart persons with responsibility to preach, to teach, to administer the sacraments, to nurture, to heal, to gather the community in worship, and to send them forth in witness. The church also set apart other persons to care for the physical needs of others, reflecting the concerns for the people of the world. . . .

¶302
The community of the BOM, as a part of the church, represents the Body of Christ. In the Body of Christ community is not created or made, it is discovered. In the interview process community is both biblical and historical. Historically, from the perspective of our Anglican heritage—(the ordained ministry ordains the ministry)—the community recruits, credentials, supports, and holds accountable persons for ministry. To help set some parameters for this, Wesley asked three questions of all persons discerning the call to itinerant ministry (which still stand today):

1. Do they know God as pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

This is the question of grace; it calls the community to discern with the individual their relationship with God. Relationship is communal and, therefore, is known and experienced in community. So the interview needs to be an expression of the community’s relationship to God and the understanding that all are in God’s care. Interview team and candidate together seek to know and experience the nature of this relationship. Is the relationship with God imbued with love, is there a deep yearning in the candidate’s life to desire nothing but God? And last, but not least, is the candidate’s conversation holy? Is our interview conversation holy?

2. Have they gifts, as well as evidence of God’s grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?

This is the question of gifts. Is there evidence of the work of the Holy Spirit in the life of the individual and, therefore, do we see that there are gifts to offer the larger community of the church and of world? Gifts are not isolated, but born and expressed in community.

3. Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their service? This is the question of effectiveness, or in theological terms, of faithfulness. Have lives been changed because of their ministry? Is there evidence of the work of the Spirit in individual lives? Again, fruit is known in community.

The process of interviewing affirms the central nature of community in The United Methodist Church and claims that persons are called out from the community to be in forms of ministerial leadership. When we believe this fully, then it also calls the interview teams to be discerning of their own nature.

How do we as the BOM embody community in our life and work?
How do we see ourselves as entrusted with this responsibility on behalf of the larger community?

Who are we as persons called by God and what do we bring to the interview?

What are the processes of the interview (from the initial letter of invitation to the letter following the interview) which express living in the Body of Christ together—candidate and BOM?

Covenant

Interviews are the practice of Christ’s covenant. One conference states that the interview is “a process to formally invite someone to the covenant.” Are we merely observers of the candidate or are we in relationship with the candidate? Are we merely examining the candidate’s theology and lived ministry or are we discerning the form of covenant of which we are part?

First and foremost is the covenantal relationship of each person with God which is often expressed as the Body of Christ (see community above). Second, our covenant is within the life of the larger community called the church. This covenant is lived out in worship and mission, and has elements of support and accountability. (Although there are many other covenants, this section will center on the covenant with one another in the church.)

When we as a board engage in the interview process, how is covenant experienced?

Is there evidence of the covenant of the ministry of the baptized, where all are called to be in Christ’s ministry in various forms?

Is there evidence of the covenant of the ordained, in which persons have taken lifetime vows that grant rights and exact responsibility in certain forms?

Is there evidence of the covenant of the professional layperson (certified or licensed)?

What is the nature of the covenant of the candidate and the professional ministry of the licensed, consecrated, commissioned, or ordained?

In the context of covenant, guidance and support may include honest and direct feedback, sharing interview results which are contrary to the wishes of the person being interviewed, and maintaining the covenant beyond the bounds of the interview in ongoing relationship. The way in which a BOM understands covenant and lives out the covenant in their own life together, will have an impact on the nature of the interview.

Hospitality

In a world full of strangers, estranged from their own past, culture and country, from their neighbors, friends and family, from their deepest self and their God, we witness a painful search for a hospitable place where life can be lived without fear and where community can be found.

Henri Nouwen, Reaching Out, pp. 46-47
When candidates come to interview with the dCOM, with a body of persons who are to express the nature of the church, do they experience hospitality? Will community be found? Will hospitality be experienced—not in the image of a soft sweet kindness, but an environment for a serious search for an authentic Christian spirituality? When hospitality is known/experienced, “the distinction between host and guest proves to be artificial and evaporates in the recognition of the new found unity.” (Henri Nouwen, Reaching Out, pp. 46-47)

The perception that the interviewers are the ones in ministry, with the power, and the interviewee is the subject of that power is often a problem. This is often seen in boards of ordained ministry when language such as hoops or ladders is used. Many of the interviewees understand themselves to be the subjects (sometimes victims) of the interview committee. The experience of one being in ministry and the other being the subject is a poor model for future ministry.

It is in hospitality that community and covenant are experienced in its authentic nature. It is in hospitality where truth can be shared and known. It is in hospitality that both guest (candidate) and host (dCOM) “can reveal their most precious gifts and bring new life to each other.” (Nouwen, Reaching Out, p. 47)

☐ How do we as a board help to create space where candidates may sense the nature of the Christian community before, during, and after the interview?

☐ How does the interview team welcome candidates so that they know they are in Christian community?

☐ How do we set an environment where together, board and candidate, discern the possibilities of a new covenant (ordained, licensed, commissioned member)?

The term hospitality, therefore, should not be limited to its literal sense of receiving a stranger in our house—although it is important never to forget or neglect that!—but as a fundamental attitude toward our fellow human being. . . .

Nouwen, Reaching Out, p. 48.

Summary

Community, covenant, and hospitality are interwoven in the interview process. The dCOM experience in relationship to their own sense of community, covenant, and hospitality will have a direct impact on the interview process and experience—both for the dCOM members and for the candidates.

The dCOM is helping the church determine its future when it engages in the process of interviewing. A candidate offers her/his life to give the church yet another opportunity to identify itself. “Ordination to this ministry is a gift from God to the church.” ¶303

Ordination is a gift from God—it is not our own doing. Our task is to be aligned with God, to be open to the breath of the Holy Spirit, to be discerning of relationships and community, to be present to the warmth and wildness of God, for this era and for the faithful transmission of this ministry.
When to Interview and Skills Needed for Interviewing

The following are times of transition in which interviews are required:
- Certification as candidate for ordained ministry by the district Committee on Ordained Ministry
- Completion of candidacy toward probationary membership and commissioning
- Completion of probation toward ordination as deacon or elder
- Licensing and renewal of license as local pastor
- Disability leave
- Sabbatical leave
- Continuing education grants or loans
- Leaves of absence (to and from)
- Transfer from other conferences
- Readmission to conference membership
- Retired relationship
- Location
- Administrative complaints filed
- Exiting ordained ministry
- Professional certification in selected church-related specializations

Interviewing Skills

Interviewing skills are learned and improved through practice and reflection. These skills include:
- Preparing for the interview
- Creating an appropriate setting for interviews
- Listening for what is said and what is meant
- Shaping questions
- Giving feedback
- Helping an interview group function with integrity
- Assessing information toward decision making
- Forming recommendations
- Summarizing the interview in oral and written form
- Keeping notes and records
- Keeping confidences
- Testing assumptions

Revised 9/2/2009
Training Interview Teams

Process: The specific training needs are in the skills of small-team interviewing. This will certainly include the ability of the individual interviewer. However, an interview team of three persons working together toward a constructive conclusion requires special skill training.

Purpose: Interview teams can do useful work only when the theology and the purpose of the interview is clearly identified. It is an inquiry, bound in covenant, community, and hospitality (see theology above) into the way the candidate meets the standards of ministry as formulated by the BOM and guided by The Book of Discipline. The interview is not therapeutic, is not working toward the resolution of issues, nor is it an inquisition, but rather is a system to identify issues in order that a recommendation and decision can be made. The following areas need to be addressed in training interview teams:

- awareness of and trust in the decision-making criteria of other members of the interviewing team. Mutual respect and trust must be present for the constructive functioning of a BOM. There will be persons of different theological orientation, different life experiences, and different persuasions concerning appropriate standards for ordination. Confidence in other board members will develop as these differences are made public and accepted.
- interview skill training done in a variety of settings, utilizing outside resource persons
- become familiar with standards of conference, guidelines of The Book of Discipline, and the implications
- procedures whereby candidates are properly prepared for the interviewing experience

General Purposes of Interviewing

Reviewing the Material

Prior to meeting the candidate, the interview team needs to become familiar with the candidate and determine the direction of the interview. (See section on Pre-Interview.)

Meet the Person, Identify Issues, and Test Assumptions

Face-to-face interviews should help to identify and test any assumptions about the person that may have arisen through the preparation process. When issues are identified and assumptions tested in the interview, both those being interviewed and the interviewers are aided. Good interviewing is an exploration of persons and the issues they bring not an inquisition. Interviewing tests the assumptions of the interview committee as much as the knowledge, experience, and assumptions of the candidate.

An interview team must be prepared to abandon a prejudice or make a judgment. The committee must be free, therefore, to be confirmed in its opinion or open to altering it on the basis of the interview. This kind of openness to new possibilities makes the interview team more effective in its work.
Communicate Perceptions About the Person Being Interviewed

Interviews often take place at a time of transition in a person's life. Whether seeking to enter ordained ministry, begin a study program, undertake a leave, or change conference relationship, significant change is underway. Changes often create anxiety. Acknowledge the anxiety, and take time to create an open and caring environment that engenders trust. Any discomfort can be addressed in the interview through appropriate feedback. Those being interviewed will want to know how they are being perceived by the interviewers. Open and clear feedback will help them understand where they stand. Feedback is offered in the interview setting and in summation after the interview.

During the interview, feedback is given as part of the back-and-forth of conversation. This active listening process helps affirm that what is meant by the speaker is heard by the listeners. Near the end of the interview, a summary of perception is offered. This summation might be made after the interview team has had time apart from the interviewee to reflect on the individual perceptions of team members. Such a break time also allows the person being interviewed a time of reflection prior to the end of the interview.

Feedback following the interview is to be done both orally and in writing. The oral communication is an immediate contact with the person after the interview is finished and the recommendations are formulated. The written feedback is provided both for the person and the board file as a record of the interview, the perceptions, and recommendations to the board.

Conference standards for ordained ministry provide the foundation on which feedback is given. These standards define conference expectations for persons either ordained or licensed. Expectations include leadership qualities, ethical standards, and areas of responsibility. Those conferences which do not have such standards are encouraged to develop them. Standards help when interviewing entrants into conference membership and ordained ministry by offering criteria for assessing the strengths and weaknesses of applicants. Standards provide the context in which leaves and changes in relationship are considered.

Give Guidance and Support

As a practice of Christ's covenant, interviews must be conducted in such a way that offers guidance and support to the person being interviewed. Such help is offered as an engagement with the person rather than as a patronizing and condescending violation of relationship. What is appropriate in terms of guidance and support will, of course, vary from individual to individual. Some of the guidance and support comes through honest and direct feedback. Perhaps the most difficult times for guidance and support come when interview results are contrary to the wishes of the person being interviewed. In these times the interviewee experiences the interview group as a blocking and impeding force. Under such circumstances, concern for the individual must be communicated, alternatives explored, and committee expectations delineated. When remedial action is recommended, the difference between tasks-to-be-done and change-to-be-manifested must be clear. If the person completes the task given by the committee but has not manifested the changes which the interview group envisioned, the recommendation does not change.

The responsibility of the committee for providing guidance and support does not always end at the conclusion of an interview. Ongoing responsiveness may be particularly helpful for
someone who has experienced severe criticism or discontinuance. There needs to be an affirmation of God’s call and the re-direction to explore other avenues of Christian ministry. Sometimes a member of the interview group can provide, on behalf of the group, this continued relationship. When this is not possible, the board can assure that a pastoral presence is provided for the person by someone who is not a part of the interview process.

**To Recommend Board or Conference Action**

Nearly every interview results in a recommendation for board or conference action. The basis for each recommendation must be communicated both orally and in writing. Note taking during interviews is essential. A leader and a recorder assigned in every interview can care for this need. The leader oversees the interview process; the recorder takes notes on the perceptions and recommendations of the interview group. Conference standards for ordained ministry provide criteria on which recommendations are established.

**Interviewing for Candidacy Certification, Probationary and Full Conference Membership, and Specialized Ministry Certification**

The decision asked for in any interview shapes the purpose of the interview. For instance, the purpose of interviewing a declared candidate for certification is different from the purpose of interviewing a candidate for probationary membership or full conference membership. The purpose, in turn, determines both style and content. Although obvious, persons may experience the same kind of interview when seeking candidacy and when requesting full conference membership. This happens when purposes are mixed or unclear. To address this issue, we offer the following statements of purpose.

Though we address several entry interview settings, the purposes of interviews for other changes of conference relationship are also important. In these interviews clarity of purpose and attention to appropriate content is vital. Excellent record keeping allows the substance and results of these interviews to be available in later years as reference material for future decision makers.

**Candidacy: Fitness for Ministry**

Fitness and potential effectiveness are basic to the purpose of the candidacy interview by the district Committee on Ordained Ministry. Therefore, statements of call, statements of faith, recommendations, interest inventories, psychological assessments, and background checks provide material for the interview process. Exploration of the candidate's call to ministry, relationship with God, and the ability to relate to people are fundamental questions of fitness. The substance of this interview provides background for reference in later interviews.

Interviewing for fitness includes spiritual, psychological, and physical dimensions. For this reason an interview team will want to know something about the way in which the candidate relates to God and understands the call to ordained ministry. Standard psychological assessment instruments may be administered and a report given to the interview team. Such a report should identify fitness issues growing out of interest inventories, psychological inventories, and intellectual measurements.

Chronic physical limitations are to be noted and evaluated in the light of the disciplinary requirement that, "Disabilities are not to be construed as unfavorable health factors when a
person with disability is capable of meeting the professional standards and is physically able to render effective service as a provisional member and commissioned minister.” (¶324.8) When a candidate will not be able to render service due to a physical disability it is better to recognize and explore implications of this early in the candidacy process. Although fitness issues are an ongoing concern throughout a person's vocational journey, candidates for certification should not be judged either in terms of the development of skills for ministry or of demonstrated effectiveness. Fitness and the potential for effectiveness are the criteria which are to be used in the certification interview.

**Provisional Membership: Readiness for Ministry**

Determination of readiness for commissioning to full-time ministry is the purpose of a probationary interview following candidacy. Areas of developing competency are noted. Attention should be given to the applicant's academic background, theological statement, and seminary reports on field education experiences or internships which indicate readiness for ministry. Although the development of skills for the performance of ordained ministry will be an ongoing concern for the candidate and the church, persons applying for probationary membership should be judged on the basis of whether or not they are fit for ordained ministry and are developing the skills to be effective.

**Full Conference Membership: Effectiveness in Ministry**

When a provisional member applies for full conference membership, the purpose of the interview focuses on effectiveness in ministry. The primary documentation for such an interview will be the reports and evaluations of the district superintendent and evaluations by the Committee on Pastor/Staff Parish Relations or personnel committee of the employer. These reports may be included in or be a supplement to an evaluation provided through the probationary membership program of the BOM. Persons applying for deacon's ordination who are in appointments beyond the local church without a personnel committee should establish an advisory committee related to the probationer's appointment for the purpose of giving support and supervision. This report should include observations on the probationary member's ability to express and give leadership in servant ministry. Provisional members moving toward deacons orders may be requested to submit a written plan on how they expect to teach, form disciples, and lead worship. The plan may include how they will express their ministry of compassion and justice and assist lay persons to claim their own ministry in the world. The expression of this ministry may be submitted in the form of a video or other electronic media that demonstrates the ministry of the deacon. Effective ministry is the final area of consideration as a candidate progresses toward full conference membership. When persons are found to be effective, they are both fit and ready for ministry. When a person is ineffective, there are probably unresolved questions of fitness and readiness. In these instances the interview group will find itself regressing to questions of fitness and readiness.
Specialized Ministry Certification

It is advisable that each BOM establish a church career certification committee. In this interview of applicants for certification, the committee should deal with skills, structure, and programming of the UMC, knowledge about the UM curriculum, and resources in the area of specialization such as Christian education, youth ministry, music, evangelism, or other church-related careers. Persons with appropriate specializations may be invited to assist the board in conducting these interviews.

Pre-Interview

Preparation

☐ Secure from the registrar all materials needed by the interview team. Give the team time to study the sermons, statements of faith, autobiographical materials, and academic records. When applicable, the board may request financial records, background checks, and other pertinent information for an informed decision.

☐ Secure helpful information from other sources, such as:

- appropriate seminary materials, including reports from visits to seminaries
- report from psychologist or pastoral evaluation specialist
- evaluation of supervisor assigned by the BOM
- evaluation of appropriate lay persons
- suggestions from the bishop and cabinet
- reports and advice from the district Committee on Ordained Ministry
- sermons and doctrinal statements

☐ Provision should be made for a meeting of the interview team with the psychologist or pastoral evaluation specialist. We recommend that this meeting not be in the moments just prior to the interview. Rather, this consultation should take place at or near the time the teams review the material indicated above.

☐ Arrange for a planning meeting for the interview team prior to an interview. Each team needs to have read and evaluated the source material and established an agenda for each interview. The time of this reading may be either prior to the planning meeting or as its first agenda item.

The following options may be followed:

☐ 1) The whole team takes time to read all of the material for every candidate, taking careful notes. A careful discussion of each candidate follows. Printed forms are helpful in gathering information.
2) Each team member may take one file, read it, and report to the other team members on its content. At that point all team members then discuss the candidate.

3) The team appoints a presenter for each candidate's file. The presenter reads all the material for each candidate and prepares a written report which includes a summary of important information from the file and a suggested list of issues to be considered in the interview.

4) A reader is also appointed for each candidate's file. This reader examines both the candidate's material and the presenter's report, thus strengthening the validity of the presenter's work. The report is then made available to the whole team.

At this planning session, each team develops working points and a time-use plan. The following procedure is suggested:

Working alone and with the review of the material in mind, each interviewer considers such questions as: Is it consistent, comprehensive, and coherent, and theologically compatible with UM doctrines and tradition? What strengths are demonstrated? Are there areas of stress, defensiveness, or weakness? Are there areas that lack clarity?

Still working alone, each interviewer reviews the standards statement and makes a list of questions suggested with this candidate in mind.

The interview team member now shares questions, concerns, and assumptions.

In the continuing discussion, the team identifies as many working points as seem important. Working points are those items of assumption or concern (strengths and weaknesses) which would be good points of departure during the interview. The working points are listed in order of priority, and a limited number (four to six) are selected for use during the interview. Arrange for a planning meeting for the interview team prior to an interview.

Under each working point, the team formulates questions that will encourage the candidate to communicate further in that area.

The team now agrees upon an interview strategy with reference to each candidate. Who will take the lead? In what order will the working points be introduced? Approximately how much time will be allowed for each (in order to allow for adequate exploration of the priority concerns of the interviewing team)?

Physical preparation

Secure adequate meeting facilities, easily located and clearly identified to the candidate.

Secure a private and comfortable setting for the individual interviews. This should be a room where privacy and confidentiality will be protected. It is recommended that the interviewing team and candidate sit together in a circle of chairs with nothing separating them (such as a desk or table). Professionals in the field recommend that the seating arrangement allow for the optimum distance between participants of four-to-six feet.

Establish a clear interview schedule.
Provide for a "hospitality area" and a host who will relate to those who are waiting. Candidates usually experience some waiting both before and after interviews. An adequately prepared host can help make this time less stressful. Refreshments express hospitality nonverbally.

Mark restrooms clearly.

Provide a person who would serve as a liaison between the individual being interviewed and the board.

**The candidate's pre-interview preparation**

Long-term advance preparation would include information about the candidate, material needed by the dCOM, procedures to be followed, and deadlines related to each. The candidate should be told how the material is to be used and why.

Short-term advance preparation would include:

- date and location of the interview
- travel and housing arrangements and how costs are to be handled
- a general statement of the process to be following during the interview (although a specific description is not required, such a general indication does much to alleviate anxiety)
- a general statement concerning the content of the interview (again, such a general statement lowers the stress levels)
- the time and method of informing the candidate of the decision and recommendation of the board
- a clear statement of policy concerning the participation of spouse and other non-board members in the interview (participation by those other than candidate is normally not recommended)

The candidate should be informed of any established informal times planned for the total group. Some boards conduct their interviews in a retreat setting where candidates participate in meals with board members. In other instances, candidates are encouraged to stay overnight at the retreat center. Where the retreat setting is not involved, some boards have experimented with open refreshment breaks where all candidates and board members mix informally. The purpose of these arrangements is the development of increased openness and trust.
**Interviews**

**Schedule of interviews**

- **Certification of candidacy:** The certification of a candidate for ordained ministry is the first important watershed in that person's progress toward ordained ministry. Since the primary purpose of this interview is to determine the candidate's fitness for ordained ministry, it is appropriate that the district committee closely examine the candidate's interest, lifestyle, personality, and call to ministry.

- **License as a local pastor:** The licensing of a local pastor requires an interview by the district Committee on Ordained Ministry. If the candidate is applying for license as a full-time local pastor, an interview by the BOM is also required. The primary purpose of this interview is to determine the candidate's fitness and readiness for ordained ministry using documentation from candidacy certification, the local pastor's licensing school, and any other source required by the annual conference.

- **Associate/Provisional membership:** This is an entrance interview scheduled after request is made for probationary membership and commissioning; recommendation is received from the district committee; and disciplinary and conference requirements are met. This interview is normally the first formal one involving the conference BOM. Its primary purpose is to determine the candidate's readiness for ordained ministry using Course of Study or seminary transcripts, field education or other seminary reports, and the theological statement.

- **Membership in full connection:** This formal interviewing procedure is initiated when the candidate requests full conference membership and has met all disciplinary and conference requirements. Its primary purpose is to determine the candidate's effectiveness in ministry using the reports of the district superintendent and Committee on Pastor/Staff Parish Relations and a theological statement written in the context of full-time service in ordained ministry. The specialized service of probationary members shall be evaluated in terms of the probationary member's ability to express and give leadership in servant ministry.

**Length of screening interviews**

- The recommended length for interviews is 45 minutes to an hour and a half. A shorter period than this does not allow time to deal properly with all working points. Any period of longer than 90 minutes tends to be unproductive. Perhaps some boards will disagree with this suggestion. However, adequate pre-interview preparation will demonstrate the wisdom of the recommendation.

- Allow an additional 10-minute period as debriefing time for the team following each interview. This period will allow for an immediate evaluation of the interview and a recording of the team's recommendation.
Optimal size of interview team

The recommended team size is three to four persons. Too large a team places too much focus on the team itself rather than on the candidate. Such team presence can be overpowering and thus counterproductive. On the other hand, a team of two persons leaves no arbiter between the two and also allows the possibility of the candidate playing one interviewer against the other.

Phases of the interview session

- **Team briefing phase:** A brief moment just prior to the arrival of the candidate during which the team reviews its working points, questions, and strategy, and focuses attention on the next candidate.

- **Initial interview phase:** This short period of time proposes to establish the climate for a good working relationship between the candidate and the interviewers. Included is a greeting and an expression of interest in the candidate's present situation. Opportunity is allowed for the candidate to express any feelings about the interview. Interviewers are equally free to express their feelings about the interview. The team will recognize the probable anxiety of the candidate and take that into account in all that follows. During this time, the team will relate to the candidate the purpose of the interview, what it is and is not intended to achieve, and how it will be used. This demonstration of openness and honesty helps create a climate in which the candidate feels free to respond in similar fashion.

- **Middle phase:** The team now turns to the major portion of the interview, using the working points that have been agreed on as part of the interview strategy. Team members should be attentive and sensitive to the candidate. An effort should be made to identify and come to consensus about issues, strengths, and problems that will assist the team in the screening decision. Remember: This is not a counseling interview. Although team members may be concerned about the person involved, the primary thrust of this interview is the gaining of insight. The team will maintain a balance between concern for the schedule and desire for adequate communication. Discipline will be exercised by all team members to keep extraneous conversation and blocking mechanisms to a minimum. This is a carefully planned interview with clear purpose in mind.

- **Final phase:**
  - Review with the candidate the significant points in the interview. (Keep this brief and make sure that a team member is assigned this responsibility as a part of the interview strategy. This could be a function of the presenter.)
  - Inform the candidate when to expect a report—both oral and written—on the board's action, and honor this commitment.
  - Discuss the candidate's response to the interview. (While not much time can be given to this, be especially alert to the candidate's feelings and concerns and save time to discuss them with the candidate. A follow-up procedure will be initiated later.)

- **Debriefing phase:** Allow time for reviewing the interview, making decisions, preparing a brief report to the entire BOM, and preparing notes and other information useful to future
interviewing committees. After the debriefing and decision making, the other tasks can be divided among team members so that just a few moments are required for those tasks. At the conclusion of the interviewing day, the team may need some time to complete these reports and notes.

Follow-up phase:

- Some BOM members should be freed to talk with each candidate immediately following the interview (Some boards keep two or three members free, frequently its officers, for this purpose. If the interview has been a difficult one, this procedure gives team members a chance to show they care about the candidate. This period also becomes a transition between the interview and later procedures. If the team uses a presenter, this nurturing and interpretation could be done by that person.)

- Allow time and space for those who desire to be alone.

- In its general session, the board discusses and initiates long-range follow-up procedures. (The person delegated to do this coordinates his/her effort with the registrar, district superintendent, and seminary adviser.)

Post-Interviews

Final decision making

- The recommendation of the interviewing team to the full BOM must be in writing.

- Notes and other appropriate material are kept by the registrar in the candidate's file.

- The recommendation on a candidate's application must be acted upon by the full board, regardless of the interview process used. Responsibility for these decisions should be shared by the entire group, thus providing an objective dialogue with the interviewing team and protecting them from having to act on their own.

- The full board may meet with the candidate before or after the recommendation is acted upon. Candidates should have the right to appeal before the full board if they so request. This appearance would be in addition to whatever interview process is used. Appeal processes have been established by many boards.

- Normally, the psychologist or pastoral evaluation specialist informs the interviewing team, as previously noted. If possible, the consultant should be available to the full board during these final deliberations. This will allow clarification of any issues raised. In addition, the consultant can frequently function in the observer role and offer useful critique of the board.

- The district superintendent should immediately receive the evaluation and recommendations from the board for the candidate's further nurture and development. The BOM and cabinet have a mutual responsibility at this point and should be in constant contact.

Revised 9/2/2009
Relationship with the candidate

☐ Final evaluation and judgment must be made by the full board and be interpreted as such to the candidate.

☐ Report to the candidate:

☐ The candidate should be informed of decisions and recommendations as soon as possible, both orally and in writing. This is the responsibility of the entire board and not of the interview team. Coping mechanisms can be blocked by stress, and candidates often do not hear oral recommendations.

☐ The board and cabinet should take full responsibility for helping the candidate to cope with the decision made. The candidate may be told the reasons for the decision. Whether or not this is done and to what extent it is done is a strategic decision growing out of the needs and circumstances of the candidate.

Follow-up

The candidate should know the board to be a caring community of Christians. Regardless of decisions made, continuing contact and nurturing concern should be carefully planned. This is especially true when a difficult decision is made, and the candidate is not encouraged to continue. Provision should be made for regular contact in the days that follow. Vocational alternatives can be explored with the candidate and assistance given in locating other employment. Candidates who experience difficulties in dealing with the board’s decision should be informed about the pastoral care services that are available.

Working with Special Situations

Boards of Ordained Ministry are called upon to carefully discern the call of God, the gifts for ministry, and the grace of God in the lives of individuals. Often it is a challenge to know how to ask appropriate questions when issues are raised. It is a challenge to determine the difference between appropriate and inappropriate issues and what are the appropriate and inappropriate questions.

The special situations which are often challenging to BOMs (and district committees) include, but are not limited to: issues related to sexuality—married life and relationship to itineracy, single life and relationships, and pregnancy; physical challenges (mobility, vision, hearing); theology of persons from different denominations (baptism, evangelism, commitment to one denomination); racial-ethnic minority candidates (open itineracy in the conference, forms of preaching and worship, relationship of family to the church).

The following examples may help to invoke the questions and directions your board or interview teams need to take with special situations of candidates.

Case One

You are interviewing a woman for probationary membership toward ordination as an elder and commissioning in your conference. In the materials you know that she is married to a man who owns his own business that is geographically settled in the community in which the family now lives. A colleague on the team, in preparation for the interview, asks about
raising the question as to whether her husband will move with her. It is a good time to ask what the appropriate issue is and what the appropriate question is.

The appropriate issue is not whether the husband and family will move. The appropriate issue is the question of itinerancy. The candidate will be making a commitment and covenant with the conference in regards to itinerancy and must be willing to move in accordance with the appointment of the bishop and the mission of the church. The fact that her husband has his own business has invoked the question of her availability for appointment.

The inappropriate question would be, “Is your husband willing to move with you?” The appropriate question would be, “How do you expect to experience itinerancy in the _____ Conference?” A follow-up question might be, “What will be your support systems in the midst of itinerancy in the _____ Conference?” Another question might be, “Itinerancy and appointment-making calls us to places where our gifts and grace match with the local church needs. How do you experience your vow of ordination and your vow of marriage in the midst of itinerancy?”

Case Two

A male candidate comes to your board seeking ordination as an elder in full membership. He is legally blind. The interview team, in its preparation, wants to know whether this person can function fully as an ordained elder with the myriad of pastoral responsibilities. One of your colleagues raises the question as to whether this person can do ministry, such as visiting from house to house if he is blind. Another wonders what kind of appointment this person might be limited to if they cannot move around the city or town easily. The interview team realizes it is necessary to raise the issue.

The inappropriate issue is whether the person can make his way around the town. Inherent in this issue is the bias of the interview team—that persons who are blind are limited in their mobility.

The appropriate issue is whether the person can function fully as an ordained elder and whether the responsibilities and duties of an ordained elder meet the candidate’s gifts and grace.

An inappropriate question might be, “With your blindness, how do you expect to write and deliver sermons weekly, as pastors are called to do?”

An appropriate question might be: “Tell us about your process of preparing, writing, and delivering sermons?” Another question, in a more general way, might be, “Are there special needs, especially in regards to the blindness, of which we should be aware that would be helpful in caring out the duties and responsibilities of an elder in the church?”

An interview team should seek to ask open-ended questions compared to asking questions that have our biases and beliefs inherent in the question. An example of an open-ended question with a racial-ethnic minority candidate might be: “The general population in our conference, and in our churches, is predominantly European American. In what ways do you envision your ministry in these populations and what are some ways in which our conference needs to become open to the gifts of diversity?” A good method, when an issue is raised, is to determine what is the appropriate issue in regards to ordained ministry? (or commissioning, or licensing, or change in conference relationship). And once the appropriate issue in identified, then find the questions that would invite the candidate to share their experience,
their beliefs, their understandings, rather than placing the beliefs, etc., of the interview team in the question.

**Confidentiality**

The candidate has the right to expect that information shared with a board interview team will be kept confidential. Confidential means that such information may be shared only with the board and 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 members of the BOM and cabinet to keep all information on board 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 of the annual conference to keep such information in confidence as well.
Check List for dCOM Interviewing

1. Review the content of Chapter 2, The Book of Discipline.

2. Familiarize yourself with existing conference policy contained in your Board of Ordained Ministry Handbook. Be especially alert to policies concerning testing procedures, pastoral evaluation, financial aid, and retirement.

3. Review your own experiences that led you to ordination and your own present theology of ordination.

4. Plan to enter into an open and trusting relationship with other BOM members, the cabinet, and candidates.

5. Clarify for yourself the goals and purposes of these interviews.

6. Take advantage of skill training in such areas as interviewing, communication, conflict management, and career counseling.

7. Be prepared for the joy and pain of responsible decision making.

8. Review, when appropriate, requirements for ordination and admission to full connection as deacon, ¶330 and requirements for admission to full connection and ordination as elder, ¶335.

9. Review the candidate's material in the registrar's file prior to each interview. Commit yourself to the thorough preparation required for effective interviewing.

10. Apply standards for ordination to the development of working points for the interview. Commit yourself to making the interview as relevant as possible to the future needs of the church.

11. Work with your interview team in selecting and ordering working points, and converting these working points into open and relevant questions.

12. Prior to seeing the candidate, allow yourself a moment of meditation.

13. Take careful notes of the interview and help prepare your team report to the full board.

14. Remember, all interviews are confidential.
DCOM INTERVIEW PROCESS AND QUESTIONS

Guidelines for preparing for an interview

- Allow thirty minutes ahead of each interview to review the file, the written documents, the psychological assessment. Discuss concerns and issues that need to be addressed in the interview.
- Decide on the most important questions and who will ask each question (do not have the chair or one person ask all the questions).
- Decide on the size of the interview group. DCOM can subdivide for most interviews and then report back a recommendation to total committee for final decision.
- Refer to the DCOM Handbook to make sure all items are in the file prior to the interview.
- Decide how long the interview will be.

Role of the Chair

- Make sure that prior to scheduling an interview, the necessary papers have been submitted and the psychological assessment is in the file.
- Welcome the candidate to the interview and introduce by name and church to the DCOM. State the purpose of the interview (for exploring candidacy, for certification, for probationary or associate membership, etc.)
- Ask members of the DCOM to introduce themselves.
- Ask someone to begin with a prayer.
- State the time available for the interview and be the time-keeper.
- The chair may want to ask the first question. A possible first question might be: “Tell us about yourself, your sense of call, and where God is leading you.”
- Be careful to involve the members of your committee in asking the questions. After the first question, the chair should focus on process and time-keeping rather than asking questions.
- Ask someone to close with prayer.

Things to remember

- Decide how to begin the interview. Do not begin with the psychological assessment.
- Remember that the mentor may not speak in the interview.
- The candidate does most of the talking.
- Do not allow other committee members to answer questions or to engage in an argument or discussion with the candidate.
- This is not a therapy session.
- Recommendations should be determined by the whole committee after the interview, rather than individual committee members offering advice during the interview, and must be put in writing.
- Decide how the decision of the DCOM will be communicated: having the candidate wait in the hall vs. a phone call and/or letter following the DCOM meeting.
- Evaluate the interview. What was effective in the interview? What would we do differently next time? Were any questions asked that were inappropriate?
• Remember the distinctions between candidates on the elder track and the deacon track. Ask appropriate questions.

**Possible questions:**

• Tell us about your journey, your call to ministry.
• Share several highlights of your ministry this year.
• Tell us about your leadership experiences as a student.
• What were some of your frustrations in ministry this year?
• What are your plans for the future, …personally, …for the church?
• Share about your devotional life. How are you growing spiritually?
• Tell us about your personal strengths…your areas of growth.
• What are you doing to avoid burnout?
• What are your goals for the year ahead?
• Questions about theology and sacraments prior to certification.
• What have you read that has been helpful in your spiritual life?
• What 2-3 characters in the Bible emulate your own spiritual life/journey?
• What did you learn about yourself in the psychological assessment process?
• Talk about your family.
• Talk about positive and negative relationships in your life.
• What are the most stressful aspects of ministry for you?
• What do you do to take care of yourself physically?
• Share a conflict situation in which you have been involved and how you dealt with it.
• Share a leadership experience you have had this year.
• Tell us about your seminary classes.

**Questions and focus prior to provisional or associate membership**

• All of us are called by God. Share about your specific call to ordained ministry?
• Questions that would integrate their theology with their practice of ministry.
• At this point, the Board is looking for **readiness for ministry**. Readiness will be evaluated in four areas: call, theology, personal growth and development, and practice of ministry.
• Questions that make the connection between their seminary/Course of Study education and their practice of ministry.
• How has your theology changed since you have been in seminary/Course of Study?
• Where/what are your support systems?
• What did you learn about yourself and about ministry through the CPE experience?

**Questions and focus for the Licensed Local Pastor interviews**

• Share your vision for your church/charge.
• BUT focus on the **candidate’s** areas of strength and areas for growth rather than spending a lot of time on what is going on or not going on in their church. Be careful to not spend the time evaluating the church/charge but keep the focus on the local pastor and his/her role.
• What/where are your support systems?
• Did you establish any goals or objectives for personal or professional growth last year (in consultation with your mentor)? What were they? What did you do toward accomplishing these goals and how well did it work?
• What were your points of growth over the past year?
• Where did your church grow last year? How many professions of faith were in your congregation last year?
• What was your budget last year? What is it for the coming year? How do you relate faith and money to your congregation?
• Are you hopeful about your congregation? Why or why not?
• How do you empower laity in your church? Share some specific examples.
• What are your plans for the future? Continuing education plans? Plans for ordination?
• What was your Course of Study focus last year? Did you find it helpful/useful? What changes or improvements to your practice of ministry can you identify as a result of the Course of Study?
• In what ways have you grown the most in the past year, both personally and as a pastor? What do you feel were the causes of this growth?
• Were you assigned a clergy mentor to work with you during the past year? If so, describe the relationship and what you worked on with your mentor. If not, is there someone you look upon as your mentor? Was this a helpful relationship? If not, why not? Can this committee be of any help in providing a more helpful mentor relationship?
• What was the most difficult challenge you faced as pastor this past year and how did you meet it? What did you learn from it? How do you feel you have grown as a result of it?
• Talk about your pastoral appointment? Has it been what you expected when you felt called to become a local pastor? In what ways have you been surprised? In what ways have you been affirmed that you are properly responding to God’s call in your life.
• What is the single most important thing you need at this point in time to become a better pastor?
• What was the greatest joy you experienced in the past year? Why do you feel this was so?
• How do you integrate your personal and professional responsibilities? Do you experience tensions between family and church expectations of you?

Suggested Interview Questions for Persons Seeking to Become Certified in a Specialized Field of Professional Ministry

1. What is the role of evangelism, Christian education, music, communications, etc., in the church or church-related agency? How do you describe the role of ______________? (Name the area for which candidate is seeking certification in the local church or its agency.)

2. What is your understanding of the nature and function of the structure and function of The United Methodist Church?

3. How do you characterize United Methodist denominational programs or curriculum resources? In what places/resources will you find United Methodist program/curriculum described? How are decisions made as to the selection/use of appropriate/particular resources in the local church/agency?
4. How would you characterize positive/effective staff relationships? A multiple staff relationship? Your role in a multiple staff relationship? How do you relate to authority?

5. How would you describe your relationship with parishioners in conflict situations, dealing with difficult topics, dealing with difficult people?

6. How do you see the development of your particular field of ministry in the next 10-15 years?

7. Share some positive and negative experiences in both your ministry and personal life this last year. How would you describe the areas in which you perceive a need for growth or help in your ministry?

8. What concerns do you have, if any, regarding the information requested on the application for certification?

9. What are your plans for continuing education for personal and professional growth?

10. Additional concerns.
District Committee on Ordained Ministry  
Action Report to the BOM Registrar  

District _____________________________  
Date ____________________  
Candidate’s Name _______________________________  
Candidate’s Address ____________________________________________________________  

The district Committee on Ordained Ministry took the following action(s) regarding the person listed above.  
[Check the appropriate actions(s)]

_____  Granted certified candidate status according to ¶665.6 (3/4 majority vote)  
_____  Recommended (continuation) as a certified candidate (¶312)  
_____  Certified as having completed the studies for licensing as a local pastor, to be listed as eligible for appointment, and is awarded the license as a local pastor when and if appointed to a local parish (¶316)  
_____  Recommended to the BOM for continued eligibility for appointment as a local pastor (¶319)  
_____  Recommended for reinstatement of approval to be appointed as a local pastor (¶320)  
_____  Recommended for election to probationary membership toward deacon’s orders (¶324.10)  
_____  Recommended for election to probationary membership toward elder’s orders (¶324.10)  

Recommended for associate membership  
_____ Under the 1992 Discipline, ¶420.1  
_____ Under the 2004 Discipline, ¶322.1  
_____ Recommended for readmission to conference relationship  
_____ Readmission to probationary membership (¶364)  
_____ Readmission after honorable or administrative location (¶365)  
_____ Readmission after exit of ministerial office (¶366)  

Persons who are awarded the license as a local pastor, or who are continued in that status must be classified as one of the following (please check appropriate designation):

_____ Full-time local pastor (¶318.1)  
_____ Part-time local pastor (¶318.2)  
_____ Students appointed as local pastor (¶318.3)  

__________________________________________  
Signature of dCOM chair or registrar  
Address _______________________________________________________________________
______________________________________________________________________________

_____ Explor. Cand  _____ Declar. Cand  _____ Cert. Cand  _____ Students appointed as LP  _____ PT LP  _____ FT LP  

Revised 9/2/2009
**District Committee Action Outlines**

The following action outlines are designed to be used by your district Committee on Ordained Ministry as it does its work. They provide the specific action required, a suggested motion, vote requirements, and other requirements you need to have in front of you to discuss and act on candidates for ministry who are under your care.

The dCOM registrar should always have these Action Outlines handy so he/she can guide the committee through its work.

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Action Outline #1
Candidacy Certification

Action: The district Committee grants the certified candidacy status (Note: The dCOM certifies; the district conference may issue the certificate).

Suggested Motion: Move that ________________________ be granted certified candidacy status (Optional: and recommend that the district conference issue a certificate of candidacy to this person).

Vote: Individual written ballot, three-fourths majority required to certify

Requirements:

1. Properly registered as an inquiring candidate by the conference candidacy registrar through the BOM registrar (form 101)

2. Recommendation by the candidate's home church charge conference (form 104) (¶311.2)

3. Graduated from an accredited high school or received a certificate of equivalency

4. A member of The United Methodist Church for one year or a baptized participant of a recognized UM campus ministry or other UM ministry setting for at least one year (311.1a)

5. Completed the candidacy studies with an authorized candidacy mentor as evidenced by a written report from the candidacy mentor

6. Written response to statements found in ¶310 and bibliographical information report (form 102)

7. Completed psychological assessment and evaluation

8. Medical information report (form 103)

9. Be examined (interviewed) by the dCOM (see ¶310 for important information)

10. Action report form sent to Director of Ministerial Services office.

*** Note: ***
Candidacy status must be renewed annually by the dCOM (¶312).

Revised 9/2/2009
**Action Outline #2**  
**Candidacy Renewal**

**Action:**  
The dCOM must renew the certified candidacy status of each candidate annually or the candidate is automatically decertified (see ¶312)

**Suggested Action:**  
Move that the certified candidacy status of ________________ be renewed for the coming conference year.

**Vote:**  
Written individual ballot, three-fourths majority required to renew

**Requirements:**

1. Annual recommendation of the candidate's home church charge conference

2. Evidence that the candidate's gifts, graces, and fruits continue to be satisfactory (dCOM interview, mentor’s report, letter from pastor, etc.)

3. Evidence that the candidate is making satisfactory progress in the required studies
   
   a. Student preparing for probationary membership shall present annually to the dCOM an official transcript from their college or school
   
   b. Non-student shall complete school for local pastor's license and be recommended by the district committee for license as a local pastor

4. Action report form sent to Director of Ministerial Services office.
**Action Outline #3**  
**Local Pastor Completion of Studies**

**Action:**  
The dCOM certifies the completion of the prescribed studies to the candidate and the BOM, and the candidate is to be listed in the conference journal as eligible to be appointed as local pastor.

The bishop awards the license as a local pastor only when an appointment to a pastoral charge is made (see ¶316).

**Suggested Motion:**  
Move that _________________________ be certified as having completed the prescribed studies for licensing as a local pastor (pending completion of those studies), that he/she be listed in the conference journal as eligible for appointment, and that the bishop award the license as a local pastor to her/him if and when he/she is appointed to a local parish.

**Note:**  
"Pending completion of those studies" shown above in parentheses should be included when action is taken prior to the candidate’s having finished licensing school.

**Requirements:**

1. Certification as a candidate for ministry (see Candidacy Certification)
2. Completed studies for the license as a local pastor or one third of the work for a master of divinity degree
3. Been examined (interviewed) by the dCOM
4. The candidate must have the approval of the BOM and, if required, provided the board with a satisfactory certificate of good health

**Note:**  
Persons who are awarded the license as local pastor shall be classified as one of the following:

- a. Full-time local pastor (¶318.1)
- b. Part-time local pastor (¶318.2)
- c. Student **appointed as** local pastor (¶318.3)

**Note:**  
Licensing and eligibility certification must be renewed annually (see Local Pastor Continuance).

**Action form sent to Director of Ministerial Services office.**

Revised 9/2/2009
Action Outline #4
Local Pastor Continuance Recommendation

Action:

The dCOM recommends continuance of local pastor's eligibility and license annually

Suggested Motion:

Move that _________________________ be recommended for continuance as a local pastor (or on the list of those eligible to be appointed as local pastor if not currently under appointment).

Requirements:

1. Evidence of satisfactory progress in the Course of Study, in college, or in seminary (¶319) until they have completed educational within eight years for Full Time Local Pastors and within 12 years for Part-Time Local Pastors, see ¶319.3

2. Annual report of the mentor

3. Recommendation to the district superintendent

4. Action form sent to Director of Ministerial Services office.
Action Outline #5
Local Pastor Reinstatement

Action:
Recommends reinstatement of approved status for local pastors who have been discontinued from the annual conference (¶320.4).

Suggested Motion:
Move that ______________________________ be recommended for reinstatement of approved status, listed in the conference journal as eligible for appointment, and that the bishop award the license as a local pastor to him/her if and when she/he is appointed to a local parish.

Requirements:
1. Completion of licensing school for local pastors
2. Willingness to complete, or have already completed the educational requirements listed in ¶315.2
3. Recommendation of the district committee, Board of Ordained Ministry cabinet after Application for Readmission to Conference Relationship (form 107)
4. Local pastors from other annual conferences shall authorize the release of information on their qualifications and the circumstances relating to their termination before being recommended for appointment (¶320.4).
5. Action form sent to Director of Ministerial Services office.
Action Outline #6

Provisional Membership Recommendation

Action:
The dCOM must recommend in writing on the basis of three-fourths majority vote those requesting probationary membership toward deacons orders or elders orders

Suggested Motion:
Move that _________________________ be recommended for election to provisional membership toward deacon’s orders or elder’s orders.

Requirements:
1. Will have been certified as a candidate for one year before being elected to provisional membership

2. Will have met educational requirements as outlined in ¶324 and KAC requirements.
   a. Undergraduate degree
   b. Will have completed ½ of M. Div. (for Elder) or ½ of Master’s (for Deacon) by upcoming session of Annual Conference including ½ of the BGTS studies: Old Testament, New Testament, theology, church history, mission of the church in the world, evangelism, worship/liturgy, and UM doctrine, polity, history.
   c. Will have completed by December 31 of this year at least one preaching course (for Elder candidates)
   d. Will have completed by December 31 of this year at least one of the required UM courses.

   OR

3. Meets the requirements under ¶ 324.4, 5 for Local pastors and others on alternate route

4. Will have submitted Application for Clergy Relationship to the annual conference (form 105)

5. Be willing to sign a disclosure statement (¶324.12)

Note:
In the event that the person being recommended for provisional membership has previously been ordained as a deacon or elder, the motion shall be amended to allow for the recognition of orders (¶348).

Action form sent to Director of Ministerial Services office.

Revised 9/2/2009
Action Outline #7
Associate Membership Recommendation

Action: The dCOM recommends candidates for election as associate members.

Suggested Motion: Move that ________________________ be recommended for election as an associate member of annual conference.

Requirements:

1. * Have reached the age of 40 for those qualifying under the 2004 Discipline, ¶ 322.1
   Have reached the age of 35 for those qualifying under the 1992 Discipline, ¶420.1

2. Served four years as full-time local pastor

3. Completed the five-year Course of Study for ordained ministry in addition to the studies for license as a local pastor, no more than a year of which may be taken by correspondence or online/distance learning

4. Completed at least 60 semester hours toward the Bachelor of Arts degree or an equivalent degree in a college or university listed by the University Senate

5. Will have submitted application for clergy relationship to annual conference (form 105)

6. Be willing to meet the other requirements listed in ¶420.1 of 1992 Discipline or ¶322.1 of 2004 Discipline as required by the Board of Ordained Ministry

* Those elected to associate membership under the 2004 Book of Discipline shall not be ordained as deacons. Instead they shall be given a permanent license for pastoral ministry. Only those who qualify for associate membership prior to December 31, 2008, shall be ordained as deacon under the 1992 Discipline.

Action form sent to Director of Ministerial Services office.
Action Outline #8
Readmission to Conference Relationship

Action: Recommends to the Board of Ordained Ministry the restoration of credentials for all persons requesting readmission to provisional membership (¶364), readmission after honorable or administrative location (¶365), readmission after leaving the ministerial office (¶366), or readmission after termination by action of the annual conference (¶367)

Suggested Motion: Move that ____________________________ be recommended for readmission to conference relationship and restoration of credentials.

Requirements:
1. The candidate's qualifications and the circumstances relating to their discontinuance be reviewed
2. In case of persons who were honorably or administratively located, a valid certification of location
3. A satisfactory report and recommendation by their charge conference and pastor
4. A satisfactory certificate of good health
5. In case of persons terminated by action of the annual conference, the recommendation shall be for readmission to probationary membership and restoration of credentials; this recommendation is contingent upon completion of all candidacy requirements found in ¶311

Note: The BOM may require a psychological assessment report.

Action form sent to Director of Ministerial Services office.
Action Outline #9
Other Denominations Serving in Annual Conference Bounds

Action: No action required by the dCOM although the district superintendent and the dCOM may agree to interview these persons annually. The district superintendent forwards to the BOM registrar the names of all ministers in good standing in other Christian denominations who are serving or who are about to serve appointments or ecumenical ministries within the bounds of the annual conference while retaining their denominational affiliation, provided they:

1. Present suitable credentials

2. Give assurance of their Christian faith and experience, and their qualifications

3. Give evidence of their agreement with and willingness to support and maintain United Methodist doctrine, discipline, and polity

Note: Their ordination credentials shall be examined by the bishop and the BOM before being presented to the executive session of annual conference (see ¶346.2).

Action form sent to Director of Ministerial Services office.
Record Keeping

The records and files of the dCOM are an important resource for the work of the dCOM and the BOM. "Guidelines for Keeping Ordained Clergy and Diaconal Ministry Personnel Records in The United Methodist Church," prepared by GCFA, shall govern the keeping of files in the dCOM.

Personnel Record Guidelines For Clergy, Candidates, And Diaconal Ministers In The United Methodist Church

Effective Date: January 1, 2001

The guidelines statement which follows has been prepared by the General Council on Finance and Administration to fulfill the requirements of ¶606.9 of The 2008 Book of Discipline. The guidelines are intended for use by annual conferences in relation to personnel records they maintain with respect to candidates for ordination as deacons; elders; or deacons, elders, diaconal ministers, local pastors, and ministers of other denominations under appointment. They have not been prepared for use in relation to files or records which may be kept for other lay employees or volunteers in local churches, districts, annual conferences, or denominationally related agencies or institutions. The General Council on Finance and Administration of The United Methodist Church also maintains a separate set of guidelines for supervisory files, Supervisory File Guidelines for Clergy, Candidates and Diaconal Ministers in The United Methodist Church. Those supervisory guidelines are to be used by the bishops and cabinets.


The relationship between the annual conference and its candidates, clergy and diaconal ministers carries with it an obligation to ensure that the personnel records the conference maintains for those persons are kept with integrity and in a manner that will foster and enhance an atmosphere of trust. Records and files are kept as a service to candidates, clergy and diaconal ministers, the annual conference, and The United Methodist Church.

Records which are accurate and complete will contribute to fulfilling both the obligations of the conference to its personnel and the mission of the annual conference in several ways:

1. Conference agencies and officers who are responsible for the preparation, deployment, and support services for the clergy and diaconal ministers related to the conference will be assisted in their tasks. The goal of these agencies and officers is to fulfill their tasks in a
way that will enable those ministers to serve with maximum effectiveness in all of the settings in which the conference seeks to be in mission and ministry in the name of Jesus Christ.

2. Such files can help to protect the clergy and diaconal ministers from decisions which might otherwise be less fully informed. Likewise, the annual conference can be protected from legal liability which might result from undocumented or poorly documented decisions or decisions not based on fact.

3. Clergy and diaconal ministers can be assisted as they seek to evaluate and assess their own personal and professional growth and to plan for continuing education and other experiences that will further that growth.

4. Where consistent with limitations to access as defined in these guidelines, such records may serve as a source of data for research and study.


The Book of Discipline of The United Methodist Church describes the basic task of keeping personnel records and sets forth certain principles related to that task:

The secretary, treasurer, or other administrative officer named by the annual conference shall keep a complete service record of ordained and diaconal ministry personnel in the annual conference. Service records shall include but not be limited to biographical information supplied by the individual, a list of appointments, and a record of annual conference actions with regard to conference relationships. In addition to service records, the secretary, treasurer, or other administrative officer named by the annual conference shall keep descriptions of circumstances related to changes in conference relationships, credentials surrendered to the bishop or district superintendent, and confidential trial records.

¶606.6

All records of candidates and ordained and diaconal ministry personnel maintained by the conference secretary, treasurer, or other administrative officer named by the annual conference, board of ordained ministry, board of pensions, and the district committee on ordained ministry are to be kept on behalf of the annual conference in conformity with guidelines provided by the General Council on Finance and Administration, in consultation with the General Board of Higher Education and Ministry and the General Board of Pension and Health Benefits, and the following principles: a) the annual conference is the owner of its personnel records and files; b) individuals in whose name a record is kept shall have access to the information contained in a record or file, with the exception of surrendered credentials and information for which a right of access waiver has been signed; c) access to unpublished records by persons other than the bishop, district superintendent, conference secretary, treasurer, or other administrative officer or the board of ordained ministry, through its chair, board of pensions, through its chair, the district committee on ordained ministry, through its chair, counsel for the Church and the committee on investigation, through its chair, shall require written consent of the person.
in whose name a record is kept; access to trial records shall be governed by the provisions of 2712.5, 2713.5.

¶606.9
Other sections of The Book of Discipline (especially those dealing with conference relationships of clergy and diaconal ministers and judicial proceedings) contain provisions related to content of and access to personnel records. These guidelines are intended to be in conformity with those provisions; in the event of any conflict, the provisions of The Book of Discipline take precedence.

III. Definitions.

In these guidelines certain terms are used with specific meanings, as follows:

1. The terms “personnel” and “referent(s)” are used interchangeably to denote the candidates for deacons and elders, deacons and elders in full connection, commissioned members, probationary members, associate members, affiliate members, diaconal ministers, local pastors, and ministers of other denominations under appointment, related to the annual conference and in whose name the records are kept.

2. “Personnel files” and “personnel records” denote the files and records kept on clergy and diaconal personnel related to the annual conference. The terms as used in these guidelines do not refer to any other files or records which may exist in relation to other lay employees or volunteers in the annual conference, its districts, agencies, or institutions related to it.

3. “Candidacy records” and “candidacy files” denote the personnel records kept on personnel during the period prior to their admission into associate membership or membership in full connection. (See Section XI for guidelines governing disposition.)

4. “Permanent records” and “permanent files” denote the personnel records and files kept on personnel after they are admitted into associate or full connection membership (or, as local pastors, have chosen to remain in the local relationship to the annual conference), or have been consecrated as diaconal ministers.

IV. Ownership and Custody.

The Book of Discipline clearly identifies the annual conference as the owner of its personnel files and records, while the custodian may be the conference secretary, treasurer, or other administrative officer designated by the conference to perform this task (for permanent records); the district committee on ordained ministry, the conference board of ordained ministry (for candidacy records); or the conference board of pensions (for material specifically related to current or potential pension and/or benefit claims).

If the referent receives an appointment in another annual conference or is appointed in a missionary conference while retaining membership in another annual conference, the conference
where membership is held ("membership conference") should forward to the conference where appointed ("appointive conference") a copy of that portion of the file that would be sent in the event of a transfer (see Section VII). During the period when the person is serving such an appointment, the appointive conference should have authority to add to that copy of the file material related to service in that conference. A copy of any such material added to the file should be sent to the membership conference. Officers and agencies of the appointive conference responsible for deployment and support services for ordained clergy should have similar rights and responsibilities in relation to the file during the referent’s period of service there as the corresponding officers and agencies of the membership conference.

V. Content.

1. To fulfill the purposes for which personnel records are kept, their content should meet certain criteria:

   a. The information they contain should be relevant to the purpose for which they are to be used.

   b. The kinds of information to be maintained should be consistent for all personnel.

   c. The records should be complete, in the sense that information which meets the tests of relevance and consistency shall not be intentionally or arbitrarily excluded from any individual’s record.

2. Content of a file may be of several types:

   a. Identifying/directory information: Name, address, telephone number, and e-mail address.

   b. Census-type information: Gender, ethnic origin, birth date, and educational background (limited to the names of higher educational institutions attended, the dates of enrollment in those institutions, and degrees earned).

   c. Family data: Marital status, date(s) of marriage, names of spouse and children, birth dates of spouses and children, date(s) of dissolution of marriage (if any), parents’ names, and names of brothers and sisters. The custodians of the records, in consultation with those who need and are authorized to use them, may want to make decisions as to whether all of these kinds of family data are needed. Any such decisions should be applied consistently for all referents; information gathered and kept for some persons should be sought and maintained for all.

   d. Candidacy information: Files and records maintained by the district board of ordained ministry and the conference board of ordained ministry during the candidacy period and the period during which persons are probationary members or otherwise are in the process of qualifying for deacon, in full connection or associate membership in the annual conference.

   e. Conference relationship information: Dates of admission to associate, probationary, and/or full connection membership, full time and part time local pastor membership, ordination, transfers into or out of the conference, leaves, termination of membership, retirement, and other changes in conference relationship shall be entered in the file. Correspondence or other documents
related to circumstances surrounding entry, voluntary termination, or other voluntary changes in conference relationships should be included in the file only under one or more of the following circumstances: if required by The Book of Discipline; if requested to be included by the annual conference, another agency, or officer empowered to do so by The Book of Discipline (such as the bishop, district superintendent, conference board of pensions); or if requested in writing to be included by the referent. The inclusion of documentation related to involuntary terminations or changes in conference relationship shall be included as set forth in the applicable provisions of The Book of Discipline.

f. Appointment information: A list of appointments served (or, in the case of diaconal ministers, service appointments), including the beginning and ending dates for each.

g. Judicial proceedings records: Records related to complaints, investigations, church trials, and appeals related to them should be kept only as required by, and in strict conformity with, the requirements of The Book of Discipline, and with special attention to the Discipline’s provisions related to their confidentiality and limitations on their accessibility.

h. Surrendered credentials: Surrendered credentials shall be collected and filed in accordance with the provisions of The Book of Discipline.

i. Optional data: With the permission of the referent, a conference may collect and maintain in its personnel files other biographical or personal information furnished voluntarily by the referent; examples of such information would be continuing education, awards, publications, military service, prior employment, board and committee membership, interests, and activities. Because such information is optional and supplied voluntarily, it need not be consistent for every individual.

VI. Sources of Information.

Identifying/directory information, census-type information, family data, and any optional data should be supplied by the referent.

Conference relationship information should be supplied by the board of ordained ministry and/or from the official record of the conference session at which the action was taken.

Appointment information should be entered, in the case of appointments fixed at the conference session, from appointment lists certified as accurate by the bishop and cabinet. In the case of interim changes of appointment, such changes should be entered from official written notices received from or certified by the bishop or district superintendent.

The inclusion and sources of records of judicial proceedings or surrendered credentials is governed by applicable provisions of The Book of Discipline.
VII. Access to Information.

Access to personnel records should be governed by the purposes for which they are maintained; within the context of those purposes, the individual’s rights of privacy must be protected by procedures which will guard against unauthorized access to or disclosure of information.

Annual conference officers and agencies responsible for overseeing preparation, deployment, and support services for personnel in the annual conference may have access to all or specific parts of the material in personnel files, depending on their assigned function and the special nature of the various types of material. These officers and agencies include: the bishop and district superintendents; secretary, treasurer, or other administrative officer of the conference who has been designated by the conference to keep the personnel records under the provisions of ¶606.8, .9; the district committee on ordained ministry; and the conference board of ordained ministry, and board of pensions. Counsel for the Church and members of a committee on investigation in a church judicial proceeding may have access to portions of the material in a given file as needed. The referent will also have access to all of the material in his or her own file except: 1) surrendered credentials; 2) material to which he or she has waived right of access in writing prior to its placement in the file; and 3) material to which The Book of Discipline specifically denies such access. Except for the material which is defined below as “public information,” no one other than the agencies and persons listed above should have access to personnel files, unless access is specifically permitted by The Book of Discipline or granted in writing by the referent. A written record of access, showing the dates of access, the names of the persons who were granted access, and the basis for their access, should be kept with each file.

If the referent transfers from one annual conference to another, all of the files, records and proceedings, and candidacy information, unless specifically prohibited by The Book of Discipline, should be sent to the receiving conference.

1. Public information. The following data is to be considered public information and, as such, may be printed in the conference journal, used in news stories or releases, or otherwise disclosed at the discretion of the custodian of the files:

   a) Identifying/directory information (see V.2.a above);
   b) Census-type information (see V.2. b,c above), Name of present spouse, names of children;
   c) Dates (only) of admission to conference membership, ordination, retirement, termination of conference membership, and other significant changes in relationship to the conference;
   d) Appointment information (see V.2.f above).

2. Optional data. Biographical or personal information supplied voluntarily by the referent (see V.2.i above) may be treated as public information.

3. Limited Access Information. Access to all records, data, and documents not defined as “public information” should be limited to the persons, officers, and agencies listed in the first paragraph of this section. Those persons, officers, and agencies should only
have access to the portions of a file which are relevant to their functions and responsibilities, and only when acting in their official capacity. Whenever The Book of Discipline specifically authorizes or limits access to particular kinds of information, its provisions shall take precedence over these guidelines.

4. Restricted Material. Surrendered credentials shall be retained in a place where access can be strictly controlled; no access shall be allowed to them unless they are reissued upon readmission of the individual to annual conference membership. Access to records related to judicial proceedings is governed by applicable provisions of The Book of Discipline.

VIII. Security.

Personnel records and files are confidential and not to be made available to any person or organization except under the limited circumstances states under these Guidelines. Files shall be preserved from unauthorized access and guarded carefully against accidental damage and destruction. The ethical importance of maintaining proper security cannot be overemphasized.

IX. Accuracy of Information.

All information included in a file should be accurate. Persons in whose name files are maintained should have a periodic opportunity to review for accuracy all of the material defined above as “public information” and all of the family data. If errors are discovered, the individual should report them in writing to the conference officer responsible for maintaining the records. If the requested correction is not in agreement with source documentation available in the conference’s files, the individual should be asked to submit documentary evidence corroborating the correction.

Referents may also review any of the “limited access” material to which they are permitted access under the guidelines for access. If an individual believes any of that material to be in error, he or she may submit a signed statement outlining the points of disagreement. If the source of the challenged material and the individual challenging it are in agreement, the material in question may be corrected by addition, deletion, or substitution. If they are not in agreement, the referent’s statement should be placed in the file and retained along with the challenged material.

Except for surrendered credentials and material related to judicial proceedings, the source(s) of any information, documents, or other material may review items they have placed in a file and, when acting in an official capacity and within their assigned functions and responsibilities, ask that additions and/or corrections be made. The referent should be notified of such changes in any material to which he or she is entitled to access. A written log of additions and/or corrections, showing the dates of changes, the types of information changed, the source of the correction or addition, and the type of any documentation submitted, should be kept with each file.

X. Psychological Assessment Reports.
Assessment reports prepared during the candidacy period by a psychologist, psychiatrist, or pastoral evaluation specialist with proper credentials and released to the board of ordained ministry with the written permission of the referent should become a part of the candidacy records of the annual conference. Test scores and other data from psychological assessment should be governed by contractual arrangement between the annual conference and the psychological consultant. This contractual arrangement should be established prior to the gathering of psychological data and be consistent with the general guidelines of record keeping above. When a board of ordained ministry discontinues a relationship with a psychologist, psychiatrist, or pastoral evaluation specialist, test data and copies of reports should be given to another specialist retained by the annual conference. With the written permission of the referent, blinded copies of test scores, and other relevant assessment data may be released for research, archival entry, or longitudinal study.

XI. Retention and Disposition.

Records and files should be actively maintained so long as, and only so long as, they are required for the personnel support and decision making of the annual conference.

The files of the district committee on ordained ministry should be forwarded to the conference board of ordained ministry when a candidate applies for associate or probationary membership in the annual conference. The files of the board of ordained ministry should be maintained until a candidate becomes an associate member, becomes a member in full connection or chooses to remain permanently in the local relationship to the annual conference. At that time, all files and records should be forwarded to the officer designated by the annual conference as the custodian of its clergy personnel records. The custodian may choose not to retain student files and related candidate information but no material deemed by the custodian, after consultation with the board of ordained ministry, to be significant for future evaluation of the practice of ministry should be destroyed. Each conference may establish standards for what candidate records to retain and what records to destroy.

The files of the conference board of pensions shall be maintained until all claims or potential claims on pension funds have been exhausted.

The permanent personnel records and files of the annual conference, as maintained by its designated custodian, should be deposited with the conference commission on archives and history when no longer required for personnel support and decision-making. Twenty-five years after a clergy person retires or no longer has a relationship with the conference, the custodian/conference commission on archives and history may destroy the personnel file.
THE UNITED METHODIST CHURCH
BIOGRAPHICAL INFORMATION FORM

Name ____________________________________________ Date ________________

Address ____________________________________________________________

Home Phone (_____) _______________________ School or Office Phone (_____) _____________

Birth date ___________________

Sex: M ______ F ______ E-mail _____________________________________________________________________

Ethnic Origin:  Asian ___  African American/Black ___  Hispanic ____  Other: ________________

Native American ___  Pacific Islander ____  White ___

Local Church ________________________________ City/State _____________________

Conference ________________________________ District _______________________

Briefly describe your involvement in your local church, such as your leadership positions, groups
you enjoy, church activities, etc.

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

Describe your church involvement in activities beyond your local church, such as district or
annual conference work, church camps, workshops, outreach, etc.

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

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______________________________________________________________________________

______________________________________________________________________________

Your Educational Background

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Dates Attended</th>
<th>Degree or Credit Hours</th>
</tr>
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<tbody>
<tr>
<td>High school</td>
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<tr>
<td>College</td>
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<tr>
<td>Graduate School</td>
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<tr>
<td>Theological Seminary</td>
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</tbody>
</table>

Course of Study for Ordained Ministry Yr.1 ____ Yr.2 ____ Yr.3 ____ Yr.4 ____ Yr.5 ____

Advanced Course of Study: ___________________________ Semester Hours Credit __________________

Marital Status:  Single, never married ___  Married, in first marriage ___  Married, in second or more ___

Widowed ___  Separated ___  Divorced ___

If married, spouse’s name ________________________ Date of Marriage ________________

Spouse’s occupation _____________________________

Your children, if any:

Name of child Date of Birth Sex Education

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

(over)      Form 102/2004

Revised 9/2/2009
Dependents in addition to your spouse and children:
Name of child           Date of Birth           Sex           Education
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Describe your community involvement and volunteer work, such as participation in community organizations, social clubs, service agencies, and other non-church-related volunteer service:
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Your childhood family and other significant relatives:
Name           Relation           Age           Sex           Education           Marital Status           Occupation
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Father

Mother

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Your work experience, such as current employment, previous employment, and military experience, if any.
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Have you served as a local pastor, diaconal minister, deacon or elder in The United Methodist Church?
Yes ____ No ____
If Yes, what Conference? _________________________________________________________

Conference Relationship

<table>
<thead>
<tr>
<th>Conference Relationship</th>
<th>Indicate Date</th>
<th>Indicate Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consecrated Diaconal Minister</td>
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<tr>
<td>License as a Local Pastor</td>
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<tr>
<td>Associate Member</td>
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<td>Probationary Member</td>
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<tr>
<td>Deacon in Full Connection</td>
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<tr>
<td>Elder in Full Connection</td>
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</tbody>
</table>

Have you had a change in clergy relationship with a conference of The United Methodist Church? Yes ____ No ____
If Yes, what Conference? _________________________________________________________

Change in Conference Relationship

<table>
<thead>
<tr>
<th>Change in Conference Relationship</th>
<th>Indicate Date</th>
<th>Indicate Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discontinuance</td>
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<tr>
<td>Leave of Absence</td>
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<td>Disability Leave</td>
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<td>Termination by action of the annual conference</td>
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<tr>
<td>Location</td>
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<tr>
<td>Retirement</td>
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<tr>
<td>Withdrawal</td>
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*** Note *** If additional space is needed, please use a separate sheet of paper and attach to this form.
THE UNITED METHODIST CHURCH

MEDICAL REPORT OF MINISTERIAL CANDIDATE

To the Board of Ordained Ministry:
1. Indicate which laboratory tests your board requires for completion of the medical examiner=s report.
2. Indicate to the physician the address of the board officer who will receive this report.

Part I: MEDICAL HISTORY REPORT To be completed by the candidate.

Name ______________________________________________ Date of Birth _________________________
Address __________________________________________________________________________________

Marital Status: Single, never married _____ Married, in first marriage _____ Married, in second or more _____
Widowed _____ Separated _____ Divorced _____

Number of children ______________

1. Check if you have ever had:
   Arthritis   Diabetes   High blood pressure   Poliomyelitis
   Asthma       Epilepsy     Kidney trouble    Rheumatic fever
   Cancer       Heart trouble Peptic ulcer   Tuberculosis

2. Check if any member of your family has ever had:
   Arthritis   Diabetes   High blood pressure   Poliomyelitis
   Asthma       Epilepsy     Kidney trouble    Rheumatic fever
   Cancer       Heart trouble Peptic ulcer   Tuberculosis

   Explain _________________________________________________________________

3. What vaccinations or inoculations have you had? Give dates. _________________________
   ________________________________________________________________________

4. Have you ever had an electrocardiogram? If so, give date and attending physician:
   ________________________________________________________________________
   ________________________________________________________________________

5. Have you ever had a serious accident or operation? Explain. _________________________

6. Have you any impairment of sight? Yes   No   Hearing? Yes   No

7. If your weight has changed in the past two years, state approximate loss/gain. _______

8. Have you ever been rejected for life insurance? Yes   No

9. Have you ever received treatment for alcohol or drug habit? Yes   No

10. Do you smoke? Yes   No   If yes, how long? ____________ How much? __________

11. Have you ever been under observation or treatment in any hospital or sanitarium for a physical or nervous condition? Yes   No   Explain _________________________

   The above statements are true and accurate to the best of my knowledge.

Signature __________________________________________________________ Date ____________________

Form 103/2004

Revised 9/2/2009
PART II: MEDICAL EXAMINER’S REPORT To be completed by the physician.
1. General Appearance ____________________________________________________________
2. Personal Hygiene ________________________________________________________________
3. Height ______________________ Weight _________________________
4. Temperature  _______  Pulse _______  Blood Pressure ______________  
   (Give readings before and after exercise)
   Temperature _______  Pulse _______  Blood Pressure ______________  
   ______  
5. Vision ______________________________________________________________________
6. Hearing ______________________________________________________________________
7. Condition of mouth and throat:  
   Pharynx _______________ Tonsils _______________ Mucous Membranes _______________  
   Teeth _______________ Tongue _______________ Gum _______________  
8. Evidence of goiter, enlarged glands, or other tumors _________________________________  
   ________________________________________________________________________________  
9. Evidence of varicosity _______________ Hernia _______________  
10. Evidence of disease or abnormalities of:  
    Heart ______________________________________________________________________  
    Lungs ______________________________________________________________________  
    Thorax ______________________________________________________________________  
    Spine _______________________________________________________________________  
    Genitalia _____________________________________________________________________  
11. Evaluate nervous and mental condition __________________________________________  
   ________________________________________________________________________________  
   ________________________________________________________________________________  
   ________________________________________________________________________________  
   ________________________________________________________________________________  
Laboratory Tests  Pap Smear (for all women)  Mammogram  
(required)  
   PSA (for men over 50) _______________  Cholesterol _______________  
   Fasting Blood Sugar _______________  
SUMMARY OF FINDINGS AND RECOMMENDATIONS  
_______________________________________________________________________________  
_______________________________________________________________________________  
_______________________________________________________________________________  
_______________________________________________________________________________  
Name of physician (Type or print) ______________________ Date ____________________  
Address ____________________________________________  Street City State Zip  
Signature of Physician ____________________________________________________________  

OFFICIAL FORM FROM DIVISION OF ORDAINED MINISTRY, GBHEM  
Forward to: Office of Ministerial Services, 7400 Floydsburg Rd. Crestwood, KY 40014-8202  

Revised 9/2/2009
THE UNITED METHODIST CHURCH
CANDIDATE’S DISCLOSURE FORM
¶324.12

Please complete this form, sign and date it, have your signature notarized, and return it to:

Office of Ministerial Services
7400 Floydsburg Road
Crestwood, KY 40014-8202

Have you ever been:

1. convicted of a felony? _____ No _____ Yes

2. convicted of a misdemeanor? _____ No _____ Yes

3. accused in writing of sexual misconduct or child abuse? _____ No _____ Yes

If you answered yes to any of these questions, please explain.

If you are required by this disclosure form to disclose any written accusations or convictions for felony, misdemeanor or any incident of sexual misconduct that you dispute or believe should be explained in any way, you have an opportunity at this time to include any additional information that you believe might be helpful or important regarding the disclosure. Any relevant additional information should be provided in a response statement attached to the form. (Note: It would be preferable if this response statement could be included right on the disclosure statement, however, we realize there are space limitations on forms and thus you might need to request that the statement be attached. Please indicate if pages are attached.)

I hereby certify that the information provided on this form is true and accurate.

Print Name

Signature ____________________________________________ Date _____________________

Subscribed and sworn this __________ day of __________________________ 200___
Notary Public

Revised 9/2/2009
District Committee on Ordained Ministry Approval Report
for Certified Candidate for Ordained Ministry

Name of Candidate

_____________________________________________________________________

Address (School)

_____________________________________________________________________

Street City State Zip

Address (Permanent)

_____________________________________________________________________

Street City State Zip

E-mail:

_____________________________________________________________________

Charge Conference

_____________________________________________________________________

District

_____________________________________________________________________

Annual Conference

_____________________________________________________________________

Candidacy Mentor

_____________________________________________________________________

Name of District Superintendent

_____________________________________________________________________

Date received affirmative vote from Charge Conference

_____________________________________________________________________

Date met the district Committee on Ordained Ministry

_____________________________________________________________________

The candidate has completed *The Christian as Minister* and the first two chapters of the *Candidacy
Guidebook* with a candidacy mentor.

Received Certification as a Candidate for:
Order of Deacons _____ Order of Elders _____ License as Local Pastor _____
Certification Delayed _____ Certification Denied _____

During the candidacy studies the inquiring candidate decided not to continue a process toward
ordained ministry as a vocation. _____

A certified candidate must complete a minimum of 1 year, maximum 12 years as certified candidate
prior to probationary membership.

______________________________________________________________
Signature of Candidacy Mentor Date

Address

_____________________________________________________________________

Street City State Zip

Send original to DOM, P.O. Box 340007, Nashville, TN 37203-0007
Send copies to Office of Ministerial Services, 7400 Floydsburg Road, Crestwood, KY
40014-8202.

Revised 9/2/2009
THE UNITED METHODIST CHURCH
THEOLOGICAL SCHOOL RECOMMENDATION FORM
FOR ORDINATION AND CONFERENCE MEMBERSHIP

Student’s Name
_____________________________________________________________________________

Annual Conference
__________________________________________________________________________

Theological School
__________________________________________________________________________

1. Have the theological school send your academic transcript directly to the registrar of the Board of Ordained Ministry listed below.
2. Take a copy of this recommendation form to your faculty advisor or another faculty member of the theological school for completion, and have it sent directly to the registrar of the Board of Ordained Ministry.
3. Give a second copy of this form to the Office of Field Education if you have had a field education assignment and have it sent directly to the registrar of the Board of Ordained Ministry.
4. Authorize the release of information by signing the release statement below.

Release Information:

I hereby authorize release of the information requested to the registrar of the Board of Ordained Ministry listed below. Recognizing the confidential nature of this recommendation,

I DO waive all rights of access to this report without the written consent of the person providing the information.
I DO NOT waive all rights of access to this report without the written consent of the person providing the information.

Signed: ______________________________ Dated: ___________________

Instructions to the Theological School Representative:
1. The Board of Ordained Ministry is interested in any personal insights you can provide with regard to the candidate in the following areas:
   a. academic ability and performance
   b. personal qualities and character
   c. spiritual maturity and insight
   d. field education experience and effectiveness
2. Use the space on the back side of this form for your comments and recommendations.
3. Attach any additional comments or reports you believe will be helpful in the decision-making process.
4. Return this form and any attachments directly to:

   Director of Ministerial Services, 7400 Floydsburg Road, Crestwood, KY 40014-8202

Revised 9/2/2009
Note to Theological School Faculty Member or Administrator:
The Board of Ordained Ministry is interested in any personal insights you can provide with regard to the candidate in the areas of (1) academic ability and performance, (2) personal qualities and character, (3) spiritual maturity and insight, and (4) field education experience and effectiveness.

Do you consider the candidate ready for ordination and conference membership in The United Methodist Church?

_____ Yes _____ No

*******************************************************************************

Recommendation Submitted By:

____________________________________

Signature Please Print Name

Theological School Position:

____________________________________

Address

________________________________________________________________________

Street City State Zip

Telephone (_____)_______________________________ Date ____________________
I hereby declare my candidacy for ordained ministry in The United Methodist Church and request the support and recommendation of the Charge Conference for certification as a candidate for:

Order of Deacons _______ Order of Elders _______ License as Local Pastor ________

Signed _________________________________________ Date ____________________

Signature of the Declared Candidate

II. CHARGE CONFERENCE RECOMMENDATION

Let those who consider recommending persons for candidacy as ordained ministers in The United Methodist Church ask themselves the following questions which were first asked by John Wesley at the third conference of Methodist preachers in 1746.

1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

2. Have they gifts, as well as grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? (Elder and Local Pastor) Have any been truly convinced of sin and converted to God, and are believers edified by their preaching? (Deacon) Are others edified by their service?

Believing that ____________________________ is called of God and is a suitable candidate for ordained ministry in The United Methodist Church, the Charge Conference of _________________________ recommends him/her for certification as a candidate by the district Committee on Ordained Ministry. In making this recommendation, we attest to the fact that the declared candidate has been a member or affiliate member of the charge for at least two years, has graduated from an accredited high school or received a certificate of equivalency, and has received by written ballot a two-thirds vote of the charge conference.

Signed _________________________________________ Date ____________________

Signature of authorized elder, district superintendent, or bishop

Conference _______________________________ District ________________________

Further instructions on reverse side of page.
This Declaration of Candidacy for Ordained Ministry should be sent to the district Committee on Ordained Ministry along with:

1. A written response to the following:
   a. submit a written response providing evidence of understanding and expectation concerning the following:
      i. the most formative experiences of your Christian life;
      ii. God’s call to ordained ministry and the role of the church in your call;
      iii. reflect on your year’s experience in leadership in the congregation;
      iv. your future usefulness as a minister in The United Methodist Church;
      v. your personal beliefs as a Christian;
      vi. your personal gifts for ministry;
      vii. how your personal relationships may affect your future ministry.
   b. submit a written response providing evidence of understanding the ministry of deacon and the ministry of the elder within The United Methodist Church;
   c. provide other information as may be required for determining gifts, evidence of God’s grace, fruit, and demonstration of the call for the ministry of deacon or elder; and
      d. agree for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as ministers, to make a complete dedication of themselves to the highest ideals of the Christian life as set forth in ¶101-103, ¶160-166 . To this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God.

2. Appear before the district committee on ordained ministry for examination

3. A psychological assessment report will be required by the Board of Ordained Ministry.

Mail this form along with accompanying material to:

Director of Ministerial Services, 7400 Floydsburg Rd. Crestwood, KY 40014-8202

And a copy to your District Committee on Ordained Ministry.
Ministry Summary – Request for Continuance
District Committee on Ordained Ministry
(Confidential)
For Year Ending _________________, 20____

Name: Last _________________________ First ________________________ MI_____
Conference Relationship _______________________________________________________

Present Appointment __________________________________________________________
# Years _____

Describe your personal Devotional Life: __________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

How often do you meet with a Covenant or Accountability Group? _________________

List any significant events (pos/neg) during the past year in each of the following areas:

1. Spiritual Life ____________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. Personal/Family Life
________________________________________________________________________
________________________________________________________________________

3. Ministry
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

4. Educational Progress
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

5. Physical/Emotional Health
________________________________________________________________________
________________________________________________________________________

Revised 9/2/2009
What personal strengths have been revealed through your life and ministry this past year?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Where has the need for personal growth been revealed through your life and ministry?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Briefly describe your Vision and Goals for the coming year:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

List any other Joys, Concerns, or Questions you would like to share:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

I am coming before the District Committee on Ordained Ministry to be:

____ Continued as a Certified Candidate for the Ordained Ministry.

____ Continued as a Local Pastor: ____ Full Time ____ Part Time ____ Student

____ Recommended to the Conference Board of Ordained Ministry for Commissioning as a Probationary Member in the: ____ Deacon Track ____ Elder Track

Other: ________________________________________________________________________

Signed: ____________________________ Date: ______________
GUIDELINES FOR UTILIZATION OF BACKGROUND CHECKS AND PSYCHOLOGICAL ASSESSMENTS

In the process of selecting candidates for ministry, local pastors and supply pastors, the District Committees on Ordained Ministry (dCOM) and the Board of Ordained Ministry (BOM) must discern each potential individual’s “gifts, evidence of God’s grace, and promise of future usefulness” (¶301.2, 2008 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 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 how a person’s inmost spirit transforms behavior patterns (I Corinthians 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 individuals for ministry.

Since our ministries are treasures of God in earthen vessels (II Corinthians 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 an individual 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 the concerns, the BOM offers the following Guidelines for certification, continuance or licensing of local pastors. They relate to issues that the BOM believes are critical to effectiveness in ministry and the avoidance of misconduct. Our primary purposes in this effort are:

• to guide and advise dCOM’s
• to provide a vehicle for dCOM’s to raise questions about standards expected of these individuals
• to flag areas of concern

Our Board provides standards in eight categories; they are listed below, along with brief rationales explaining our sense of their importance. Most individuals 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 dCOM will need to take some action, such as postponement of the candidacy process (for further exploration or remediation), discontinuing of
candidacy or withholding of recommendation for local pastor status, or in serious cases, permanent disqualification.

**Definitions:**
- **Individual:** Any candidate, local pastor or supply pastor.
- **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: 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. Individuals 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 individual’s use of alcohol

**Exploratory Questions:**
The “CAGE” questions below may be helpful: two or more “yes” answers predicts alcoholism with about 75% accuracy.
1. Have you ever felt you should Cut down on your drinking?
2. Have people Annoyed you by criticizing your drinking?
3. Have you ever felt bad or Guilty about your drinking?
4. 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:
A minimum of three year’s sobriety is required prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

If any of the critical behaviors are recent (within five years), the BOM requires a formal “substance abuse evaluation” by a certified chemical dependency treatment specialist.

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

Category: Chemical Abuse/Dependency

Standard: The individual demonstrates no present abuse or dependence upon either non-prescribed pharmacologic agents or prescribed medications.

Rationale:
Chemical abuse and/or dependence are mental disorders known to impair functioning in pervasive ways. Individuals 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 agents of any type

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, the BOM requires not less than five years of sobriety prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

If the history reveals any adult use of illegal substances, or any misuse of prescribed pharmacological agent, a formal chemical dependency assessment from a credentialed chemical dependency treatment specialist is required. There shall be a period of not less than five years of sobriety prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.
Category: Mental Illness

Standard: The individual has no current or recurring disqualifying psychological impairment.

Critical Behaviors:
- has received a diagnosis of bipolar disorder, schizophrenia or any other psychotic disorder
- has received a diagnosis of a personality disorder
- has been hospitalized for psychiatric treatment
- has been prescribed psychiatric medications (including antidepressants and anxiolytics)
- has attempted suicide
- has been evaluated or diagnosed with clinical or chronic depression

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 individual should exhibit 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 individual should exhibit 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.

Category: Management of Personal Finances

Standard: The individual is not in debt so as to embarrass the Church.

Note: 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:
- has been reported to a credit bureau for nonpayment
- has a history of a personal bankruptcy
- has had money judgments filed against him/her
- has student loans and other personal debt in excess of $25,000 (not including auto loans or mortgages)

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 individual has a history of having been reported to the credit bureau, then three years of a clean credit history is required prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

If the individual has a history of personal bankruptcy, then five years of clean credit is required prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

If the individual has a history of money judgments, then the judgments must be satisfied prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

Category: Marital Status

Standard: The individual’s marital circumstances must be stable.

Critical Behaviors:
- a divorce in the past three years
- a history of having been married more than twice

Exploratory Questions:
If a recent divorce:
- What steps have you taken to understand the nature of your own contribution to the dissolution of the marriage?
- What steps have you taken to move yourself through a healthy grief process?

If multiple marriages:
- What steps have you taken to identify and deal with any dysfunctional patterns in intimate relationship?

In either case:
- 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 covenants?
Recommendation:
If a history of divorce is present, then at least two years shall have elapsed since the divorce prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

If the individual has been married more than twice, then at least five years either in singleness or in a stable marriage shall be required prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

In either case, and particularly where there is evidence of an individual’s infidelity, the Board requires professional counseling with a focus on relationship issues or requires evidence of previous counseling.

Category: Legal (general)

Standard: The individual shall be respectful of the law and evidence legal responsibility in personal habits.

Note: 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:
Individuals may have no more than three moving violations (traffic) within the preceding three years prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

A history of arrest for any misdemeanor or felony requires investigation of the circumstances of the arrest including review of the offense (police) report. A misdemeanor requires a five year period without history of difficulty or further arrest prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

A history of conviction for any felony is, under most circumstances, permanently disqualifying.
Category: Legal – Sex Related Crimes

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

Critical Behaviors:
- arrest for any sex-related crime
- treatment for any sex-related crime
- conviction for any sex-related crime

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

Certainly the individual is entitled to be considered innocent until proven guilty, so an arrest alone is not sufficient for disqualification, but an arrest would raise significant questions which the dCOM and/or the Board would need to explore in depth.

The recommendation for permanent disqualification reflects the tremendous legal exposure to our Annual Conference if we were 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.

Category: Family Violence

Standard: The individual has a history of resolving family conflict in a nonviolent manner.

Critical Behaviors:
- any report or complaint (against the individual) of family violence
- any history that a law enforcement unit has been called to the individual’s residence because of his/her behavior
- any report of complaint (against the individual) to protective services for inappropriate treatment of children or adults
- any history of protective orders against the individual

Recommendation:
The individual shall ordinarily have not less than three years without reports as described above prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.

The individual shall acknowledge his/her behaviors and enter into family counseling or other appropriate treatment prior to certification for candidacy, continuance of candidacy, or recommendation as a local pastor.
Helpful Websites

- Kentucky Annual Conference Website
  - [www.kyumc.org](http://www.kyumc.org)
    - This website provides information on every aspect of the Kentucky Annual Conference. It has links to every program area of the conference, including the various districts, find-a-church and a conference calendar.

- Board of Ordained Ministry website
  - [http://kyumc.org/bom/BOM.html](http://kyumc.org/bom/BOM.html)
    - This link is on the conference website. It has downloadable forms for district Committees on Ordained Ministry, candidates, extension ministers, District Superintendents and others. It also has guidelines for submission of paperwork for Barnabas teams.

- United Methodist Church
  - [www.umc.org](http://www.umc.org)
    - This is the website of the general church. Here you can find links to every agency of the church, every jurisdiction and every conference.

- General Board of Higher Education and Ministry
  - [www.gbhem.org](http://www.gbhem.org)
    - This is the website of the general board dealing with questions and policies concerning ordained ministry.
  - [www.gbhem.org/asp/resourceLibrary.asp](http://www.gbhem.org/asp/resourceLibrary.asp)
    - This is the link which holds all of the various forms and brochures available through GBHEM. The forms and brochures are downloadable. Brochures or forms can be printed and given to candidates. It also has helpful suggestions for dCOMs.

- Is God Calling You?
  - [www.isgodcallingyou.org](http://www.isgodcallingyou.org)
    - This website is a new emphasis of the UM church to reach those who are responding to God’s call or who are attempting to understand what God might be doing in their lives. Very helpful for Inquiring/Exploring candidates.

- Pastoral Leadership Search Effort
  - [www.theplse.org](http://www.theplse.org)
    - This website is sponsored by the Lilly Foundation. It is a new emphasis of the church to assist people in responding to a call to pastoral ministry. Very helpful for youth and young adults exploring ministry.
- Communications Resource Team
  - [http://training.umcom.org](http://training.umcom.org)
    - This is an online interactive learning site designed by UM Communications. It deals with a variety of learning topics in the UM church.

- The Intentional Growth Center
  - [www.tigc.ws/](http://www.tigc.ws/)
This is the Intentional Growth Center website. It offers information on events and classes being hosted onsite, but also on-line teleclasses for long distance learning.